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Baptist

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THE  
AMERICAN  
BAPTIST MAGAZINE,

PUBLISHED BY THE

BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

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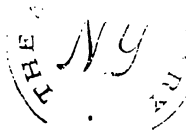
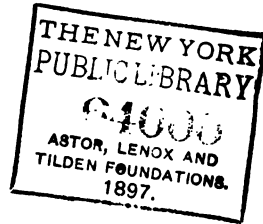
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1829.



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# CONTENTS

<b>A.</b>		<b>E.</b>	
Address on the Importance of Information on Missionary Topics,	79	Editors' Adieu,	412
Affection of Superior Learning,	304	Encouraging Co-operation to Print a Burman New Testament,	103
Aid in distributing Tracts,	176	English Baptists Mission in Jamaica,	105
American Bible Society, Interesting Resolves of	283	English Baptist Missionary Society,	355, 417
American Board of Foreign Missions,	33, 66	Evangelical Tract Society,	248
American Colonization Society,	71	<b>F.</b>	
Angell, Rev. George, Biographical Sketch of	217	Faith—A Hymn,	384
Anniversaries in Boston,	248	Family Library,	19
Anniversary of Newton Theological Institution,	357	Ferrel, Elder Gideon, Memoir of	77
Arrival of Mr Yates in Calcutta,	355	Foreign Missions—Mr Neilson's Sermon on	248
<b>B.</b>		Fourth of July, Celebration of	283
Baptist Board of Foreign Missions, donations to	76, 144, 176, 255, 288, 359, 392, 420	<b>G.</b>	
Baptist General Tract Society, Fifth Annual Meeting of	103	Gano, Rev. S. Inscription to his Memory,	287
" " " " Agent's Notice,	282	General Convention, Notice of Meeting,	133
Baptist Missionary Society of Massachusetts,		" " Sixth Triennial Meeting,	185
Report of its Secretary,	249	" " Report of Board of Managers,	187
Do. do. do. Treasurer,	252	" " Minutes of	202
Bible, Critical Study of the	361	" " Appendix, containing Documents,	206
Bible for Burmans, Subscription to print,	142, 246	" " Treasurer's Account,	216
Boardman, Rev. G. D. Letter from	74, 173, 353	" " Remarks on its Meeting,	241
Boardman, Rev. G. D. Journal of	170, 242, 277, 317, 385	General Conference in Boston,	249
Boston Baptist Association, Eighteenth Anniversary of	357	Georgia Association,	71
Boston Baptist Evangelical Society, Annual Meeting of	418	Gifts for the Ministry,	367
Boston Society, Auxiliary to the Baptist Board, Annual Meeting of	419	<b>H.</b>	
Bourn, Rev. Joseph, Letter from	67	Happy Effects of Female Instruction,	327
Burmah, Proposal to publish the New Testament in	31	Hints concerning the Religious State of Colleges,	119
Burman Mission,	31, 100, 126, 132, 167, 182, 200, 206, 242, 277, 317, 353, 385, 413	History of Baptist Church in Bow,	67
<b>C.</b>		Hudson Maternal Society, Third Annual Report of	140
Calcutta Baptist Female School Society,	324	Huntington, Rev. Elijah, Memoir of	37
Call for Agents,	75	Hymn to the Saviour,	316
Carey Station,	65	<b>I.</b>	
Certain Superlatives in the Bible, Remarks on	42	Inaugural Address of President Chapin,	334
Chamberlin, Rev. S. jr. Letter from	67	Indian Stations—Withington and Sault de St. Marie,	31, 32
Chapin, Dr Stephen, Inaugural address of	334	" " Sault de St. Marie and Valley Towns,	99
Charleston Baptist Association,	35	" " Withington, Valley Towns, and Sault de St. Marie,	247
Chickasaws,	65	" " Valley Towns,	320, 389
Churches Constituted,	36, 143, 420	Interpretation of 1 Pet. iv. 6.	214
Constitution, and Report of the Federal Street Baptist Society in Boston,	285	<b>J.</b>	
Converted Indian Prince,	175	Jones, Rev. Evan, Journal and Letter from	320
<b>D.</b>		" " Letter from	389
Deficit in the rate of Missionary Contributions,	104	Judson, Rev. Mr Journals of	73, 167, 413
		Judson's, Mrs Memoir, Notices of	328
		<b>K.</b>	
		Kentucky Baptist Education Society,	327

<b>L.</b>		<b>Resprinkling,</b>	<b>342</b>
Lessons for the Young,	151, 180, 263, 330	Review of President Woods' Inaugural Discourse,	20
Lines on Reading the Memoir of Mrs Judson,	330	" Jay's Lectures,	24
Literary Intelligence,	29	" Present State of Christianity,	61
Loomis, Rev. Mr Reply of	43	" Dr Sharp's Discourse, at the Interment	
Lord's Prayer versified,	132	of Rev. S. Gano,	90
<b>M.</b>		" The Memoir of Rev. P. Plak,	93
Massachusetts Baptist Education Society, Sub-		" A Memoir of Rev. Leigh Richmond,	123
scriptions to	144	" Mrs Judson's Memoir, 126—Second Edi-	
" " Important Meeting of	338	tion,	182
Massachusetts Baptist Charitable Society, Annual		" Dr Sharp's Sermon, at the Ordination of	
Meeting of	248	Mr Thresher,	160
Massachusetts Baptist Convention, Remarks on,	15	" Rev. Mr Payson's Sermons,	230
" " Anniversary of	71	" Church Member's Guide,	235
" " Anniversary of	418	" Story of Aleck, or Pitcairn's Island,	238
Massachusetts Bible Society,	248	" Memoir of Mrs Smith,	269
Massachusetts Conference of Ministers,	283	" President Chapin's Inaugural Address,	274
Massachusetts Sabbath School Union,	253	" Dr Griffin's Letter, on Communion,	289
Maternal Societies,	284	" Rev. Mr Beckwith's Disuasive,	343
Matthews, Rev. James, Biographical Sketch of	145	" The Imitation of Christ, by Thomas a	
McCoy, Rev Isaac, Letter from	65	Kempfe,	350
Mee Shway-ee, a Burman Slave-girl, Account of	109	" Rev. Mr Hill's Selection of Hymns,	376
Mee Shway-ee, Postscript to the Memoir of	414	" Letters of David and John,	379
Meeting-houses Opened, 36, 143, 255, 359, 392, 420		" Rev. Mr Frey's Essays,	382
Meriam, Dea. Joana. Character and last Days of	9	" Rev. Mr Hawes' Lectures,	383
Middlesex Baptist Missionary Society,	327	" Goodrich's Ecclesiastical History,	403
Middlesex and Norfolk Missionary Society,	174	" James' Family Monitor,	404
" " " Donations to	216	" Dr Howe's Sketch of the Greek Revolution,	406
Missionary Efforts,	135	Revivals of Religion, 33, 34, 35, 67, 68, 108, 136,	
Missionary Records,	140	140, 175, 281, 282, 326, 356, 391, 418	
Mission to China,	390	<b>S.</b>	
Moung Ing's Letter to the Corresponding Secretary,	318	Sabbath, On Opening Post-Offices on the	85
<b>N.</b>		Salem Baptist Association, First Annual Meeting of	391
Native Teachers,	318	Schools in Madagascar,	141
New Baptist Missionary Society,	324	South Boston Primary Society,	104
Newton Theological Institution, Donations to	76, 144	Spring Hill Female Missionary Society,	354
" " " Anniversary of	258, 359	Suppression of Intemperance,	253
" " " " 30, 64, 166, 411		<b>T.</b>	
New Publications,	36	Table of Baptist Associations in the U. States,	322
New York State Convention,	103	Temperance, Mr Hewitt's Efforts in Boston,	284
New Year's Gift to the Heathen,	418	" Progress of	339
Nova-Scotia Baptist Association,		The Mother,	411
<b>O.</b>		There is nothing like Prayer,	254
Ordinations, 36, 72, 143, 254, 286, 359, 391, 419		Tinson, Rev. Joshua, Letter from	103
<b>P.</b>		Title D. D.	122
Peck, Rev. J. Letter from	321	Triumphs of Grace,	254
Peck, Rev. J. M. Letter from	69	<b>V.</b>	
Porter, Miss Sarah, Last Days of	177	Valley Towns Station,	99, 247, 320, 389
Prayer, An Address to the Churches, on	257	Virginia Baptist Missionary Society, Letter from	321
Prayer for Institutions of Learning,	72	<b>W.</b>	
Prayer that is answered,	320	Wade, Mrs D. B. L. Letters from	75, 388
Prejudice and Infidelity overcome,	306	Wade, Rev. J. Journals of	100, 133, 413
Prince Abdul Rahahman, his departure for		Wade, Rev. J. Letters from	108, 416
Liberia,	283	Widows in Bengal, burning of	360
" " " His death,	419	Williston Academy, objects of	227
<b>R.</b>		<b>Y.</b>	
Reflections on the Burman Mission,	200	York Auxiliary Society, Annual Meeting of	332
Religion, the Unfading Flower,	352	Young Men's Education Soc. Annual Meeting of	419
Renunciation of the Title D. D.	89		

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JANUARY, 1829.

No. I.

COMMUNICATIONS.

CHARACTER AND LAST DAYS OF DEACON JONATHAN MERRIAM.

THE subject of this memoir was born at Concord, Mass. July 6, 1764; and, when young, removed with his parents to Ashburnham, in the same State, where, at the age of eighteen, he indulged a hope in the Saviour, and gave evidence of having become a subject of renewing grace. Having carefully searched the Scriptures, which were his only guide, he was constrained to abandon the sentiments in which he had been educated, and was subsequently baptized, and united with a small Baptist church in that town.

Here, in 1788, he was married to Miss Sarah Conant, by whom he had nine children, seven of whom, with their mother, survive, and mourn their irreparable loss. In 1795, he removed to Brandon, Vt. and united with the Baptist church in that town. In a few years, this church unanimously elected him to the office of a Deacon. After long deliberation, and much prayer for wisdom and grace to perform the duties it involved, he accepted the appointment with diffidence, and was ordained in July, 1806. From that period, he devoted himself to the duties of his office, and continued to discharge them with fidelity and success till the end of his life. His piety was of an even tenor, and his views of doctrine as well as of practical religion, were drawn from the Bible: hence if in the one he was firm and unyielding, in the other he was unremitting. In the church he was always at his post, and united the affection of a brother with the care and tenderness of a father. His heart was wedded to the cause of Christ, and warmly engaged in the benevolent exertions for the promotion of piety. His health was remarkably good, and almost uninterrupted; and his life, employed "in humble usefulness," was marked by no very extraordinary incidents.

After a day of toil and fatigue, he was taken ill on the evening of March 6, 1826. In the first stages of his disease, his case was not considered desperate, but his transporting views of divine things convinced *him*, that his departure was at hand. After a few days he said to his wife, "We have had much sickness

JAN. 1829.



and several deaths in this room, and now *I* am here, and expect never to leave it until I am carried to my grave. I have no desire to recover, yet I feel willing God should do with me as he sees best. As for you, my dear wife, God will take care of you and of all our children. I have often given them to God, and I now do it again. We shall be separated but a short time. You will soon, *soon* follow me where parting scenes will never come."

He then complained of restlessness, but remarked with a countenance indicating the serenity of his soul, "Last night I was perfectly easy, and might have slept, had it not been for the transporting exercises of my mind. The discoveries I had of the blessed Saviour, of his atoning sacrifice, and the great *plan of salvation*, are beyond description. No mortal tongue can describe its excellency, its fulness, or its glory. The Scriptures never appeared so clear, and so beautiful before. Promises suited to my case were applied in such profusion and with such a preciousness to my soul, as filled me with raptures; and I should have burst forth in singing the numerous hymns, expressive of my feelings, which were constantly coming into my mind, had it not been for disturbing the family. It is about forty years since I have known the way of life and salvation through Jesus Christ, and I have witnessed a great many revivals, and have enjoyed much happiness in them; but never in the same measure as at the present. My tongue is too feeble to describe the comforts and blessings I experience."

The substance of these exercises he related to several individuals. After this conversation, he appeared very much exhausted, and was desired, if possible to take a little rest. He complied, and seemed to sleep quietly for some time. When he awoke, he expressed a strong desire to see some near relatives, saying, "I want to tell them what I *now* feel, and to see them arise, and let their light shine; it is high time they were awake." A desire for the salvation of his neighbors made him anxious to see them once more and converse with them. When they were come, he took them affectionately by the hand, and, recommending the religion of Jesus, assured them that nothing but the blood of Christ could give them peace in a dying hour; he told them of the wonders of redeeming love, the happy experience of it in his own heart, and, in view of the eternal world and the judgment-seat, gave them his dying charge. While he had sufficient strength, he conversed in this manner with every one who came in, and generally concluded by saying, "*I have done.*"

A few days passed thus; and, while the mortal tenement was daily sinking under the pressure of disease, he seemed to look beyond this vale of tears, and with inexpressible delight would often sing,

"How long, dear Saviour, O how long,  
Shall this bright hour delay?  
Fly swifter round, ye wheels of time,  
And bring the welcome day."

It was his request that the family devotions should be conducted in his room; and on the morning of the Sabbath, a week before

his death, the hymn beginning, "My God, the spring of all my joys," was read, in which he joined and sung distinctly.

Ardently desirous to console his afflicted family and relatives, he dictated farewell addresses which he desired should be read to them when he was gone; and another to the church, directing it to be read at his funeral. To his brother and sister, who visited him, he said, "I am going to leave you; my Saviour calls, and I am going home. Live near to God, and you will enjoy his presence." He afterwards spoke of his happy frame of mind, and then sung,

"The voice of my beloved sounds  
Over the rocks and rising grounds;  
O'er hills of guilt, and seas of grief,  
He leaps, he flies to my relief."

After a minister had visited him and prayed, he remarked, "My brethren and ministers have wrong views of my case; they do not enter into the feelings of my heart. They pray that God would lift on me the light of his countenance, and grant me the consolations of his Holy Spirit. These I *do* have in profusion; 'my cup runneth over;' I want them to render thanksgiving and praise to his great and holy name, for his unspeakable love and grace to such a poor sinner as I am, and to pray only for the *continuance* of these blessings." He appeared very much exhausted, and fell into a slumber. On awaking, he looked earnestly round on those in the room, and said, "I am *here yet*; I thought I had passed the river, and was on the other side with my blessed Jesus," and immediately sung,

"The opening heavens around me shine,  
With beams of sacred bliss,  
While Jesus shows his heart is mine,  
And whispers I am his.

"See the kind angels at the gates,  
Inviting us to come,  
There Jesus, the forerunner, waits,  
To welcome travellers home."

At another time he exclaimed, "O how sweet is the love of my blessed Saviour," and sung,

"Let worms devour my wasting flesh,  
And crumble all my bones to dust;  
My God will raise my frame anew,  
At the revival of the just.

"Break, sacred morning, through the skies,  
Bring that delightful, dreadful day;  
Cut short the hours, dear Lord, and come!  
Thy lingering wheels, how long they stay."

One of his sons arrived during his illness, to whom he expressed much satisfaction and confidence in God; and in answer to an inquiry concerning his situation, he replied, "I am just on the shores of time; I 'linger, shivering, on the brink;' but I cannot say, I '*fear* to launch away.' I have *no fear*. Death has no terrors for me. My great Captain is with me, and I know he will carry me

through. I have had such manifestations as I never thought of before ; such glorious views of the great plan of redemption, of the preciousness of the Saviour, and of the rich, free, and abounding grace of God as I never presumed even to ask ; and I have more comfort and happiness, in the midst of my pain and sickness, than I ever thought it possible for a christian to enjoy while in the body."

After this period he conversed with great difficulty, and consequently, much less than he had before done, yet some, every day, until the last. The following seemed favorite lines.

"How long, dear Saviour, O how long," &c.

The progress of his disease was rapid, but to him it seemed slow. At the hour of family worship he once said ; "I am not afraid to cross that narrow sea. The sting of death is destroyed ; O how sweet is the assurance, 'precious in the sight of the Lord is the death of his saints.'" One evening, he sung with others the first two verses of the evening hymn, and when they were about to proceed and sing, "Lord, keep us safe this night," &c. he said, stop, stop ; and immediately sung his favorite lines. Perceiving that conversation exhausted him, his wife requested him to refrain from it, and be satisfied with only giving his hand to those who visited him. He replied, "O my dear, would you have me make the very stones cry out ? I have but little strength left, and I want to spend it all to the glory of God, and do something yet for my Master. I should be glad to do more good in dying, than I ever have by living." Yet, sensible that his strength was hourly wasting away, he evidently studied to employ it to the best advantage ; therefore he never conversed with the same persons but once, however frequently he might see them ; but whenever new visitors came, he aroused all his powers to make one last effort for their souls.

The divinity of Christ was a theme of peculiar delight ; and on it he reposed his whole hope. At one time he requested to hear the 17th chapter of John ; and when the 20th verse was read, "neither pray I for these alone but for all who shall believe on me through their word," he remarked, with an energy and a countenance indicating an emotion of soul too great for utterance, "in *that* petition, *I* am included. Jesus thought on *me*, poor and unworthy as I am. In this I have the richest legacy. *My* prayers are but poor things ; but my *Saviour's* will be prevalent ; 'for him the Father heareth always.'" His anticipation of the resurrection of the body, of meeting all the saints who had gone before, and of being like Christ, when he should see him as he is, filled his heart with joy.

A few days before his death, he expressed great satisfaction in seeing a friend, with some regret that he had not visited him sooner, when he was more able to converse. "But, brother A—," he said, "this is the happiest day you ever saw *me* have ; the highest enjoyment I ever experienced before, bears no comparison

with the present." After expressing his gratitude to God for his goodness, he remarked, "It is more than forty years since I entered the school of Christ; I have been a poor scholar, and made but little improvement, considering the advantages I have enjoyed; and I might justly have expected, that when my Master should call me home, he would send a furious messenger and take me by a rough way; but it is not so, it is not so! At parting he bade him an affectionate farewell, and waving his hand said, "The next time I shall meet you will be on the *other side*."

On Friday before he died, he manifested occasional symptoms of delirium, but not so as to render him insensible of his situation, or of what was passing around him. Saturday, he enjoyed perfect serenity of mind, and at evening, called his family around him, gave to each the parting hand, with a few words of affectionate counsel; and, with a faltering tongue, pronounced his dying benediction. After this, he was able to converse but little intelligibly, and during the night following seemed to be speaking to himself almost continually; and, from the broken accents which were distinguished, it was ascertained that he was engaged in prayer and praise to God. When the morning dawned, he said, "I have lived to see *another resurrection* morning—and I shall see *one more*, when the last trumpet shall sound, and all the sleeping dead shall awake, and the assembling world shall appear before the Lamb. I hope there will be a great convocation this day; and may the word of God, and my Saviour Jesus Christ, be preached in demonstration of the spirit, and with power."

He lingered through the day, and sweetly fell asleep in Jesus at five o'clock, P. M. Sabbath, March 26, 1826, aged 62. The funeral services were attended at the Baptist Meeting house in Brandon, on Wednesday following; at the close of which, his farewell address to the church was read, making a deep impression on all, especially on those for whom it was designed.

#### *His Farewell Addresses.*

Through the abundant mercy of God, whose promises support my soul in my present weak and languishing condition of body; though confident that my departure is at hand, I feel very happy and resigned. I bid farewell to the sun, moon and stars, believing I shall soon have no need of those lights; I am bound to the city of my God, where the Lamb is the light thereof.

I shall soon bid farewell to that sacred volume, which has been the unerring guide of my earthly pilgrimage, hoping soon to meet with its august Author. And with confidence I humbly rely on the enjoyment of the more open union prepared for all who *love* the appearing of our Lord. This sacred volume, through the guidance of the Holy Spirit, has taught me my wretchedness, and the glorious remedy. O the preciousness of Christ, who gave himself a ransom for many! Farewell, sacred book; I shall soon be with the inspired writers of thy blessed pages—with Moses, David, Elijah, and all the holy prophets and apostles—and with Him

in whom I have believed—the LAMB, by whose blood I am cleansed, and in whose righteousness I hope to appear clothed.

Farewell, my dear companion. You have been the faithful associate of my pilgrimage, and have borne with me the toils and the afflictions of life. Our cup of domestic blessings has been full and overflowing—Our joyful feet will no more in company visit the sanctuary, nor with melting, grateful hearts, shall we unite in prayer, while we kneel in the midst of our children around the family altar. We must part; but our separation will be short. Soon we shall meet on those blessed shores, 'where adieus and farewells are a sound unknown;' where pain, sickness, and death can never enter. Till then, I commend you to Him who is the widow's God, and a father to her fatherless children. Farewell—a short farewell.

Farewell, my children. I have a comfortable hope that most of you have fled to the Lamb of God, and have secured by faith, an interest in his blood. I shall never see you more with these mortal eyes. I bequeath to you a father's blessing; and I pray God I may meet you *all* at his right hand. I commend you to him, who has been my support—the delight and joy of my heart—and to the word of his grace, which is able to make you wise unto salvation. My work is done! and I am going home—where my Saviour has prepared mansions for them that love him.

Farewell, my relatives. Your friendship and your society have ever been sweet to me; on earth it is now closing; but may it be renewed with you all at the right hand of our blessed Saviour, where there is fulness of joy forever. I commend you to God; it is safe to trust in him. O 'trust in the Lord forever; for in the Lord Jehovah is everlasting strength.'

#### *Address to the Church.*

There is one tie more which has long bound me to earth, the dear *Church*, with which I have enjoyed so many precious seasons—so many rich blessings, the purchase of my Saviour's blood. I have long walked with you, dear brethren, enjoying much of the unity of the Spirit in the bond of peace; and while we have been striving together for the faith of the gospel, and endeavoring to learn and do the will of our heavenly Father, he has granted us many refreshing seasons, and many a foretaste of joys to come. Clusters from the heavenly vine have cheered our hearts. But recently I have enjoyed more satisfaction, more happiness, peace and consolation, and more sweetness in the presence of my Redeemer, than I ever enjoyed before. In all my eyes have seen, and that my heart has felt in all the glorious revivals of religion I have lived to witness, I have experienced nothing like the present joy. If all my past enjoyment could be brought within the compass of one hour, I think it would not be so high and so exalted as my present happiness. I have had more enlarged and impressive views of the great gospel scheme, since my sickness, than ever I had before. I have had such manifestations and such glorious views as with a mortal tongue I can never describe. I am going, dear brethren, to join the church triumphant. We are invited to mansions of rest. I go to take my seat before you. My Saviour calls me home. O

how important to be fitted for that heavenly place. I never before saw so clearly as I now do, in the light of eternity, the importance of having the Christian spirit; and I want to commend it to you. O brethren, live as our Saviour lived, and imbibe his Spirit. This only will make you happy and useful here, and this only is the spirit of heaven. Gird on the whole armor of God, and march towards the heavenly Canaan.

I have done with all the emblems and symbols of dying love. I am going where I shall see the great Lawgiver, my dear Redeemer, as he is—where faith will be swallowed up in vision. Farewell—‘my flesh and my heart faileth; but God is the strength of my heart, and my portion forever.’ And ‘though I walk through the valley of the shadow of death, I will fear no evil; for *He* is with me; *his* rod and *his* staff, they comfort me.’ ‘How amiable are thy tabernacles, O Lord of hosts.’

‘But there’s a nobler house above.’

For this ‘my soul longeth, yea, even fainteth;’ ‘when shall I come and appear before God?’ This, in all probability, is my last Sabbath below; but there is an eternal Sabbath before me.

‘Thine earthly Sabbaths, Lord, I love,  
But there’s a nobler rest above.’

I shall see one more resurrection morning, when the last trumpet shall sound, and this corruptible shall put on incorruption, this mortal, immortality, and death shall be swallowed up in victory.

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REMARKS ON THE DOINGS OF THE BAPTIST CONVENTION, FOR  
MASSACHUSETTS, HELD IN WORCESTER, THE LAST WEEK IN  
OCTOBER.

FROM the details which have formerly been given of the operations of this recent institution, I was led to infer more, perhaps, than was true on the unfavorable side; but at the session now under consideration, I was pleased to witness a delegation from nearly all the Associations in the State, comprising a number of their leading and active men; and I was also highly gratified to observe the kind and harmonious disposition which pervaded the delegation, and the benevolent and enterprising spirit which they so clearly exhibited.

Among their judicious resolutions was one to the following effect, viz. “That they would continue to push on their inquiries until they ascertained the number and circumstances of all the destitute and feeble churches of their denomination in the commonwealth, and as soon and far as possible, procure them the aid which they need to maintain the stated ministrations of the word and ordinances among them.”

While ruminating upon this measure, so wide in its scope, and so merciful in its designs, I was led to the following train of reflections.

1. This mode of doing missionary business of a domestic nature, is suitable and proper in itself considered; and, although at first sight, it may seem to savor of bigotry and religious monopoly, yet, upon a nearer inspection, all ideas of this kind disappear. All denominations have a right to pursue the same course, and would, no doubt, find it much for their interest to do it, and then the whole community would be looked after and supplied.

2. If every State had its Convention, which would enter upon similar measures with a determination worthy of the object to be obtained, what a pleasing prospect would be exhibited before us, and how soon should we be able to speak with certainty of the actual state of our denomination throughout our country.

3. By this method of applying missionary aid, many of the evils of the old mode are avoided, and a number of important advantages are secured. Formerly ministers were drawn from their stated rounds of pastoral labors, for missionary employments, leaving, for a time at least, a melancholy waste behind, and for the most part, all if not more than all the benefits of their itinerant excursions were lost by their absence from their destitute flocks at home. But the scantiness of their support, and the certainty of some additional aid for their missionary services, led them almost from necessity to accept of appointments of this kind. I would not altogether proscribe the itinerant system, for it is evident that, under certain circumstances, it is the best which can be adopted; but in an old, settled country, where a regular train of operations is adopted by all other communities, for the reasons already stated, the policy we are recommending has decidedly the preference. Again, judicious and timely appropriations to feeble churches towards the support of their ministers, serve to relieve them from the necessity of those secular avocations which have hung as the heaviest weight upon the Baptist ministry in this country. And, finally, this fraternal and extensive inquiry as to the temporal wants and capacities of both the ministers and churches, will have a natural tendency to detect that spirit of indolence, parsimony, and inattention, which, from age to age, like an accursed, blasting inheritance, has been entailed upon by far too many of our churches. I would not carry the matter so far as to infringe upon the liberty of churches or individuals; and indeed, with our peculiar ecclesiastical government, but little danger on this head is to be apprehended. But it is certainly time that the friends of domestic missions should know when they are performing acts of real christian charity by their pecuniary appropriations, and when they are only perpetuating the evils they would remedy by sending missionary aid to those whose destitution arises from that criminal indifference, and that withering covetousness of which we have already complained.

4. The measures pursued by this convention will be likely to call into actual service a considerable number of ministers, who, for the want of sufficient encouragement, have devoted their main attention to worldly pursuits, and have, of course, made the business of preaching altogether a secondary concern. The public statements, if I mistake not, report ten or twelve hundred churches

of our denomination as destitute of pastors. This account may be literally true; and yet, to my certain knowledge, many of these churches thus reported, have ministers within their bounds capable of assuming the pastoral functions, if a little friendly aid of the nature of that we are now recommending were interposed on their behalf. So far as agencies for this object have been undertaken, their effects have proved salutary and helpful, and the list of destitute churches is rapidly diminishing. Striking proof of this position is afforded in the late movements of our denomination in the neighboring State of Connecticut.

How pleasing would be the sight, could we witness the whole range of our churches in one unbroken continuity throughout this extensive country, supplied with stated, active pastors, whose every power of body and mind was devoted to the welfare of their churches, and the advancement of the Redeemer's cause. To this most desirable end we ought to aspire; and I am fully persuaded that our duty and our interest consist more in nursing up and providing for the churches already established, than in hurrying forward a multitude of feeble, pastorless, houseless communities, which swell indeed our numerical lists, but certainly do not add to our comfort or reputation.

And here I would observe, that when I see houses of worship, which have been built, for the most part, by the aid of public charity, standing desolate and forsaken, or falling into the hands of others, I am more and more convinced of the badness of that policy with reference to this matter, which too many of our people have too long pursued. I cannot consider it much gain to the cause of religion, or to the denomination implicated in the measure, to have a church without a pastor, or a house of worship without a stated preacher. There may be exceptions to this rule of judging, but in most cases I am satisfied that it will be found to be correct.

VIATOR.

#### EDITORIAL REMARKS.

WITH the writer of the preceding article we very heartily concur in most of the sentiments which he has expressed. They are sentiments which we hope our brethren generally, and those especially who conduct our domestic missionary operations, will not only admit, but act upon with all possible vigor and promptitude. Let the feeble churches be encouraged; and let the lukewarm and *covetous* be admonished. Alas! here is treachery in the very camp of the Lord. Here is a grievous wounding of him in the house of his friends—if friends they are! Let such churches as are willing to do according to their ability, be helped according to their need. And let those ministers of the word who are now obliged to consume their time and strength in secular employments, be enabled to give themselves *wholly to the work* of the ministry. What an immense accession would there then be to the amount of ministerial labor actually performed, and brought to bear upon the vital interests of the churches, and the welfare of perishing souls.



Every thing should be done that can be done to multiply the talents, and increase the usefulness of the ministers who are already in the field. Still there would be many destitute churches. How shall they be supplied? We must *pray the Lord of the harvest, that he would send forth laborers.* And we must do what we can to multiply the talents and increase the usefulness of those who give evidence of its being their duty to become preachers of the gospel. Especially must we be solicitous that every minister and every candidate for the ministry be *a good man, and full of the Holy Ghost, and of faith.* Still there would be many destitute churches; and still it might be asked, How shall they be supplied? It must be answered as before: We must, more fervently than ever, *pray the Lord of the harvest that he would send forth laborers;* and we must *act consistently with our prayers.*

In the mean time, even the feeblest churches can do much, and ought to do much, though destitute of a Pastor and of a meeting-house. They can have preaching a part of the time. They can have useful (though perhaps *comparatively* private) meetings for prayer, and praise, and occasional exhortation, with the reading of the Scriptures, and some interesting and edifying discourse. They can help one another to exhibit a holy and winning example. Few and feeble as they may be, let them not be discouraged. If they love the truth as it is in Jesus, and the souls of men as they ought, they will not long be destitute of preaching. They will soon find the means of erecting a meeting-house, (and of paying for it,) that shall, in neatness and comfort, bear some proportion to the neatness and comfort of their own dwellings. In doing this, *they that wait upon the Lord shall renew their strength.* They will find themselves nearer or better able than before to support a Pastor; and one perhaps of their own number will be raised up to bear to them that endearing relation; or one will be procured from abroad. Our own recollection supplies us with many cheering instances of this kind. Indeed, most of our churches that are now large and flourishing, have arisen thus from small beginnings, which, it is probable, "did not add to our comfort or reputation." But our correspondent, we presume, would be as unwilling as ourselves, to *despise the day of small things.*

Doubtless, new churches have sometimes been constituted, when it would have been better for the members to have continued members of some church already organized, or to have been considered as a branch, rather than to have been recognized as a distinct church. But then, to have a band of devoted, consistent Christians in circumstances in which they will be likely to feel the necessity of exerting themselves to the utmost for the common cause, will, it may be hoped, in most cases, be highly beneficial. To have a church, seems to us a very natural and direct way to have a pastor and a place of worship. Besides, a church is a kind of nursery, not only for private Christians, but also for ministers. Where brethren can enjoy church privileges, as they can in most of our populous towns, with some existing church of the same faith and order, it will generally be expedient to build a house first, and then

be constituted into a distinct body. But circumstances are so various that, manifestly, no invariable rule can be given. It is certain, however, that no church which neglects its duty in regard to providing suitably for the maintenance of public worship and preaching, and other pastoral services, can expect to prosper.

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FAMILY LIBRARY.

Messrs. Editors,

BEING frequently asked for advice in the purchase of religious books, I have made out the following very brief list for insertion in your Magazine. It will, I trust, prove a convenience to many young heads of families who would be glad of a little direction in so important a measure as that of providing suitable reading for their households.

I am an ardent advocate of parochial and Sabbath School Libraries, but neither can access to such do away the necessity of owning valuable books, nor the owning of a good collection by many families in a congregation, obviate the necessity of such Libraries. Many persons would do well to give their old books, of which the family are tired, to the Church or Sabbath School Library, and purchase new ones. We ought to consider every book we possess as a talent from God, and lend it whenever we can. True it will get worn out in time, but how can money be made to do more good?

Much pains has been taken to make this list *short*, and yet to name in it the *best* of the religious books, which can commonly be had in the bookstores.

Buck's Theological Dictionary.	Flavel on Keeping the Heart.
Brown's Dictionary of the Bible.	Flavel's Touchstone of Sincerity.
Butterworth's Concordance.	Scott's Force of Truth.
Franck's Guide to the Study of the	Doddridge's Life of Col. Gardiner.
Scriptures.	Memoirs of Miss Anthony.
Hints for the Improvement of Early	Hall's Help to Zion's Travellers.
Education and Nursery Discipline.	Memoirs of Halyburton.
Evans' Christian Temper.	Life of Brainerd.
Baxter's Saints' Rest.	The Christian Father's Present to his
Doddridge's Rise and Progress.	Children.
Jay's Lectures.	Life of Henry Martyn.
Bunyan's Pilgrim's Progress.	Cox's Female Scripture Biography.
Watts on the Improvement of the Mind.	Scougal's Life of God in the Soul.
Baldwin on Baptism.	Mede's Almost Christian.
Chapin's Letters to the Christian Pub-	Fuller's Backslider.
lic.	Cecil's Remains.
Booth's Apology for the Baptists.	Buck on Religious Experience.
Fuller's Memoirs of Pearce.	Benedict's History of all Religions.
Henry's Communicant's Companion.	Keach's Travels of True Godliness.
Mason on Self Knowledge.	Memoir of Mrs. Judson.
Mather's Essays to do Good.	Thomas à Kempis' Imitation of Christ.

H.

## REVIEWS.

*Intellectual and Moral Culture. A Discourse, delivered at his Inauguration as President of Transylvania University, October 13, 1828.* By ALVA WOODS, D. D. 8vo. pp. 20. Published at the request of the Trustees: Lexington, Ky.

CIRCUMSTANCES sometimes render it expedient, and sometimes inexpedient, that an Inaugural Discourse be delivered when a President or a Professor enters upon the duties of his office. Accordingly, the usage in this land of freedom is various; and it is generally left, in each case, to the good sense of the persons concerned to determine which may be the preferable manner. That President Woods and the friends of Transylvania University have done wisely in letting his inauguration call forth and present to the West and to the world the Discourse before us, we cannot doubt. It is a Discourse well adapted to the occasion; and, wherever it is read, it can hardly fail of having a salutary influence. It commences thus:

‘My respected audience,—The subject which I have selected for the present occasion, is, Intellectual and Moral Culture.

‘The infant enters on life in profound ignorance of his powers and destinies, and of the whole material universe. He endeavors alike to grasp the near flame which would consume him, and the distant orb which circles its way in yonder heavens. He is not more dependant on others for the aliment which is to nourish his body, than for the instruction which is to give growth and maturity to his mind. It is an ordinance of Heaven, confirmed by every injunction to an ancient patriarch to teach his children and his children’s children, and by the command of Him who said, Go, teach all nations, that man is to be the instructor of his fellow-man. Where this high ordinance is contravened, where no lights of knowledge are furnished, man can never rise above a mere animal existence. He may have the elements of mind; but they must remain without form and void, and shrouded in darkness deep and impenetrable as that which brooded over chaos before the first creation of light. In him may exist the germ of an intellect, which under genial influences would spread its opening beauties to the gaze of an admiring world. In him may sleep the strength and acumen of a Newton, or the wisdom and valor and patriotism of a Washington; but who shall wake his dormant energies, and point the way to glory and immortality?

‘The important bearings, on the higher destinies of man, of knowledge and of christian virtue, have been greatly overlooked. It appears not to have been well understood, that without knowledge there can be no useful exercise of virtue; and that without virtue knowledge cannot reach its highest elevations or accomplish its highest purposes. A consideration of some of the effects of knowledge and of christian virtue on our individual, social, political, and moral interests, may, at this time, well deserve attention.

‘Let me put it to the sober judgment of any man, for what inducements he would consent never to have any addition made, directly or indirectly to his stock of intellectual treasures? Yea, were it possible, let him take a retrograde course; let him annihilate one by one those treasures, and extinguish all the lamps of knowledge and wisdom and experience, which have been successively lighted up in his mind, and what would he give for his existence?’

After some illustrations of the benefits of intellectual culture, the author proceeds:

‘Man’s connexion with those around him lays the foundation for a large portion of his present duties.

'Is he a parent? The education of his children, however young, is already commenced. Even before they acquire their vernacular tongue, they are forming the dispositions and habits, which will give complexion to their manhood and their old age. They are taking lessons of every body and of every thing around them. To their parents, especially, they look up for guidance and teaching. Can an ignorant parent open, by the wisest and gentlest means, these budding faculties, and fashion with plastic hand these forming manners? Can he whose own powers have never been developed, be qualified to develop and mature the powers of others? Can he who has never governed his own spirit, nor chastened his own fancy, nor bridled his own desires, give lessons of moderation, of prudence, and of judgment?

'Is he an avowed teacher of youth? He has taken upon him duties of high and solemn import. He has undertaken to mould the character of the next generation. He aims at nothing less than to form the parents, the citizens, the teachers, the philosophers, the patriots, and the christians of the coming age. To this formation of character, every teacher, from the nursery to the hall of science, contributes a portion of influence.

'From the salutary changes introduced within a few years, in the modes of teaching, and the experiments now making with a view to other changes, it is evident the whole science of education is yet in its infancy. In literature, as in religion, veneration for the mere office of teachers is gone, and in its place is come up a demand, for talents, and zeal, and usefulness. Neither youth nor men are any longer to be governed by the mere dint of authority. Public opinion is the lever which moves the world; and governments, whether of schools, or colleges, or states, must yield to its irresistible power.

'The general inquiry now is, how can education be made to subserve most effectually our great social, political, and moral interests? What are the best means for training the mind, and forming the manners? What are the best schools, not merely for acquiring knowledge, but for increasing mental power, and obtaining mental discipline? for teaching youth to think, and to reason, and to act? What, in short, is the education which ought to be given to American citizens, and American christians in the enlightened nineteenth century? On this point the sentiment is becoming general, that sound learning has not received that individual and that legislative patronage which its connexion with the vital interests of our country demands:—and, especially, that adequate means are not provided for training men to the important art of teaching. In those arts which contribute to the bodily comfort and fashionable appearance of our children, we seek to employ the skilful; and shall we give their minds in charge to ignorance and to pedantry? Shall the destinies of our posterity and of our country be confided to superficial thinkers, to half educated scholars, to unenlightened and unprincipled pretenders? Genius of Republicanism, forbid it! Spirit of Christianity, avert it!" pp. 7, 8.

The following paragraphs, we are confident, will be read with deep interest by all who are, in the least, acquainted with the circumstances of the University at Lexington, and who, with christian, fraternal feeling, look towards the valley of the Mississippi, or contemplate the prospects of our common country.

'Is he devoted to theology? The day is gone by in which the priesthood can be valued for its ignorance. I would be the last to substitute learning for piety. Educating men for the ministry, irrespective of their religious qualifications, will inevitably destroy the soul and vitality of every church which admits the practice. But it is a supposition too absurd to need refutation, that the ignorant are the best qualified to interpret the most ancient writings in existence;—writings composed by various authors during the long interval of nearly two thousand years, relating to a structure of society, to usages, and to natural scenery, unknown with us, and filled with the loftiest breathings of poetry, and with the holiest fervors of prophecy.

'For the success with which learning has been employed in favor of religion, I might refer to the early apologists of christianity, who exposed the gross deformities of polytheism; to the reformation of the sixteenth century, which followed in quick succession the revival of letters; and to the impugners of modern infidelity, who have triumphantly opposed argument to argument,

and learning to learning. Had not the sacred oracles, by means of the press, been sent through the various dialects of Europe, the reformation had not been effected. Had not learned defenders of the christian faith been raised up in later times, the enemies of the cross would have succeeded in their attempt to associate, in the public mind, learning with infidelity, and weakness with piety.

'It may be said, that the primitive teachers of christianity were generally unlettered men. But the miraculous propagation of the gospel, at first, by means apparently inadequate, was designed for the confirmation of our faith, and not for the regulation of our practice in circumstances widely different. . . . Still it should not be forgotten, that our Lord saw fit to employ the cultivated talents of a Paul, to prove to the Jews out of their own Scriptures, that Jesus was the Christ, to persuade the learned polytheist on Mars' Hill to turn from dumb idols to the worship of the true God, and to indite epistles of instruction, admonition, and consolation to the churches. If learning was of use in the day of miracles, and in an unenlightened age, [compared with our own,] can any one deny its utility when the gift of tongues, and the gift of healing have been withdrawn, and when the great mass of society are informed and educated?' pp. 9—11.

'Let it not be inferred from what has been said, that I would prefer talents to virtue, or greatness to goodness. Great talents are valuable, only as they are rendered subservient to purposes of benevolence. Under an obliquity of moral principles, brighter reason prompts to bolder crimes, and an increase of intellectual capability, is an increase of the power of mischief. Invest a malevolent being with infinite wisdom and unlimited power, and you make him the terror and scourge of the universe. All intellectual culture is to be regarded simply as means to an end;—as power to do good, or to do evil. It is the province of a refined moral sensibility to put an accurate value on the different kinds of knowledge, and to pursue each in proportion to its worth. It is only in a healthful state of the moral faculty that we make the distinction between justice and success, between the love of excellence and the love of excelling.

'While we are disposed to allow, to their full extent, the pleasures of literary pursuit, and the important advantages of intellectual illumination, it must be confessed that man has wants which nothing can supply, and woes which nothing can relieve, but the sanative influence of religion. What can moderate anger, resentment, malice, or revenge, like the thought that we may ask God to forgive our trespasses only as we forgive the trespasses of others? What can quiet murmurings at our lot, like that deep sense of moral demerit which the gospel presses on the conscience? What can cool the burnings of envy, or allay the passion of renown, like a remembrance of the transitory nature of human glory? What can produce resignation to the loss of friends, like a confident hope of meeting them soon in a brighter world? What can prompt to deeds of benevolence, like the example of Him, who, though he was rich, for our sakes became poor? Is there any thing which can give steadiness to purpose, or stability to character, like an unwavering regard to the will of God? Considerations of mere worldly policy, or interest, furnish no steady magnetic influence to give one uniform direction to all the plans and actions of life. Patriotism may fire the spirit with valor to sustain the onset of an invading foe, and bare the breast to the rushing tide of war:—but who can meet with unruffled temper the thousand petty ills that life is heir to, like him whose aim is heaven? What sublimity like moral sublimity, whether we regard the grandeur or the permanency of its effects? What more sublime than the triumphs of a dying christian, when in the midst of its decaying and crumbling habitation the spirit plumes itself for its lofty flight, and departs in the buoyancy of hope, for the regions of eternal day? But these are not fruits of earthly growth. They are the gifts of christianity.

'But it is on man in his social capacities and political relations that moral principle is destined to exert its most important influence. It is in society that man has power. It is in society that virtue develops its benevolent tendencies, and that vice scatters fire-brands, arrows, and death. Has the example of vice wrought powerfully, so has that of virtue. Have many been beguiled to their destruction by the enticings of the sinful, multitudes have been allured by the persuasions of the good to fairer worlds on high.

'None will deny that a reputation for integrity and uprightness is of the last importance to a public man. But how can he get that reputation so surely as by being upright and honest? Politicians will sooner or later learn, that there

is no such thing as political integrity in contradistinction to moral integrity :— that nothing which is morally wrong can be politically right. Intrigue and crooked policy may sometimes secure present success and temporary elevation. But this success is transient as the flight of the meteor, which calls our attention only to witness its fall. Character will find its level. Virtue will be honored with reputation and esteem; and the dereliction of principle will be visited with shame and contempt. The crafty and over-reaching statesman will inevitably lose that very fame for which he treads many a devious path; and instead of securing permanent applause, will consign his name to ignominy and execration. It matters not to what lofty and undisputed ascendancy he may rise, or within what ramparts of power he may intrench himself; the days of his reputation are numbered; the prophecy of his overthrow is delivered.

'Nor is moral principle less indispensable to national than to individual prosperity. National virtues secure with unerring certainty true national glory; and national vices are followed by a train of national calamities. . . . But in the absence of moral principle, what safeguard is there for the rectitude of fair and just dealing between man and man, and between nation and nation? What is there to prevent the eternal principles of right and the plain virtues of honesty and integrity from being sacrificed at the shrine of a time-serving expediency? What is there to curb the impetuosity of passion, or the cravings of cupidity? If Philip of Macedon deemed no city impregnable into which he could introduce an ass laden with gold, must not a political community look for safety to the conservative influence of a lofty and uncompromising morality? General knowledge among our citizens is essential to the perpetuity of our free and happy republic. But something more is necessary. An individual may know his own interests, and yet miserably sacrifice them at the bidding of some licentious passion. A man in public life may know the best interests of his country, and yet treacherously betray them. To knowledge there must be added virtue.

'No political of literary Institution which discards the influence of moral and religious principle, can expect the blessing of Almighty God. Gentlemen, I would not hope for the prosperity of this University, for whose welfare I come to toll, unless it be reared on the broad and deep basis of christian principle. While, therefore, the teachers of this literary Institution inflexibly refuse to descend into the arena of political strife, or of theological controversy, let them make it their first and last aim to serve their country and their God. Let them lead their pupils not only to the waters of Castalia, the resort of the Muses, but also to "Siloa's brook that flowed fast by this oracle of God."

'And if the noble and dear bought heritage of our freedom is to descend an undiminished patrimony to our children and our children's children, it must be by the agency of principles which bring the retributions of a future world to bear upon the destinies of the present. For myself, I look to religion as the ark in which our liberties are to be preserved; not by an unholy alliance of Church and State, but by the bland and reforming influence of this religion on the manners and morals of the community, on the hearts and the lives of our citizens.

'This religion, which we regard as the Palladium of our freedom, is in its genius republican. It teaches the doctrine of equal rights and privileges. It is not limited like the ancient pagan religions, to a few of the noble and learned who may be initiated into its mysteries. It addresses its mandates alike to rulers and to people, to masters and to servants; and carries its consolations and hopes alike to the cottage and the palace. It commands its teachers to announce its glad tidings in the hearing of every rational creature. It acknowledges no privileged aristocracy. The philosopher and the peasant, the man of letters and the man of business, are equally called to bow to the supremacy of its authority.' pp. 16—18.

Transylvania University is under the control of the Legislature of Kentucky. A great majority of the people, if we mistake not, are more or less closely attached to the Baptist Denomination; so that both justice and sound policy required that, other qualifications being equal, a man of this Denomination be preferred as the head of the Institution; and the more so, as the Presbyterians have a

college of their own at Danville in the same State, and the Roman Catholics, at Bardstown. The people of the West in general, and our churches in particular, have much cause to rejoice in the acquisition of such a man as President Woods, who, there is every reason to believe, will merit the confidence and support of all sects and parties, by toiling faithfully to make the University a great and common blessing. Our brethren, we trust, will be mindful of their obligations, and do their duty. We hope it will be seen, in Kentucky and elsewhere, that we can be relied upon as the firm and efficient supporters of literary institutions of every rank, from the infant school to the highest, when we are permitted to participate duly in their government and their advantages. Let us remember such institutions in our prayers, and especially those where our own brethren are called to instruct. Our children or others, on whom, under God, rests the hope of the world, are there receiving impressions for life and for eternity.

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*The Christian Contemplated in a Course of Lectures:* By WILLIAM JAY. 8vo. pp. 382. Boston: Lincoln & Edmands, 1828.

THE author of these Lectures has long been known to the religious public as a popular preacher, and as the author of several works well adapted to do good. The general character of his former publications is conspicuous in this. No man, we think, who is a lover of goodness, can rise from the perusal of the Lectures, without an increased attachment to the gospel—without fervent gratitude for a system of religion so fitted to man's wants, whether he be regarded in his individual or his social capacity, as a resident in this world, or as a candidate for immortality, as encompassed with infirmities and sins, or as destined to a state of evergrowing excellence and happiness.

The views of religion presented in these Lectures are well proportioned. The author does not disesteem any part of the economy which God has appointed for man. In his regard for the soul, he does not overlook man's animal nature; in his concern for the claims of the Deity, as Creator, Benefactor, and Governor, he does not forget the claims which man has upon his fellow man. There is no exclusive attachment to any one part of divine revelation; when his purpose requires the mention of any doctrines, they are clearly exhibited; when precepts are required, they are enforced; if warnings are called for, or reproofs, or consolations, they are dealt out in suitable measure. Mr. Jay endeavors to form his instructions on the model of the sacred writers; hence he appears to be solicitous only in regard to the subject in hand; he does not seem to be at all fettered by the technicalities of theological language; or by an effort to maintain an exact conformity in sentiment and expression to every iota of a favorite system. Some excellent ministers seem to be perpetually

afraid of producing a suspicion, that some of their representations are inconsistent with others; and by their unseasonable restrictions and explanations, they almost entirely destroy the force of scriptural truth. As illustrations of this remark, every one can recollect the manner of various preachers in respect to the subjects of human dependance and human agency, of the certain salvation of believers, and the alarming warnings which are addressed to them. Now the sacred writers do not appear to have felt any difficulty on these subjects, and why should modern preachers? True, every preacher of the gospel ought to be able to show that these varieties of instruction are perfectly consistent with each other, or at least are not inconsistent; or if this cannot be done, he ought to be able to vindicate his manner by direct reference to scriptural use; else he will betray a lurking apprehension of inconsistency, which will palsy his best exertions. If explanations must be made, let them be made with a due regard to time, and place, and persons, and other proprieties; but never let them be so introduced as to blunt the edge of the preacher's weapon. Some hearers there are indeed, who will not be satisfied with any method on these subjects; and we fear that even some Christians are so wedded to certain phrases and ideas, and have accustomed themselves to so contracted views of certain religious subjects, as that even apostolic usage, (did they not previously know it was apostolic,) would displease them. But let the minister of Christ take heed to himself and to his doctrine; let him reprove, rebuke, and warn both saint and sinner with all fidelity and kindness; he will thus commend himself to every man's conscience, and both save himself and them that hear him.

In these remarks, we do not intend an unqualified commendation of every thing in these Lectures. As there are dangers on the right hand and on the left, and as the middle path is not entirely free from difficulties, it would indeed be strange, if there should occur nothing to which we must hesitate to subscribe.

The perusal of Mr. Jay's work, cannot fail to impress upon ministers the utility of variety and connexion in their public instructions. In common congregations, the subjects of religion are not new; scarcely any subject can be introduced which will not, in the memory of many, revive Sabbaths long since passed by, when they were addressed on the same subject. In regard to many hearers, the object of the preacher is, to confirm them in well-known and acknowledged truths; to render interesting and impressive truths which have long been familiar; and to endeavor in various ways to extend the influence of acknowledged truths into all the departments of life. A minister of a tolerably well furnished mind, may not at first feel the need of connected instruction, because his station is to him a novel one. There is a freshness in the subjects adapted to the pulpit, which renders them interesting to himself; and each man's peculiar manner of arranging and expressing his thoughts, will render him for some time interesting to his people. But by and by, the charm of novelty will cease. When



subjects of deepest interest to the preacher have been presented again and again, there is danger of their becoming trite, and of his fearing that his people regard them as trite, at least in his manner of presenting them. The preacher fails to produce in every mind the same feeling of interest which he has himself had; and thus he becomes discouraged; and discouragement has an unhappy influence upon his powers. After a few years of pastoral labor, if he has studied and preached without regard to connexion, he may find in himself a feeling of exhaustion; he must not be surprised if some of his hearers complain, that his productions are dry. The influence of a minister's studying and preaching at random is alike injurious to himself and to his people. It is very seriously to be apprehended that such a habit will issue either in not studying at all, or in *running over* so many books, (for there will not be investigation of any *subject*,) as will prevent him from establishing any well formed conclusions, and will render his mind rather a resemblance to chaos, than a well arranged storehouse of valuable materials. On the contrary, should a minister deliver to his people a judicious series of sermons on the doctrines of the Bible, on the duties pertaining to the various relations of life, on the parables, on the biographical accounts in Scripture; should he distinctly set before them the Saviour in various attitudes; should he unfold the principles which actuated the first disciples in the actions ascribed to them; should he give connected instruction on the promises and on the threatenings of the Bible, and on numerous other extensive topics that might easily be named; who does not see that his own intellectual resources would become vastly improved, that he would continually engage in his labors with the freshness of new delight, and that an incalculable amount of intellectual and moral improvement would be imparted to those whose privilege it might be to enjoy his ministrations? True, such a course would require much thought and investigation; and would leave but little time for light and careless reading. But for what is a man called into the ministry? For what are the spiritual destinies of immortal beings intrusted to him? If any man's heart fail him in view of mental labor, let him not burden any church with the expense of helping him to eat, and drink, and make a respectable appearance; let him beware lest he incur the dreadful reproach, "thou wicked and slothful servant!" The ministry is not a barren profession, unless a man chooses to make it so. The subjects which it presents for instruction and moral advancement, are so various and extensive, that the longest life cannot exhaust them.

The method of studying and preaching, now recommended, may appear at first sight to be severe; but after a short trial it would become easy, for it would be highly interesting; and it would, in its prosecution, present many new views which would incidentally furnish matter for other discourses, not immediately connected with the series; besides its influence in strengthening all the powers of the mind, and continually exercising the invention.

The work before us, is a Course of Lectures, in which THE CHRISTIAN is contemplated in twelve different respects: in Christ—in the Closet—in the Family—in the Church—in the World—in Prosperity—in Adversity—in his Spiritual Sorrows—in his Spiritual Joys—in Death—in the Grave—in Heaven. The Preface abounds with valuable instruction; and is well worthy of repeated perusal. In this the author adverts to that state of feeling which may induce some professors of religion to censure the work as not being sufficiently copious on topics of doctrine; or as seeming in their apprehension to impose upon the necks of Christians an oppressive yoke of practical obedience. He clearly shows, that while the New Testament discloses a system of divine grace, it also discloses a system of human duty. The man who separates these two, puts asunder what God has joined together. Privilege and duty are inseparably connected. Nor should Christians be left destitute of positive instructions respecting matters of duty, on the assumption that "the grace of God will teach people all this." Mr. Jay well remarks, "the sacred writers never left these things to be taught by the grace of God, without instruction." "The grace of God will incline and enable us to do all this; but it is the Bible that teaches."

In this part of the volume, the author also exhibits a few rules which he thinks should regulate the style of pulpit performances. Utility should be the preacher's grand object. He ought not to be intimidated and checked by fearing to impair the dignity of the pulpit; he ought not to be so solicitous for niceness of composition and address, as to prevent the love of Christ, and of souls from bearing him away, and *losing* himself in the effort to save souls, and to hide a multitude of sins. "An officer in the midst of action, will be all occupied in urging and completing the conflict—What should we think of him if he turned aside after a butterfly, or showed himself at liberty to mind and adjust his ring, or his dress?" The truth is, those individuals in a congregation who are able to appreciate good writing or speaking, if they possess the benevolence and the judgment which would render their favorable regard worth the seeking, are the very last who would consent that the instruction and salvation of the people, should thus be sacrificed at the shrine of vanity. Genuine feeling and ardor are great excellencies, and produce deep impressions; they throw petty failures into the shade. The preacher needs not be coarse; he should endeavor to be correct and methodical; but let him not "sacrifice impression to correctness," and "effect to nicety of endeavor."

The subjects of religion need to be made plain. The preacher is appointed to *teach*. He best endeavors to accomplish the design of the ministry, who, without coarseness of expression or illustration, makes his thoughts level to common understandings. Young preachers sometimes appear to think, that their abilities will not be perceived, unless they exhibit something unusual and almost unintelligible. But never should it be forgotten, that the years which ought to be devoted to education, will have been quite misapplied, unless they result in making the individual more in-

intelligible and instructive. Natural and acquired talents are not intended "to unfit a man for any part of his office ; but to qualify and aid him the better to perform it." The judgment of the most approved critics on this subject, particularly when applied to the business of the pulpit, must commend itself to our regard : "clearness of expression and simplicity of thought are the first marks of elegance."

Preaching should not be a series of logical definitions. In the Bible, "all is life and motion." Such should be the case in pulpit performances. A sermon may define, and discuss, and argue ; but whatever it does, should be done with vivacity ; for the preacher has to deal with beings, to whom pertain imagination and passions, as well as intellect.

Several other topics are alluded to in the Preface ; and the author's free use of Scripture language and of poetry is vindicated. But we have not space for mentioning all that is excellent even in this introductory part. We will just say, that the principles exhibited are well adapted to this stirring age, and that Mr. Jay's work is a happy exemplification of his principles.

It is not our purpose to enter upon a minute detail of each Lecture. We shall do little else besides expressing the impression made upon our minds by the perusal of the work.

There is displayed in these Lectures a very extensive knowledge of human character. The author is a man of accurate observation. He has not mingled with his fellow-men without becoming acquainted with their qualities, both good and bad ; without knowing their necessities, and the suitable manner of relieving them. He views men as they actually are, and adapts his instructions to their case. As an illustration of our remark, we refer to the following extract.

"Some seem afraid to administer the consolations of the glorious gospel fully, as if they would have, if not a licentious, yet a paralyzing effect on the receiver. But these timid dispensers of divine truth, though they may be well-meaning, are not well informed. They are ignorant of the very principles of our nature ; and know very little of the comforts of the Holy Ghost—or they would know that these comforts are not opiates, but cordials—that while they refresh, they also animate. If there must be any thing of an extreme (for which, however, we do not plead,) the leaning had better to be on the side of privilege than legality, even with regard to practical religion. Such a man grateful for his indulgences, at the feet of his *Benefactor*, as well as *Lord*, will feel himself much more disposed and bound to dedicate himself to his service ; and his language must be, "What shall I render unto the Lord for all his benefits towards me?"

"Let us view the Christian in his *perils*. He is perpetually surrounded with temptations in the world. These flatter him, and would entice him away from God. And these he is to resist, steadfast in the faith. But how is this to be done ? By threatening ? By constraints ? These may indeed induce him actually to refuse the offers and allurements ; but not in affection. The joy of the Lord is his strength ; and without this, a man will only leave the world as Lot's wife left Sodom—she left it, but her heart was still in the place ; and she inwardly sighed, O that I was there ! O that I could return and not be destroyed ! Thus there are some who forsake the world, as far as they are impelled by the fear of hell, or the dread of reproach, or shame of inconsistency ; but they hate the obligation that keeps them back from their loved indulgences ; and like wasps burnt out of their nests, are angry and resentful towards all around them, for the injuries they have endured. Prohibition, so far from killing desire, has a tendency to increase it ; sin takes occasion by the commandment ; and that which

was ordained to be unto life, proves to be unto death. The Christian is not saved from the world by the law, but by grace. He is not driven out of it against his inclination—he leaves it voluntarily; and gives proof of it; for truly if he were mindful of the country from whence he came out, he would have opportunities to return. He has the same allurements and seductions presented to him, as others. But here is the difference: they are alive to them; but he is dead. He has found something infinitely superior; this, by refining and exalting his taste, has weaned him; and he can no longer relish the mean and ignoble provision of former days. Having found the pure spring, he no longer kneels to the filthy puddle. Having tasted the grapes of Eshcol, he longs no more for the leeks, and garlic, and onions of Egypt. The palace makes him forget the dunghill.

‘This, this is the way, and the only effectual way of separating the heart from the world; it is to subdue the sense of an inferior good, by the enjoyment of a greater. Who would exchange the green pastures and still waters for barrenness and drought? Who wants lamps, or even stars, when the sun is up?’

As by the light of opening day  
The stars are all concealed;  
So earthly pleasures fade away  
When Jesus is revealed.

‘This joy exorcises a man of carnal affection, and we are persuaded the efficacy of it is far greater to mortify us to the world, than the influence of afflictions. Losses and disappointments may surprise and confound us, and lead us to lament the uncertainty of every thing below; but they do not make us feel their unsatisfactory and polluted nature. Even under the pressure of their trials, and amidst all their complaints, you will often discern the disposition of the sufferers remaining unchanged. And if not, how soon *after* does renewed pursuit succeed deplored deceptions, and they flee to a repetition of similar experiments till all the mad career is ended! But the experience produced by the sight of the cross, and communion with God in Christ, will never allow the world to become again the Christian’s end, or portion. If by the power of delusion he be drawn astray for a moment, he will soon find that it is not with him as in months past; and he will be sure to feel the wretchedness of what he has chosen, compared with the glory of what he has left. And this feeling will serve to recal him. The apostate has no such experience as this to check and turn him. But the backslider has: and see the result—“I will go,” says the Church, “and return to my first husband, for then it was better with me than now.”’ pp. 283—285.

[To be continued.]

## LITERARY INTELLIGENCE.

*The Christian Spectator*, “conducted by a number of” Pedobaptist “Gentlemen,” at New-Haven, Conn. will hereafter be published quarterly. “Its leading feature will be doctrinal discussion,—the inculcation of a sound theology, as it regards the friends no less than the enemies of truth,—the edification of believers as well as the convincing of errorists and gainsayers.” The price will be, as it has been, three dollars a year.

In most respects, this work has deserved well of the public, but not in respect to its boasted catholicism. It has, we believe, industriously represented “our Baptist brethren” as un-

questionably deserving a large share of censure,—as in the bondage of sectarian feeling and of ignorance,—as unwilling that others should think for themselves,—and as remarkably destitute of charity, and so envying and vexing a portion of the people of God. We complain not of the fair and Christian use of arguments. Truth fears not investigation; and charity rejoiceth in the truth.

*Memoir of Mrs. Judson.*—We have great pleasure in being able to state that Messrs. Lincoln & Edmands have in press, under the direction of the Baptist Board of Foreign Missions, a

**MEMOIR OF MRS. ANN H. JUDSON,** including a *History of the Burman Mission*, by James D. Knowles, Pastor of the Second Baptist Church in Boston.

The work will consist of about 350 pages, 12mo. and will be accompanied with a copperplate engraved portrait of Mrs. Judson, with a Map of the Burman Empire, and a specimen of the Burman language. The price will be *one dollar* neatly bound, and *eighty-seven cents* in boards with cloth backs.

From what we know of the subject and of the author, we anticipate a highly interesting and instructive book. We hazard nothing in predicting that whoever procures and reads it, will be amply repaid.

*Essays on Baptism*, by the Rev. Joseph Samuel C. F. Frey, late Agent of the American Society for meliorating the condition of the Jews, now Pastor of the Baptist Church, Newark, N. J. are in the press, and will soon be published by Lincoln & Edmands, Boston. The work will consist of about 120 pages, 12mo. and will be sold at 37 1-2 cents a copy.

*The Lord's Day*.—Proposals have been issued at Philadelphia for publishing by subscription an Essay on the Divine appointment of the Sabbath, and of the Lord's day. By William Balantine. It is to consist of five parts. 1. On the first institution of the Sabbath. 2. An attempt to prove that the Sabbath was kept holy from its first in-

stitution to the coming of the Messiah.

3. On the change of the Sabbath from the seventh to the first day of the week.

4. On sanctifying the Lord's day. 5. Arguments and motives for keeping the first day of the week holy.

*Sermons on the xxxiii. chapter of Deuteronomy*.—The publication has been begun of a series of Sermons on this chapter, by William Parkinson, A. M. Pastor of the First Baptist Church in the city of New-York. The work, consisting of twenty-six sermons, averaging, in octavo, about 24 pages, will be printed on good paper, and with a large type.

*The Aged Christian's Cabinet*.—Proposals have been issued for publishing, at New-York, a work with this title, containing a variety of interesting Essays, Dialogues, short Discourses, Letters, &c. adapted to the instruction, consolation, and animation of aged christians of every denomination. By John Stanford, A. M. The work is to be published in about ten numbers, and to make one volume 8vo.

*Paley's Theology*, with copious notes and Illustrations. Lincoln & Edmands.

*Baxter's Call*, to which will be added, *Now or Never*, and *Fifty Reasons* why a Sinner should turn to God without delay. Lincoln & Edmands.

*Thomas à Kempis*, edited by Rev. Howard Malcom. Lincoln & Edmands.

#### NEW PUBLICATIONS.

*Letters of David and John*.—These Letters, containing animadversions upon the Lectures of Dr. Woods on Infant Baptism, with an appendix by Dr. Ryland, the whole making a pamphlet of 106 pages, have been republished at the Tract Depository, No. 118 North Fourth Street, Philadelphia; price 25 cents, single, or two dollars a dozen. The authors have agreed to give all the profits of the sale to the Baptist General Tract Society.

*An Account of the High School at Rock-Spring, Illinois*. By Rev. J. M. Peck, one of the Board of Overseers.

*The Memory of the Just*. A Discourse delivered at the First Baptist

Meeting-house in Providence, R. I. August 20, 1828, at the interment of Rev. Stephen Gano, A. M. late Pastor of the First Baptist Church in that town. By Daniel Sharp, Pastor of the Third Baptist Church, Boston.

*Obligations of the Baptized; or Baptism an Emblem of the Death and Resurrection of Christ*, as connected with the State and Prospects of the Believer; a Sermon delivered before the Boston Baptist Association, introductory to their Session at Cambridge, Mass. Sept. 17, A. D. 1828. By Irah Chase, Professor of Biblical Theology in the Newton Theological Institution.

# MISSIONARY REGISTER,

FOR JANUARY, 1829.

## BAPTIST BOARD OF FOREIGN MISSIONS.

### BURMAH.

THE faith and patience of the saints are often put to severe trials, before ultimate success attends their efforts. This is calculated to lead them more particularly to notice the Divine hand, when extended for their relief. Dark clouds have long been suspended over the Mission to Burmah. Obstructions in varied forms have been presented to the Missionaries; death has diminished their ranks, and desolating wars have interrupted the efforts of survivors. But more gratifying prospects are now opening before them, and hopes of a richer harvest may be cherished. The last intelligence from the seat of the Mission exhibited them uninterruptedly pursuing their labors, instructing in schools, conversing with the natives, and preaching the Gospel. It is hoped the time is not far distant, when the powerful instrument for diffusing knowledge, the press, will be forwarded, and put in successful operation on the Mission premises. The indications of Divine Providence should be carefully noted, as one means of ascertaining the path of duty; and we view with peculiar interest the almost simultaneous proposals, in different sections of the country, for raising funds for printing the Scriptures in the Burman language, as they evince a preparedness in the public mind for effecting the object. Every friend to the circulation of the Scriptures was pleased with the *Generous Donation*, noticed in the Magazine for December, taken from the N. York Baptist Register, for printing the Scriptures in Burmese. The attention of our readers is now solicited to the following proposal, which issued nearly at the same time from another part of the Union.

#### *New Year's Gift to the Heathen.*

Appreciating in some small degree the value of that Word of eternal Truth, which we humbly hope, has by the power of God, imparted a spiritual

life to our own souls—affected in some imperfect manner by the condition of millions of our fellow men, who are perishing in moral darkness; and feebly conscious of the high claim of the God of our salvation to all we possess; two persons engage to unite with eighteen others who may wish to participate in the pleasure of making up the sum of ONE THOUSAND DOLLARS, for publishing the NEW TESTAMENT of our LORD JESUS CHRIST, in the Burman language.

Those who may be disposed to give the sum of *Fifty Dollars*, payable within ninety days from the first of January next, for the above purpose, as a small token of love to perishing sinners, and of gratitude to Him who crowneth the year with his goodness, are respectfully requested to give information of the same to Dea. Heman Lincoln, of Boston, Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions.  
[Ch. Watchman.]

## INDIAN STATIONS.

### WITHINGTON STATION.

Mr. Compere, Missionary at the Withington Station, has forwarded his Journal, detailing events from March 3, to November 3, 1828. The Indians in the neighborhood have manifested a determined opposition to the efforts making for introducing the gospel and education among them. By exhibiting a persecuting spirit, and inflicting severe punishment on some who attended meeting, many have been intimidated, and no longer assemble. Mr. Compere's requisition for religious toleration has not been granted by the Indians, and the prospects for his usefulness at the Station do not present an encouraging aspect. The condition of these poor wanderers calls for the prayers of the disciples of Christ, that an effectual door may be opened for introducing civilization and the blessings of Christianity; without which, their numbers will continue to diminish, and their miseries to increase.

## SOULT DE ST. MARIE.

The Baptist Board of Foreign Missions have commenced a new Indian mission station at the Soult de St. Marie, between Lake Superior and Lake Huron, with very encouraging prospects, and appointed Mr. Abel Bingham to occupy the field. By his Journal, just received by the Secretary, we learn that he has entered on his duties, by establishing a school, and preaching the gospel to the Indians. His Journal presents this pleasing indication of the progress of the gospel, that on board the two vessels in which he sailed on the lakes, the commanders welcomed the religious services of the Sabbath, by assembling the seamen in the cabin, and listening to the gospel dispensed by Mr. Bingham. It is a source of joy to the church, that the large and interesting class of our fellowmen, who "go down to the sea in ships and do business in great waters," have of late years been so materially benefitted by religious instruction. It is hoped the time is hastening, when every vessel, as she crosses the deep, will present an assembly, paying reverence to the Sabbath, and enjoying the scenes of religious worship.

From Mr. Bingham's Journal, we present the following extracts:

Oct. 7, 1828. At half past 8 in the evening, anchored at the Soult de St. Marie. Never felt myself under greater obligation, and very seldom esteemed it a greater privilege to bless and praise God for his goodness to me, than at this time. As we had prayers regularly on board the vessel when I was able to attend to it, on our arrival the captain called all hands into the cabin for worship; I was directed to the sixty-sixth Psalm. It seemed that we all felt a peculiar pleasure in offering a tribute of praise to God. After prayer, I read the sailor's address, a hymn which I had written, (Ye sons of the main, &c.) On learning that the captain was pleased with it, I presented it to him, together with some tracts, which he received with pleasure.

10. Soult de St. Marie. Early this morning went on shore—called on Mr. Schoolcraft, U. S. Agent, by whom I was kindly received. I went in company with Mr. Schoolcraft to visit the Rev. Mr. Coe, a Presbyterian brother, who has been laboring here for more than a year, under many disadvantages, who, together with his lady, appears extremely anxious to build up Zion. Br.

Coe in particular seems much devoted to Indian reform. But they expect to leave here by the first vessel that comes to the place.

15. This evening, had my first interview with an Ojibway Indian, one of the minor chiefs, and as I was informed by the Agent, a pipe bearer to the principal chief. I informed him, that in compliance with the arrangements made in the treaty at Fond du Lac, I had come to establish a school, for the instruction of their children, and to preach the gospel of the Lord Jesus to them. He said he was very glad I had come, for he had three children he wished to send to the school.

19, Lord's day. Preached at eleven o'clock to the citizens, in my school room. At 3, P. M. had a collection of Indians in the same room, about thirty in number. Our services were as follows: after prayer by the Rev. Mr. Coe, we sung an hymn, composed by Miss Charlotte Johnson, (in Ojibway,) who was my interpreter at this time; then I addressed them, and briefly noticed the creation of the world, the creation and fall of man, remarked that notwithstanding we were of different complexions, and spake different languages, the first pair were the common parents of us all; that, as we sprang from them after they became sinners, consequently, we were all sinners; endeavored to show them what the wages of sin were, &c. Appealed to their consciences and experiences, to prove my doctrine; brought a Saviour to view, spoke of his holy life, his sufferings and death, his resurrection, and the hope of salvation through faith in his name. And closed with a short exhortation to them, to give themselves away to him, soul and body, &c. Had the happiness of seeing them listen with attention.

26, Monday. This day opened the school, had twenty-seven scholars, nine of whom I put immediately to writing on slates. They behaved remarkably well. O may these small beginnings, be to these poor Indians, as the first openings of the morning to the benighted traveller.

Tuesday, 21st. To-day had fifty scholars.—22d, had fifty-seven scholars—23d, fifty—24th, forty-five—25th, forty-three.

I would here remark, that I am better suited with the place than I expected to be, and feel that I have entered on my work again; and in it I take comfort, and hope I enjoy some tokens of the divine presence.

AMERICAN BOARD OF FOREIGN  
MISSIONS.

Our readers in general will have learnt from the public journals, that the American Mission at Beyroot, in Syria, is suspended for the present, Mr. Bird, and all the Mission Company, twenty-one in number, having removed to Malta. The reasons for their removal are stated in the *Missionary Herald* for November, and principally relate to the unsettled and hazardous state of the country in consequence of the war. The station has been occupied four years and a half.

Mr. Bird observes, that at the time they first landed at Beyroot, they had no intention of tarrying, Jerusalem being the place of their destination; but every succeeding year has brought with it evidence to strengthen the impression that our remaining here was a well advised measure, for we have not yet seen reason to believe that, in any other place south of Constantinople, there has been so much eagerness to inquire after truth, united with so much safety in declaring it. The American mission to Syria has now ceased; for how long, Heaven only knows. At this pause in the work, every one interested at all in the mission will also pause, and endeavor to recal some little sketch of its history, and will ask, What good has it done? A brief reply to this question is, that it has increased our familiarity with one of the most interesting portions of the globe. It has contributed to prove the practicability of Protestant missions in Turkey. It has brought to light some important traits of Mohammedism and of Popery in their modern state. But above all, and what is worth more than all the money and all the labors that ever missionaries or missionary patrons expended, it has evidently saved immortal souls from ruin. These souls, however, though of immeasurable value, are few:—few compared with the multitudes brought to Christ at other stations; few compared with the multitudes that still remain in ignorance and sin; few compared with what they might have been, had we but uniformly prayed and labored with the zeal that became our holy office. The highest name to which we can aspire in this work, is, that of “unprofitable servants.” We have planted and watered, but the increase is of Him, from whom cometh every

JAN. 1829.

good and perfect gift, to whom be glory in the church, throughout all ages, world without end. Amen.”

Neither the Prudential Committee nor the Missionaries, consider the Mission to Syria abandoned, but only suspended, till circumstances shall permit the residence of Protestant missionaries in that country.

At the annual meeting of the American Board of Missions, in October last, it was resolved, that it is the duty of the Board to provide for the support of superannuated and infirm missionaries and their families; and that a fund be instituted for the object, to be composed of legacies and donations given to that specific object.

The Prudential Committee have appointed Mr. Anderson, one of their Assistant Secretaries, on a special mission to the Mediterranean, to confer with the missionaries, and obtain information of the most judicious measures to be pursued for the spread of the Gospel.

A letter from Mr. Bishop, a Missionary at the Sandwich Islands, states that the death of his wife, Feb. 21, had been blessed in exciting a pleasing attention to religion. The natives had beheld her peaceful death; her prayers and exhortations were solemnly remembered, and the inquiry became general, “What shall we do to be saved?” In April the number of inquirers is stated to have been two hundred.

Mr. Chamberlain, at Honoruru, March 12, also states, that very gratifying prospects are presented at the Sandwich isles. The chiefs are active, and use their influence in favor of religious knowledge and improvement. The Sabbath School, which Mr. Chamberlain instructs, contains from one hundred and fifty to two hundred scholars.

REVIVALS OF RELIGION.

The western world has attracted attention by the grandeur of its natural exhibitions, its lofty mountains and majestic rivers; it has also invited observation by the freedom and equality secured by its civil institutions. But not less is it to be regarded in a religious view, as exhibiting the illustrious displays of divine grace in the conversion of sinners. In the



United States; it has pleased the Lord, from year to year, to grant seasons of refreshing from his presence, by the effusion of the Holy Spirit, and to bring multitudes to a happy experience of the truth: As Barnabas, when he saw the grace of God, was glad; so many, who from distant lands have visited the American churches, during the seasons of religious revival, have joyfully borne the intelligence to other parts of the world: and thus the joy which revivals diffuse in heaven, has been widely diffused on earth. By the following extract from the London Evangelical Magazine, it appears that the subject is awakening an interest in England. 'The extraordinary accounts of the revivals of religion in many parts of the United States, demand the serious attention of all the friends of the Lord Jesus. We have nothing in Great Britain answering to them. We could wish that a deputation of ministers and laymen could be sent to America, to make an actual examination of the state of religion in that country. Perhaps the great reason why revivals are not enjoyed among us, is because they are not sought after.'

These gracious visitations in our land have excited desires for similar blessings in England, as it is stated that the Cumberland Association have set apart an hour of every Monday evening for special prayer for the outpouring of the Holy Spirit; and the ministers of the eastern district of London, appointed the 9th of July last, for the same object.

The two or three past years have been peculiarly distinguished by the pleasing intelligence which has been announced from almost every section of our land. It has been stated, that in Georgia alone, eight thousand persons have been baptized and added to the Baptist Churches; and the Kentucky Baptist Recorder estimates, that more than eleven thousand have been baptized and added to the Churches in Kentucky.

In the present Number, we can present only the following statements:

Rev. Mr. Mott, of Keene, under date of Dec. 4, 1828, writes us thus:

I HAVE just returned from a visit to the town of Saranac; and am happy to inform you that it is a precious season with the people in that place. The good work of God which begun some time last summer, I hope is not yet

subsidied. Shortly after the commencement of the work, seventeen persons followed their Lord and Master in the ordinance of baptism. This number, together with six or seven members of the Baptist church in Jay, whose lot God had cast in this wilderness, were constituted a church on the 30th of September. The ordination of brother Story, in Plattsburgh, was attended Oct. 1: The Sabbath school, together with the labors of brother Story, have been the principal means of promoting the revival. While I was with them last Lord's day, I was happy to learn that the Sabbath school is still continued with much interest. It may truly be said of the town of Saranac, both in a literal and spiritual sense, "the wilderness has budded and blossomed like the rose, and springs of water have broken out in the desert." This church, being the first constituted in the town; looks like a little flock in the wilderness, without a shepherd. They truly need the guardian care of the great Head of the church.

On my return, I learned that the Lord is beginning a good work in Plattsburgh. Four were added to the church by baptism last Sabbath, and others are inquiring what they shall do to be saved. And at Keeseville, also, the prospect is flattering that the Lord is about to visit the people with a shower of divine grace. Four or five miles from the village, twelve or thirteen were baptized by the Methodists a few Sabbaths since, and the work is still progressing. May the Lord continue his gracious work, until all these regions are watered with the dew of heaven.

I have lately had pleasing intelligence of the good fruits of the late revivals of religion in the county of St. Lawrence. Great additions have been made to nearly or quite all the Baptist churches in that county, and with a few exceptions, they appear to be walking in obedience to their Divine Lord and Master, "standing fast in the liberty wherewith he has made them free."

I gave you some account of the commencement of the revival in this town in 1827. Since that time, I have baptized twenty-two, and there are five or six others, who have not yet obtained sufficient confidence to follow their Lord and Master.

The wonderful display which God is making in our day of his power and grace, appear to be pleasing indications

of the speedy approach of Zion's King to destroy the man of sin, and establish his own kingdom.

Pray for me, that the Lord may give me wisdom to instruct the lambs of the flock.  
EBENEZER MOTT.

Mr. M. Warder, Russellville, gives the following pleasing intelligence to the Editor of the Kentucky Baptist Recorder: 'Oct. 8, 1828, I have just returned from the Bethel Association. It was the most interesting season I ever witnessed. It was affecting to behold the youth of twelve years of age, up to the man whose locks are white, bowing prostrate on the earth, while the cry was heard, Lord, save, or we perish. Fifty-seven persons have been baptized and united to the church at Little West Forke. We have also a refreshing work in a part of this county. Perhaps twenty or thirty have found Christ precious to their souls, and have joined the church.'

The Kentucky Baptist Recorder, Nov. 17, states, that a visit from brethren S. M. Noel, and J. Vardeman, had been blessed with the happiest effects in a revival of religion in Broomfield, Kentucky. During their stay, one hundred and twenty-three were added to the Baptist Church on a profession of faith, and submission to the ordinance of baptism. In several places also in the neighborhood, a number were baptized, making in the whole one hundred and seventy. It is also stated, that since the middle of Oct. about eighty have been baptized and added to the church at New Castle, Henry Co. Ken. and pleasing seasons are enjoyed in various other places.

A letter from Cincinnati, to the editor of the N. Y. Baptist Register, states, that one hundred and sixty-five were added to the Baptist Church in that city, during the revival the last summer.

Rev. Peter Latimer, Brookfield, N. Y. states, that several churches have been visited with revivals since January last, and that he has baptized seventy, who have united with the church in that place.

#### REVIVAL AT SEA.

Extract of a Letter from H. Bingham, to one of the Editors of the New York Observer.

'My dear Brother,

From the isles of the sea, I am again permitted to address you. The fact

which I proposed to mention is, that of a semi-weekly prayer and conference meeting on board of a whale ship, both in port and at sea.

Such a meeting was established on board the ship *Enterprise*, about six months ago, on the indication of special seriousness in two or three individuals. The Lord was pleased, as we have good reason to believe, to visit them with the influences of his Spirit, and a large portion of the crew had a new song put into their mouths.'

#### THE SABBATH.

It gives us great pleasure to state, that memorials are in circulation in some of our cities, and arrangements are making in others, to petition Congress to discontinue the transportation of the Mail, and the opening of Post Offices on the Lord's day. Few inconveniences can result from discontinuing the practice, and many advantages may be secured. Great numbers who are now prevented from a due observance of the day, might then mingle in the services of the sanctuary. The multitude of stage drivers would suspend their labors; post-masters would be excused from attending their offices; public houses might enjoy more stillness; and in many other respects the elevated, delightful, and appropriate services of the Christian Sabbath would be more extensively enjoyed. The subject cannot fail deeply to interest the professed disciples of Christ, as individual happiness and the welfare of the nation are indissolubly connected with obedience to the divine command. We trust a very general expression of the public mind, will be called forth in favor of the memorial.

#### CHARLESTON BAPTIST ASSOCIATION.

From the Minutes of the Charleston Baptist Association, we learn that this ancient and respectable body held its seventy-eighth anniversary at the Bethel church, Sumter District, S. C. Nov. 1, 1828. During the past year, seasons of refreshing have been granted to the churches, and seven hundred and twenty-six have been added by baptism. Efforts for promoting education, for advancing the interests of missions, and for the circulation of religious tracts, are prominent items in their proceed-

ings. Grateful for the effusion of the Holy Spirit in the conversion of sinners during the past year, the first Sabbath in April next was appointed as a day of thanksgiving for the grace which has been bestowed, and of ardent prayer for the continuance and increase of these gracious visitations.

#### THE NEW YORK STATE CONVENTION,

Met at Troy, Oct. 15. Sermon by Rev. Spencer H. Cone. Mr. Cone was chosen Moderator, and J. Smitzer, Clerk. The Report states, that the General Agent has received in donations the last year, 2878 dollars, and the systematic plan, recommended the year previous, that each member of the churches should contribute at least 18 3-4 cents, annually, has been adopted by fifteen Associations, embracing more than twenty-five thousand members. Several Indian Stations and schools are under the direction of the Convention. The Tonnewanda station presents particular encouragement. Two Indian converts have recently been baptized, one of whom had entertained a hope in Christ, and maintained family worship for three years previous; the other, who is the interpreter, and is son-in-law to Little Bear, the most influential chief of the Christian party, has recently passed from death unto life. Thomas Jameson, their former interpreter, also professes a hope in Christ, and has requested to join the native brethren at Tonnewanda. He has received a good education, has completed a course of medical studies, and is practising among the natives and whites. The Board state, that they have sent into the field about thirty missionaries the past year. Appropriations were also made to several churches, to aid them in procuring preaching. Rev. Elon Galusha was chosen President of the Convention, and C. G. Carpenter, Secretary, for the ensuing year.

#### ORDINATIONS, &c.

Mr. Joel Peck, student of the Hamilton Theological Institution, was ordained as an Evangelist, in Jay, N. Y., March 8, 1827. Sermon, by Elder Samuel Churchill; Ordaining Prayer, by Elder Abel Wood.

Oct. 8, Mr. Levi Kneeland, of Canterbury, Con. was ordained as an Evangelist; Sermon, by J. S. Swan.

Mr. Willard Judd was ordained at Salisbury, N. Y. Oct. 22. Sermon, by C. G. Carpenter, of Fairfield.

Mr. John Goodall was ordained in Hampton, Vir. Oct. 10. Sermon, by Rev. Mr. Woodson, of Portsmouth.

Mr. Jeremiah Kelley was ordained at Brewster, Mass. Oct. 2. Sermon, by Rev. William Bowen, of Martha's Vineyard.

Mr. Calvin Newton was ordained at Bellingham, Mass. Oct. 22. Sermon, by Rev. Professor Ripley.

Mr. Nicholas Medbury, was ordained Pastor of the Central Baptist Church, Middleboro', Nov. 12. Sermon, by Rev. E. W. Freeman, of Lowell.

Nov. 13, Mr. Erastus Denison was ordained at Groton, Con. Sermon, by Rev. Mr. Palmer.

Nov. 27, Mr. C. B. Keyes was ordained Pastor of the Baptist Church, North Adams, Mass. Sermon, by Rev. J. Matteson.

Rev. Timothy P. Ropes was installed Pastor of the Baptist Church in Sea-brook, N. H. Dec. 2.

Dec. 18, Mr. Henry F. Baldwin was ordained at Bennington, Vt. Sermon, by Rev. Leland Howard, Troy.

Mr. E. Thresher was ordained at Portland, Dec. 18. Prayer, by Mr. Flanders; Reading the Scriptures, by Mr. Tinson; Sermon, by Dr. Sharp; Prayer, by Mr. Nutter; Charge, by Mr. Butler; Right Hand of Fellowship, by Mr. King; Address, by Mr. Stow; Concluding Prayer, by Mr. Clark.

#### MEETING-HOUSES OPENED.

At Hillsboro, N. H. Nov. 5, a beautiful Baptist Meeting-house, 65 feet by 45, was opened with religious services. Sermon, by Rev. Joseph Elliot.

Nov. 5, the brick Meeting-house, erected for the Baptist Church and Society in Brentwood, N. H. was opened for religious worship. Sermon, by Rev. B. Stow, of Portsmouth.

#### CHURCHES CONSTITUTED.

Nov. 28, a Baptist Church was constituted at Willimancit, Mass. consisting of about 40 members, to whom 20 more are expected soon to be added.

Dec. 2, a Baptist Church was recognized at Sea-Brook, N. H.

¶ Accounts of Moneys are necessarily deferred till our next Number.

THE  
AMERICAN  
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COMMUNICATIONS.

MEMOIR OF THE REV. ELIJAH HUNTINGTON.

MR HUNTINGTON was born of respectable and pious parents, August 21, 1763, in the town of Mansfield, Conn. At the age of eight or nine years, his mind was very seriously impressed, and again at the age of fourteen ; but in each case he was left with an increased propensity to neglect the concerns of the soul. At the age of about seventeen, his attention was again arrested ; at which time, as he states, in his diary, the burden of guilt seemed to leave him, and he was led to rejoice. He says, " I thought I took delight in the duty of secret prayer ; loved the society of those I esteemed Christians ; and, for a season, lived a sober life. Whether Mr Huntington afterwards supposed that at that time he experienced a saving change, nothing is found by which we can certainly determine. Be this as it may, it appears that his joy was of short continuance, for soon after this he enlisted into the army ; and, gradually giving way to his passions, he at length, in his own estimation, became as thoughtless as ever. To use his own words : " The war ended, and I returned to my father's house, a poor, licentious, giddy youth, kept out of hell by sovereign mercy." After this he came into the state of Vermont, where he engaged as an instructor of district schools. He commenced at Norwich, and afterwards taught at Tunbridge. In his twenty-seventh year, while engaged in a school at the latter place, his attention was again arrested, but by what means he was unable to determine.

The account of his exercises at this time is given nearly in the words in which they are expressed in his diary. " I was moving on a smooth tide. The world seemed to go well with me. And the people around me were pursuing earthly objects as their highest

FEB. 1829.

good. Why such a poor wanderer should once more be called after, is matter of wonder.

‘Determined to save, he watched over my path,  
When, Satan’s blind slave, I sported with death.’

I became more sober, retired for reflection, broke off from vicious practices, and resolved on an amendment of life. My feelings at first I kept a secret; but on contemplating my sinful life, my condition was opened to my view, and my soul was seized with anguish not to be concealed. In August, 1790, being borne down with guilt and distress, I stopped on my way to my school, in a little solitary grove, as I had been wont to do, to pray; when the light burst into my mind, and the glory of the Lord shone with such lustre as to pour into my soul a flood of inexpressible joy. This was a heaven below. I was, as it were, in a new world. From this time, I had many happy hours. Old things had passed away, and all things became new. My love of vanity was overcome; and my name, which I had thought would be reproached if I became a Christian, I felt willing to give up for Christ’s sake. I had intervals of great darkness, but such seasons were generally succeeded by great peace; and my hours of retirement for meditation were very precious.

‘Amazing grace, how sweet the sound,  
That saved a wretch like me.’

In a few months after this change in his mind, he was baptized by Elder J. Hibard, of Royalton, and connected with the church of which Mr. Hibard was the Pastor. On the sixth of December he was married to Miss Sally Field, with whom he lived one year and eleven months, and by whom he had one son. She departed this life on the 10th of November, 1794. The summer following, in compliance with the repeated solicitations of his brethren, he commenced preaching. From that time, he labored as a preacher of the Gospel, in the vicinity of Royalton, till the spring of 1797, when he commenced his labors in Braintree. On the 18th of June, 1800, he was ordained as an evangelist. Not long after, he was married to Miss Lydia Parmalee, by whom he had ten children, eight of whom are now living. Although he was set apart to the work of the ministry as an evangelist, he was steadily employed by the Baptist church composed of members belonging to Braintree and Randolph. From the time of his ordination till the day of his death, which occurred on the 24th of June, 1828, he had the particular charge of this church, and served them as a minister of God, “in much patience, in afflictions, in necessities, in distresses, in tumults, in labors, in watchings, in fastings.”

In the vicinity where he spent the last thirty years of his life, and where he performed the most of his ministerial labors, his character is well known; and the writer is willing that men of virtue and candor should judge with relation to the correctness of the following statements.

To say that Mr Huntington was a perfect man, would be to contradict the voice of reason, and of revelation, and declarations

which have repeatedly fallen from his own lips. Both reason and revelation testify that every man has his defects, and perhaps no man ever entertained a more deep sense of his imperfections than the subject of this sketch; and very few have been more ready to acknowledge them. But while his own assertions confirm us in the opinion that he was a fallible man, they react upon the mind, impressing it with the belief that but few men have maintained a more humble walk with God.

As a *man*, he was distinguished for honesty. In all his conduct pertaining to worldly concerns, he showed himself far more willing to suffer than to do wrong. His example on this point is worthy of the remembrance, and of the imitation of all; especially of the ministers of Christ. With the petty divisions of the town in which he resided, either with relation to men or measures, he gave himself no farther concern than to strive to hush contending passions, by directing the attention of opposing parties to the Prince of peace.

As a *neighbor*, he was kind and obliging, ever ready, as far as his circumstances would allow, to minister to the necessities of all around him. *The servant of the Lord must not strive*, was a direction to which he gave good heed. He strove not himself; nor did he wish to know more of the strife of others than would enable him to labor successfully in the adjustment of their difficulties.

As a *father*, he filled his station. He was not only obeyed by his children, but his government over them was such as effectually to secure their esteem. He was a tender and affectionate husband. Mrs Huntington's constitution has generally been feeble, particularly so for a few years past, which greatly increased his cares; but notwithstanding the peculiarities of her illness, he watched over her with untiring patience and assiduity.

Mr Huntington was a devout Christian. Few men of the present age have manifested a more deep sense of divine things. The law of God seemed to be engraven on his heart. Judging from his exercises as expressed in his diary, the thought of violating the divine commands, was to him more dreadful than death. He was a man of quick sensibility, particularly so in relation to the subject of religion. A deviation from what he supposed to be right, filled his mind with extreme anguish. He was not only burdened with those errors of life which come to the knowledge of men, but especially with the inward corruptions of his heart. When afflicted with these, he gave himself no rest till, by the grace of God, he had obtained a victory over them. Of nothing did he complain more than of what he called spiritual pride; for which there can be no doubt his soul was often deeply humbled. Of course he was eminently a man of watchfulness and prayer. Notwithstanding his inward groanings, he had much enjoyment in religion. The ground of his joy, was the sufficiency of his God and Saviour. His religious exercises were not momentary, but abiding. He did not at one time exhibit a solemn aspect, or an extravagant zeal, and at another engage in the trifles of the world. Serious subjects uniformly pervaded his soul. The world was under his feet. The principles of the gospel regulated

him in all his temporal concerns, and he made the practice of religion the business of his life.

As a *minister*, Mr Huntington was sound in the faith. His principles were strictly evangelical. He well understood the system of doctrines contained in the Bible; and with untiring perseverance he labored to explain and enforce them upon the minds of his hearers. In consequence, as it would seem, of his love of truth, and a sense of its important bearing upon the eternal destiny of men, in illustrating some of the fundamental principles of the gospel, he occasionally rose above himself, and as though endued with extraordinary power, presented truth in a manner the most clear and impressive. He was a faithful preacher. He did not "daub with untempered mortar." It never seemed to be any part of his labor to accommodate his sermons to the feelings of the carnal heart. It was his custom to direct his discourses to the consciences of men, without consulting the consequences of plain dealing. It is well known that his preaching did not always meet the approbation of all his hearers; nor was he always free from the censures of his fellow-men; but he bore opposition like a Christian, and accounted it the highest honor to which he could arrive in this world, to suffer persecution for Christ's sake. He did not, however, seek persecution. He studiously avoided the giving of unnecessary offence; and it was but rarely that he displeased any, except in cases where he could not avoid it without sacrificing what he supposed to be the truth. Mr Huntington was decidedly a Baptist; and, no doubt, he was pleased to see that denomination prosper; but it is believed he allowed himself in no unwarrantable measures to increase the number of Baptists. The writer of this article has resided in the same town with him for twenty years; and, during this long acquaintance, he has never suspected him of a disposition to disturb the tranquillity of the church with which he is connected, though of a different denomination. So far from this, he has evidently rejoiced in our prosperity, and sympathized with us in our trials. In his character as a minister, precept and example were happily united. It is believed that very few men have exemplified in private life what they taught in public more effectually than did the subject of this sketch.

He was also a man of benevolence. His desires to do good were not limited by the parish or town in which he resided. They were expansive. His benevolence led him to plead for a perishing world. He was a friend to a foreign missions. For missionaries in foreign lands he prayed; for their support he contributed of his worldly substance; and exerted an influence over others which led them to *go and do likewise*.

As might be expected, in his last sickness a scene was exhibited of deep interest. The following representation of it, however, will fall far short of the reality. Were it possible to notice every particular which interested his friends, our limits would not warrant the undertaking. A few general hints is all that must be attempted. The writer of this sketch made him repeated visits while upon his dying bed; in one of which he found him with his mental

faculties free from derangement. He then possessed a very peaceful frame of mind, conversed with composure upon the subject of his approaching dissolution, and manifested entire resignation to the divine will. On being asked if he thought himself near his end, he replied, "It may be that I am, and it may be that I am not; it is no matter which. I wish not to choose for myself. I think it is my greatest desire that God may be glorified by me in life and in death." During this visit he conversed with his family. He gave particular directions with regard to the conduct of the younger children, exhorting them to be in subjection to the elder members of the family. He counselled his eldest sons to regard their younger brothers and sisters as the objects of their particular care, directing them to maintain a proper government over them, endeavouring by precept and example to lead them into the paths of virtue. To assist them in the discharge of their duty to the rest of the family, as well as for their own benefit, he urged the importance of calling the household together, morning and evening, to read the Holy Scriptures. He requested them to do it with the utmost seriousness, remembering that what they read in that book is the word of the eternal God; and he pressed the necessity of mutual exertions to maintain love and peace in the family. He closed his remarks to his children at that time, with a moving exhortation to them all to choose the good part that can never be taken from them, often repeating one of the last texts from which he ever preached, "And who is he that will harm you, if ye be followers of that which is good?" During the visit to which reference has been made, he expressed a very deep concern for the church and people with whom he had generally labored, and seemed desirous of commending them to the care of the great Shepherd. Nor was he anxious for their welfare alone. As there were some of other denominations present, he exhorted all to cherish a spirit of good will to men, "endeavouring to keep the unity of the Spirit in the bond of peace." During a few of his last days he was partially deranged. It was very obvious, however, that the subject of religion continued to occupy his mind, for prayer and exhortation was his employment, though insensible to the objects around him. At the last, he exhibited signs of a very tranquil mind, and, as is believed, fell asleep in the arms of his blessed Lord. By his death, his family have lost their head, the church a faithful minister, and the world a friend. Every one who knew his worth, will long remember him, and bewail his departure.

We feel a sincere pleasure in being able to insert the following note. It was added by a friend who communicated to us this memoir; and, while it discloses what is highly creditable to the individuals concerned, it presents a striking illustration of the consistency of our principles as Baptists with our ardently loving Christians of other denominations.

#### NOTE.

The writer of the preceding sketch has given the public to understand that he and Mr Huntington did not belong to the same religious denomination. It may be proper for another to remark, that the writer of it is the Rev. Mr NICHOLS, Pastor of the Congregational Church in Braintree.



An occurrence has come to my knowledge which happily illustrates their feelings towards each other. Mr Huntington was at the house of a friend in a town adjoining Braintree, when conversation was casually introduced respecting Mr Nichols. In the course of the conversation, Mr Huntington remarked, "I do not know of a man I should be willing to exchange for Mr Nichols." Not long after, Mr Nichols was at the same place; and conversation was, in a similar manner, introduced concerning Mr Huntington. Mr Nichols observed, "I do not know of a man I should be willing to exchange for Mr Huntington." This I had from the gentleman at whose house the remarks were made. It shows that there was a friendship between them, as sincere and ardent as is often found between brethren of the same denomination. And it was a friendship which existed and was maintained till interrupted by death, *without any sacrifice or compromise of principle on the part of either.*

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ON CERTAIN SUPERLATIVES IN THE BIBLE.

ALL persons who have made the New Testament a subject of critical examination have perceived it to contain internal evidence of having been written by persons whose modes of thinking and whose manner of expression are not naturally Grecian. Apart from our knowledge of their nation, derived from other sources, we should be led to suspect that they were Hebrews, by the Hebraisms scattered through that portion of the Sacred Volume. These peculiarities it is necessary to know as such, before the *precise* import of the passages in which they occur can be perceived. One class of these, viz. Hebrew superlatives, I conceive to be employed in some passages in the New Testament, in which they are not generally recognised; and a knowledge of the fact that they are employed, renders these passages more lucid, and produces a clear, definite idea of the meaning, where, before, only a vague one could be entertained. With a view to elucidate this class of passages the following essay is written.

The Hebrews have several methods of expressing the superlative degree: By an adverb signifying *greatly*—by a preposition signifying *among*; as, "Blessed *among* women," i. e. Most blessed woman—by the repetition of a word; as, "Peace, peace," i. e. Perfect peace. Isa. xxvi. 3—by two synonymous words; as, "Poor and needy"—by the genitive case plural of the same word; as, "King of Kings"—and, lastly, by the use of a Divine name; as, "The men of Sodom were sinners *before the Lord*;" i. e. outrageous sinners—"The trees" or "mountains *of God*;" i. e. the very largest trees or mountains. It is to those passages in which I conceive the last mode of expression to be employed, that I shall direct my attention.

Gen. xxiii. 6. "Thou art a Mighty Prince (Heb. Prince *of God*) among us."

Gen. xxx. 8. "With great wrestlings (Heb. Wrestlings *of God*) have I wrestled with my sister."

Gen. xxxv. 5. "And the terror of God (i. e. the *greatest* terror) was upon the inhabitants of the cities," &c.

Ex. ix. 28. "Entreat the Lord, that there be no more mighty thunderings." (Heb. *Voices of God.*)

An idea similar to these, is, I think, intended to be conveyed, Ex. xxxi. 3, though, from the frequency with which the words "Spirit of God," are employed to signify the third of the Divine Persons, we might be inclined to suppose he was here intended. "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." Can this mean that Bezaleel was what we commonly understand by "inspired" for this work? He was indeed endowed with extraordinary understanding, so clearly to conceive as to execute *exactly*\* all that the Lord commanded, and to do this from only Moses' description. But inspiration, in the general sense of that word, was unnecessary; and why in theology more than in philosophy should we seek a cause more than adequate to produce the effect?† To me there appears no doubt that the meaning is, "I have given to him a transcendently ingenious mind."

This reasoning applies equally well to Gen. xli. 38, for Pharaoh knew nothing of inspiration in its ordinary sense.

1 Sam. xi. 6. "And the Spirit of God came upon Saul when he heard these tidings, and his anger was kindled greatly." We have, indeed, records of Saul's inspiration, but I doubt this being such a record, both from the cause which gave rise to it, and from the effects produced upon him. The circumstances which gave rise to this state of feeling, were of a nature but little calculated to produce such a frame, as, we must suppose, pervaded the mind of a person properly inspired. The demand of Nahash on the inhabitants of Jabesh-Gilead, was calculated to rouse his indignation, but not to inspire his tongue. When he heard the demand, "the Spirit of God came upon him, and his anger was kindled greatly." Did the inspiration of the Almighty produce such effects as these? Are we not, then, justified in seeking such an interpretation as does not involve these consequences? Such a one the idiom under consideration suggests: "A most violent rage took possession of him, and his anger was kindled greatly." Should it be objected that the latter part of the sentence is tautological, I reply, that it is explanatory; and that similar instances of explanation are frequent in the Psalms of David. In the original, the word commonly, and, indeed, here used for "Spirit," is frequently employed for some single passion of the soul; and in Judges viii. 3, for the very passion by which Saul was agitated: "Then their anger (Heb. *Spirit*) was abated towards him."

1 Sam. xiv. 15. "And there was a trembling in the host, in the field, and among all the people; the garrison and the spoilers, they also trembled; and the earth quaked, so it was a very great trembling." (Heb. *A trembling of God.*)

Ps. lxxx. 10. "The boughs thereof were like the goodly cedars." (Heb. *Cedars of God.*)

\* See Ex. xxv. 40, and xxvi. 30.

† Nec Deitis interst, nisi dignus vindice nodus  
Inciderit. Hor.

Jonah iii. 3. "Now Nineveh was an exceeding great city." (Heb. A city *great to God*.)

Probably many other passages might be adduced in which this idiom is employed, but I am persuaded these will be sufficient to convince your readers that Hebrew writers frequently employ it, and to prepare them to recognise it in some passages which I am about to cite in the New Testament, on which it will be, sometimes, difficult to form a definite idea without adverting to it.

The New Testament, though written in Greek, was written by Israelites, and, in many cases, for Israelites, or to them. It may be expected, then, that the writers should sometimes employ the peculiarities of their own language, as most easily expressing their sentiments, and most precisely conveying them to their countrymen. This it is observed they frequently do; and instances are not wanting of their use of the very idiom under consideration. I will begin with one in which its presence is unquestionable.

This passage is Acts vii. 20. "In which time Moses was born, and was exceeding fair." (*ἁρῦός τε Θεῷ fair to God*.) If it be objected that the Greek Classics employ language equivalent to this, and that therefore no argument can be urged to prove the *Hebrew* origin of it; I answer, that admitting the premises, to which I feel no reluctance, the conclusion by no means follows: the only legitimate inference will be, that the idiom belongs not exclusively to the Hebrew language; but is common to, at least, one other with it. I observe further that very considerable literary authority explicitly yields it to the Hebrews. Dr Nelson, treating of Greek idioms, after giving this very passage, says, "This is originally a Hebrew idiom, and occurs very frequently in the Bible."

There is a passage in the writings of the Apostle Paul, in which, I think, the peculiarity in question is found. It is 2 Cor. x. 4. "The weapons of our warfare are—*mighty through God*." The English version of this passage does not suggest to us the presence of the idiom under discussion; yet I have no doubt of its existence, and believe that whoever shall compare the original of Acts vii. 20, with that of the present passage, will recognise the same form of expression in both; and acknowledge that as *fair to God*, (*ἁρῦός τε Θεῷ*) means "Exceeding fair," so, *mighty or powerful to God*, (*δυνατὰ τε Θεῷ*) would mean, "Exceedingly powerful;" or that in the latter, as well as in the former instance, the Hebrew practice of expressing the superlative degree by means of a Divine name is adopted.

One other passage occurs to me in which the divine name appears to be employed for a similar purpose. It is 2 Pet. iii. 12. "Looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." I presume it will be readily acknowledged that in this text and its connexion, the Apostle is speaking of the day of judgment. See verses 7—12. When we consider that on that day God will "be glorified in his saints, and admired in all them that believe;" and that his glory will appear transcendent as the righteous Governor of the world, both by the punishment of his enemies, and by the complete and everlasting

salvation of his people, we cannot hesitate to acknowledge that it is "the day for which all other days were made;" the most illustrious, and yet tremendous that ever dawned or ever will dawn upon the world. Now how is it probable that an Oriental, full of this stupendous subject, and recognising his own unutterable interest in it, would express himself? Surely *such* a person, *so* interested, and on *such* a subject, might give the reins to his glowing imagination, and utter the bold language of passion. The constitutional ardor of this writer's mind would prompt him to do so, and he obeys its impulse. To express the supreme importance of that day, he avails himself of the genius of his native language, and calls it emphatically, *The day of God*.

In conclusion, I would caution your readers against supposing that every form of expression bearing a resemblance to those considered, is an instance in which this Hebraism is employed. The instances are comparatively few, though I almost know that I have not mentioned the whole of them. My intention was not to give a complete catalogue, but rather to call the attention of some more competent writer to the subject of Hebrew idioms in the Bible. My chief design, however, was to stimulate candidates for the Christian ministry to a close, critical examination of that blessed Volume, whence they must derive the matter of all their messages to the children of men; that, understanding as perfectly as possible their Master's word, their trumpets may give a certain and not a vague sound; and that they may become Pastors after God's own heart, feeding his people with knowledge and understanding.

AQUILA.

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MR LOOMIS'S REPLY.

The following reply of the Rev. Hubbel Loomis, to a communication over the signature A., in the Connecticut Observer, was intended for insertion in that paper; but as it was refused admission there, it was first published in the Christian Secretary, at Hartford, Conn. The interesting nature of this document, and the excellent spirit which it breathes, constrain us to transfer it to our pages. It exhibits some important facts, the knowledge of which may be useful to those who are cherishing delusive hopes in respect to the practicability and desirableness of persuading conscientious disciples of Christ to put in practice a theory which, by way of compromise, so gives up one of his express commands, one of the first principles of the oracles of God concerning them who would enter his church, as to render baptism no longer a term of church fellowship and communion.

Whoever reads this account, particularly the report of the Consociation, will perhaps cease to wonder why it is that so many pious and estimable Pedobaptists, notwithstanding some serious misgivings on the subject, and some light that occasionally troubles the conscience, still adhere to "*the established usages of ministers and churches in their connexion*." If the mind is divested from the consideration of a subject, it of course makes no progress in the knowledge

FEB. 1839.

8

of that subject. If men shut their eyes, they cannot expect to see. And if they turn away from any thing as unworthy of being very seriously compared by them with the word of God, we must not think it strange that they continue in error. But it is painful to see men, whom we love and esteem, turn away, even for a moment, from Him that speaketh from heaven. If baptism be a small matter, if it be one of the least of his commands, still it is a command of Him whom it becomes us to obey in all things. If it be, in comparison with some other duties, what the tithing of mint, and anise, and cummin, and the like, were in comparison with the weightier matters of the law, we hope the time is not distant, when all will remember that our Lord concluded his animadversions by saying, These ought ye to have done, and not to have left the other undone.

Our readers, it is probable, will find in this article several other things that may cast some light on the subject to which we have adverted. At the same time, let us make due allowance for the circumstances of our Pedobaptist brethren; let us ever be kind and courteous, in the fear and love of God; and let us not doubt that better days are coming.

Since the date of Mr Loomis's reply, a Baptist church has been constituted in Willington, consisting of forty-five members; and, after giving a particular account of this event, the Christian Secretary adds, "There are several persons belonging to the church with which our venerable father Lillabridge has long been connected, residing in the north part of the town, who expect to unite with this church soon.

"This harmonious body of believers have much to encourage them amidst their trials. They propose to build a neat and commodious house of worship the ensuing season; and for this purpose they have already filled a subscription to an adequate amount; and an individual of their number has generously presented them with the most eligible site, perhaps, in the town, on which to place the house. This lot of ground is spacious and remarkably convenient.

"May the Lord graciously condescend to hear and answer the fervent supplications which have been offered, and which we trust will continually arise for the prosperity of this vine of his planting."

*Willington, Nov. 20, 1828.*

Brother Hooker,—I yesterday learned through the medium of the Christian Secretary, that you had published things in which I was implicated. This awakened solicitude to know what you had published; I therefore sent to a neighbor, and borrowed your last week's paper, which contained the article so seriously implicating me, as a fickle and disorderly man. Suffer me to say, that I lament this course, for had the communication been sent to me before its publication, I could probably have satisfied you, that it was essentially incorrect, and calculated to awaken, without any necessity, excitement and prejudice between different denominations of Christians. That there had been multitudes of misrepresentations afloat, which served to enliven the social circle, to my disadvantage, I was perfectly aware, but of which I had not once thought of taking any notice, supposing that they would soon sink into the gulf of oblivion. But things, printed in a religious paper, are supposed to be carefully examined and cleared of misrepresentation. I therefore consider it a duty to reply. The writer of the article signing

himself A. asserts, "The person was Rev. Hubbel Loomis, once, as I am informed, a Baptist, afterwards, for many years, a Congregational clergyman." In this sentence there is a manifest design to exhibit me before the public as a fickle man. Once a Baptist, then a Congregational Clergyman, and now again a Baptist. But who is Mr A. the writer? Is he a stranger to me, living in the section of the country, remote from Willington? This would not seem very probable, as a stranger would not be likely to take much interest in the subject, nor claim to be sufficiently informed to instruct others upon it. Is he a member of the Tolland County Ministers' Meeting, with whom I was, until I made known my doubts on baptism, on terms of affection and unreserved intimacy? This, in one respect, would seem probable; for a member of that meeting might be most interested in the thing, and most competent to give information. But in another respect this ought to be incredible; for a member of that meeting must, it would seem, have known that I was not a Baptist, previously to my being a Congregational Minister. Moreover, could one of that number have published, upon the authority of vague report, when the means of correct information were at hand? But the writer's name is to me a secret, and may it ever remain so.

I now declare that I was not a Baptist, previously to my becoming a Congregational Minister. I indeed stated in my letters to my brother on baptism, that my early prejudices were in favor of the Baptists; that is, previously to my becoming experimentally acquainted with religion, at the age of sixteen. This, so far as I recollect, is the full extent of which I ever hinted to any man a bias, in early life, towards Baptist sentiments. But while sincerely regretting Mr A's want of caution in his statements, I will add that I do really believe that I should have been a Baptist from my early days, had I been so fully acquainted with the subject as I now am. When I wrote, ten years ago, I was ignorant of important particulars bearing upon the subject; but those particulars I cannot now state. By divine leave, I will shortly lay before the public the reasons of my change of sentiment, and leave Christians in the fear of God, to judge of their solidity.

Mr A. seems displeased with my re-ordination, and yet he places in front of his communication an account of the re-ordination, in the Congregational connexion, of Rev. Mr Wilson at Charlestown, Aug. 27th, 1680. Mr A. is probably acquainted with the fact, that re-ordinations were, in the seventeenth century, common in the New-England Congregational churches, and this unaccompanied with the protestation of which he speaks. But things of greater surprise follow; for Mr A. tells us, 'What is still more surprising is, if I have been correctly informed, he was re-ordained while Pastor of the Congregational church in Willington, ministering to that flock, and just after he had refused to unite with his church in calling a council for his dismissal.'

Suffer me to say, that I do deeply lament that I should ever be called upon to justify myself in things here laid to my charge. I have most earnestly wished, as well as prayed, that the reasons which guided my course in these important transactions, might never to be committed to writing. But while I am now compelled to

communicate them, I willingly leave it with the public to judge whether it was not myself, rather than my Congregational brethren, who pursued the correct and the conciliatory course.

To the Consociation of this county I made, I believe, verbatim, the following communication :

*To the Tolland County Consociation, to be convened at West Stafford, Sept. 1828.*

REVEREND AND BELOVED,—I am notified by the Congregational church and society in Willington, that before you, they shall bring their request or demand, that I be dismissed from any further connexion with the church and society. Against this I make no objection. If a pastoral connexion between me and the church and society nominally exists, it ought undoubtedly to be dissolved.

Reverend and Beloved, I would have appeared before you and made a verbal communication, if divine Providence had seemed to permit; but the sickness of Mrs Loomis prevents. I shall long have in delightful remembrance, the years in which I have taken sweet counsel with you, and been refreshed by your countenance and your prayers. And at present I do, and in future years I trust that I shall, cherish towards you the affection of former years.

The reason of my change of sentiment on baptism, I cannot state in a letter, nor can I state in detail the particular reasons which have guided my course, since I made known my change of views on this subject. Suffice it to say, that I earnestly desired to retain Congregational connexion, and determined to make as liberal concessions as possible for the sake of retaining that connexion. But I soon saw from the state of feeling or opinion against me, that there were more difficulties in the way than I anticipated; and shortly after the meeting of the council for my dismission, I became fully convinced, that to retain that connexion was impossible. It then appeared to be duty explicitly to join the Baptists, with whom I had previously harmonized on the article of baptism. The question then seriously arose, what is the regular mode of leaving the Congregational connexion? But I could not answer the question, and supposed it left unsettled. I seriously wished a formal dismission from the church, and a consultation with the Consociation on the subject, before joining the Baptists; but the Consociation could not be convened without considerable time, trouble, and expense. Therefore, without that previous formality of separation which I could have wished, I joined another denomination.

Brethren, be assured that my feelings towards you are both respectful and affectionate, and that I shall use the small measure of influence which I have, to bring those with whom I am now in connexion to similar feelings towards you. Be assured that I shall always rejoice in hearing that the work of the Lord prospers among you.

Wishing you the presence of the Head of the Church, and earnestly requesting a remembrance in your prayers :

Your brother in the faith and fellowship of the Gospel,  
HUBBEL LOOMIS.

To the Rev. Moderator of Consociation.

This letter, communicated at least to the members of the Association, and how much further I know not, exhibits concisely the general reasons of my course. But I will state more particularly. The powerful tendency in the converts, the fruits of the precious revival of religion in the autumn of 1824, and winter and spring of 1825, towards Baptist sentiments, shocked me, and producing in me astonishment and great anxiety, led me to review the subject of baptism. My mind speedily became unsettled. I found that I had not so fully understood the subject as I supposed. This I communicated without reserve, to those especially confidential brethren, with whom I had long statedly met in Ministers' Meeting. To them I continued to make, from time to time, a free disclosure of my difficulties, and to ask of them counsel. At the December meeting at Bolton, A. D. 1827, I let them distinctly know, that I gave up infant baptism and baptism by sprinkling, and requested their advice what course I ought to take. After much conversation, a committee was appointed to report to the next meeting. At the next meeting, in Coventry, in Feb. 1828, the committee presented the following report, and informed me that it was unanimously adopted by the meeting.

#### REPORT.

"The committee to whom it was referred, to take into consideration Mr Loomis's views on baptism, and to state what advice ought to be given to him, ask leave to report,—That they have contemplated the subject referred to them, with deep and painful interest : that they see no reason to change the views which they have long held concerning baptism, nor to suppose that the Christian community at large is verging towards a different mode of thinking, or of practice, in relation to this subject. They regret extremely that Mr Loomis has allowed himself to feel an anxiety respecting it, and to give it a degree of attention, as they conceive, quite disproportionate to its importance. They hope, indeed, that he has not been destitute of a due sense of the responsibility resting on him as a minister of Christ, while allowing this subject so long and to such a degree, to absorb his time and his mental energies. To this cause immediately your committee must consider it owing, that he has come to the conclusions which he has lately expressed ; and that he is so far from being satisfied with the views respecting it, embraced by the great majority of the Christian world, and which he once considered as fully supported by the word of God. In their apprehension, the sentiments which he now embraces, are not in him the result of sober, candid reasoning. Mr Loomis has evidently contemplated the subject in question, with an intenseness and agony of feeling, which have magnified it far above its proper dimensions, which are in every man most unfavorable to the free exercise of judgment, and which have brought him to conclusions, which, it is believed, in a different state of mind, he would, without hesitation, reject. It is to be earnestly hoped that he will not persist in his present views, without duly considering what may be the consequences to himself, his family, and the people of his charge, and the general interest of the Redeemer's king-



dom. It is with much concern and grief, that your committee have seen in this brother so much of the spirit of a reformer, on a subject which has been so often, and so ably discussed, and on which much additional light is hardly to be expected. In their view, he should be affectionately entreated to endeavor, from this time, to disengage his mind from the subject of baptism: so far at least as to give it no more than its due proportion of time and thought, and to devote himself to duties of greater moment. If he will adopt such a course, it is believed that, at no distant period, he may be satisfied with the light in which, it is conceived, the scriptures represent it, and in which he has himself represented it with clearness. But if he shall feel bound to act differently from this; and to depart in any particular from the established usages of ministers and churches in our connexion, it would not be consistent with wisdom in the individuals of this body, to give any pledge as to that part which they may consider it their duty to act, nor to take on themselves the responsibility of giving him any definite advice."

This report is correct in the intimation that I had contemplated the subject of baptism with intenseness and agony of feeling. I saw upon investigation, my former arguments for sprinkling and for infant baptism, give way, and that I had a solemn account to render to God for the manner in which I had written, and often preached. Other inferior considerations also occurred. I had long been as happy as any other man in my ecclesiastical connexions; and these threatened to be most seriously disturbed. Pride was also wounded. The prospect was mortifying indeed, that in my advanced life, I should be obliged to confess, that the Baptists whom I had so long fought, had the truth of God on their side. And for more than two years I was frequently distressed, and some of the time very greatly distressed, lest I should not correctly weigh the subject, lest I should overlook some part of the arguments which had been advanced in support of my former sentiments, and too hastily yield to the arguments for believers' baptism by immersion, and thus wound the cause of Christ. This press of the subject repeatedly produced sighs and tears, and in one instance roaring aloud. As the leading arguments were familiar to my mind, I ran them over, with a view to balance them, very frequently, probably even more than a thousand times. I do not indeed believe that I allowed interest, and pride, and worldly comfort, to have much weight; but so far as they had any at all, they persuaded to keep silence, and to stand by what I had, in former years, published. I viewed the subject, not only in moments of great anxiety, but also in periods of calmness. And I meant to take due time; and I verily believe, I did take time enough, and more than enough, to found my opinion upon a basis not to be shaken. I am therefore far from conceding to the correctness of the report, that I contemplated the subject in a state of mind "most unfavorable to the free exercise of reason."

But the report is all comparatively well, save the last sentence. I looked for counsel; I humbly sued for it, but I was positively refused it. I was in distress, and needed sympathy; but instead of sympathy I received *menace*. To hear the sentence gravely read,

"It would not be consistent with wisdom in the individuals of this body to give any pledge as to the part which they may feel it their duty to act," struck me like a thunderbolt. To me it seemed, if they said any thing upon this point, a point never before introduced, that they might, at least, have pledged themselves not to attempt to injure my character.

Being then by those with whom I was most intimate, and at whose feet, I had been accustomed to sit for counsel, refused counsel, if I should give up infant sprinkling, I was compelled to consult myself. I did so, I verily believe in the fear of God. And certainly I did so with due attachment to my ministerial brethren. It was not until about this time that the thought seriously rested in my mind, that my change of views on baptism might finally separate me from my former ecclesiastical connexions. But I determined to avoid this separation, if possible. I returned home, feeling that I could not much longer, neither in faithfulness to God, nor to the church, conceal my change of sentiment. Accordingly, in about three weeks, I gave notice from the desk, at the close of the evening service on the Sabbath, 'that I do, after a painful examination, give up infant baptism, and baptism by sprinkling.'

At the same time, I appointed places in different parts of the town, in which I would meet members of the church on Tuesday, Wednesday, and Thursday evenings, for a free conference upon the subject. I met members of the church according to appointment. But, alas! such meetings I had never been in. The excitement was most distressing to me. I entreated them to make the subject a matter of forbearance, stating that I had freed my conscience in disclosing my sentiments, and that if they would suffer me to continue their pastor, I should leave the subject to the private consideration of the people, and should keep it out of the pulpit, that I merely asked the liberty of being excused from baptizing infants, and to be permitted to baptize those by immersion who might desire it. Meetings, duly warned, were held on the following Friday, both of the church and of the society. To them I conceded, in a written communication, the right of demanding my dismissal at any moment they chose. At the same time I expressed my strong desire to remain their pastor, and used my utmost efforts to persuade them to bear with me. In this I made very liberal concessions, on my part, concessions which, I now believe, were much too liberal, for the sake of peace, and for the purpose of retaining Congregational connexion. In such an effort I had hoped to be successful. For it was as well known as possible, that neighboring ministers and churches had been accustomed loudly to complain of the Baptists for placing too much stress on baptism. And as for myself, I certainly should, in any former period of my ministry, have made a similar case, a matter of forbearance. But I soon found reason to apprehend that I should not succeed. Remarks, which I heard from a variety of sources, awakened this apprehension. To one neighboring minister, after taking tea with me, I proposed an exchange of ministerial labors. But he promptly and positively refused, adding, *that his people did not love Baptists.* An-

other minister, in conversation, observed in nearly the following words, '*I know that all the lay brethren in the Consociation are prepared to exclude you from the Consociation, but, as to the opinion of clerical brethren, I will say nothing:*' clearly conveying to me the sentiment that he had taken pains to get the opinion of all the members of the Consociation, and that they were prepared for excluding me from their connexion. Moreover, the brethren in the church, who had been particular in consulting neighboring ministers, assured me many times over, that in their opinions I could not retain my standing in Consociation, and that this was the leading ground of their dissatisfaction with me, and of their wishing my dismissal.

From hearing such remarks, and witnessing the increasing excitement, I soon seriously wished to be dismissed. But from the beginning I had taken the ground that I would not leave the Congregational connexion unless fairly driven from it. If a separation took place, it should not be my act in breaking away from my former connexions, but their act in driving me from them. On this ground I refused to unite in a council. For a mutual counsel, I clearly saw, would evade the interesting question, and would dismiss me on the ground, that strong excitement had been raised against me. But the Consociation, if called in without my consent, must act upon the charge of heresy. And upon such a charge, on feelings local, I greatly desired to know their decision. A council however was actually called by the church; but for the above reason I declined acknowledging it a mutual one. Had that council seen fit to advise the church to make my change of sentiment on baptism, a subject of forbearance, there is reason to believe that excitement would have been allayed immediately. This I stated to the council. But no such advice was given by them to the church. The consequence was, excitement rose in the church higher than before. This as much distressed as astonished me. I found I had not learned from a twenty four years' connexion with Congregational ministers, the extent in which they would press infant baptism and sprinkling. I then queried with myself, why should I any longer continue my effort to retain former connexions. As I have conceded to the church and society the right to demand my dismissal at any moment they choose, why may I not leave this subject of dismissal with them, and take the strait forward course of duty, and submit to baptism myself. And I did not long remain in suspense. Duty appeared plain. I was baptized, and I joined the Baptists, and I rejoice in it. In view of the whole transaction, I do hope that my Congregational brethren will be less free in their severe remarks, against the Baptists for practising close communion. For be it known to the world, as it is known in heaven, that they drove me from them, not because I joined the Baptists, but simply because I gave up infant baptism, and baptism by sprinkling.

Mr A. at the close of his communication, adds, "If there is this appendix to the books of close communion, let it be published."

Would to God that I had no appropriate answer to this; but I have one, a little book, one which has, in an unpleasant respect,

been instructive to me, and which I here publish, trusting, while it causes a blush, it will, in those implicated, work the sorrow which is accompanied, with reformation, and thus close the door against publishing a similar one hereafter. The Congregational Church in Willington had received a number of members who were, at the time they were received, known to reject infant baptism. Even a considerable proportion of the church were of this class. After I had made known my change of sentiment, the leading members of the church were explicit in asserting in public, and on many occasions, that they had done wrong in receiving any into the church, who did not subscribe to infant baptism. This, together with the ground taken against myself, was peculiarly painful to those brethren who rejected infant baptism. They felt their situation very uncomfortable, and their standing in the church essentially altered. They knew not how to continue in a church, the leading members of which publicly declared, and perseveringly maintained, that they had done wrong in receiving them, as they never should have entered it had they been apprised of such feelings. One of these aggrieved brethren made a written request to the church to be dismissed, and to be recommended to a Baptist church about to be constituted. To this request no written answer was given. But of its issue, I received substantially the following account from one who had acted as Moderator in the church. 'The church took into serious consideration the request, and postponed their decision for consideration and advice, viewing the case a peculiarly important one, especially as a considerable number of other perfectly similar cases, it was expected, would follow that of the applicant. The church referred the case to a conference of the churches, and after that to the Ministers' Meeting.\*

This it would seem was taking due time, and asking a sufficient number of able counsellors, to obtain a correct and conciliatory result; a result which might, with peculiar propriety, be published for the instruction of the world. Now mark the result.

"In the advice received, the church acquiesced, which was this, *Not to act upon the subject; if members of the church would withdraw, let them do it upon their own responsibility.*"

Upon this I have only to remark in this place, that if Mr A. finds in the history of the Baptists any act, more remote from christian courtesy, towards those dissenting from them on baptism, he shall have my full approbation to censure it. I will not inquire is Mr A. a member of the Ministers' Meeting referred to, and consequently one of those who gave the above advice.

Suffer me to close by observing, I had fully determined, that I never would take the lead in publishing a single unkind thing which had transpired in Willington. I had indeed seen a number

\* The Baptist Church in Hartford have recently received a member commended to them by a letter from the first Congregational Church in this city. The person had, before uniting with the Congregational Church, been *immersed* on a profession of faith in Christ.

of such things, which I extremely regretted, but which I earnestly desired might soon be forgotten. And it was to me distressing that Mr. A. should lay the matter before the public as he did. As this is the first time I have put pen to paper on these subjects, so I do hope that it may be the last.

May the time soon come when Christians shall as fervently love, and as kindly treat their brethren of other denominations, as they do those of their own denomination; yea, may the happy time soon come, when the watchmen of Zion shall see eye to eye, and when all Christians shall unite, with one voice, in praise to Him that loved them, and gave himself for them.

With due respect, &c.

HUBBEL LOOMIS.

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## REVIEWS.

*The Christian Contemplated in a Course of Lectures:* By WILLIAM JAY. 8vo. pp. 382. Boston: Lincoln & Edmands, 1828.

(Continued from page 29.)

THE reader of these Lectures cannot fail to notice an enlargement of view in respect to religious subjects. The author is not one of those who would confine the influence and the consolations of religion to any particular class of men. Religion is here represented as being concerned with our private habitations and our places of business, as well as with houses of public worship. It is not only the solace of adversity; it is also the chosen companion of prosperity. It is not only the friend and guardian of the poor; it is also the associate and protector of the rich. For an illustration of these remarks, we would refer to the sixth and seventh Lectures, which, we observe in passing, appear to us peculiarly excellent. The latter of these two is pervaded by a spirit of kindness. We can scarcely refrain from quoting a few lines which are alive with tenderness:

‘Yea, he is not only with them really, but peculiarly in the day of trouble. “As one whom his mother comforteth,” says he, “so will I comfort you: and ye shall be comforted in Jerusalem.” The anxious, tender mother regards all her offspring; but she is most concerned for the poor, weakly, sickly child. The knee, the bosom is for *him*: for *him* is the prepared delicacy, and the noiseless room, and the breathless step, and the frequent watching and leaning over the bed of languishing, and the entreated reception of the offensive draught, accompanied with the sincere assurance, “Ah, my darling child, how gladly would I take it for thee.” And thus is it with his afflicted people. They have their special privileges. As their day, so their strength is: and as the sufferings of Christ abound in them, the consolation also aboundeth by Christ: and thousands can testify that they have had clearer discoveries, richer communications, and tenderer supports under their trials, than they ever experienced in seasons of ease and prosperity. What want we more? “God,” says the church “is our refuge and strength, a very present help in trouble: therefore

will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof rear and be troubled, though the mountains shake with the swelling thereof." No creature can be a substitute for him; but he is more than a substitute for every creature; and his presence peoples and fertilizes and gladdens the gloomiest deserts: "I will allure her and bring her into the wilderness, and *there* will I speak comfortably unto her. And I will give her her vineyards from *thence*; and the valley of Achor for a door of hope; and she shall sing *there*." The lamp cannot supply the place of the sun; but you have no reason to complain, if you can say, with Mrs Rowe,

"Thou dost but take the lamp away,  
To bless me with unclouded day."

"If we faint in the day of adversity, it is by losing sight of him whose grace is always sufficient for us. We resemble Peter. "Come," said our Saviour: "And when he was come down out of the ship, he walked upon the water, to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, Lord, save me." Ah, said Jesus, you should have looked not at the waves, but at me. Am not I here? Within sight? Within reach? "And immediately Jesus stretched forth his hand, and caught him; and said unto him, O thou of little faith, wherefore didst thou doubt?" How sublime is the exclamation of Doddridge; but it is founded in reason and truth—make it, Christian, whatever threatens, your own.

"If thou, my Jesus, still art nigh,  
Cheerful I live, and cheerful die;  
Secure, when mortal comforts flee,  
To find ten thousand worlds in thee."

pp. 231-233.

In these lectures, though there is no labored argumentation, little of what some might call deep thinking, yet there is experience and reality, there is an acquaintance with the actual state of things, there is a spirit of tenderness, that will render a repeated perusal of the work delightful. If a young man anxious for *fine* writing and sparkling passages should be disappointed, we are persuaded that age, sobered by the realities of actual life, will take up the book again and again, and will never read without gratification. There are some passages which glow with warmth of conception, and which exhibit strength of language. Let the following testify:

"He is called "the God of all comfort." And he is so called, not only to forbid our confidence in creatures, but to enlarge our expectations from himself, by bringing an Almighty Creator of succor and refreshment into view, in our difficulties and sorrows. It says, I, even I, am he that comforteth you. Is *any* thing too hard for the *Lord*? However dark the scene, if he says, Let there be light, all shall be irradiated. However rough the winds and waves, if he says, Peace, be still, there shall be a great calm. He can turn the shadow of death into the morning. He can plant the hope of glory in the very bosom of despair. What he does not find, he can produce. If there be no pre-existent materials, he can create. *Nothing* hears *his* voice, and yields a world of life and plenty and bliss. He called those things which be not, as though they were. He is the God of all comfort, who comforteth us in our tribulations." pp. 276, 277.

But we rather think—and surely no good judge will consider the opinion as at all detracting from the merit of the work,—we rather

think that its prevailing characteristic is simplicity of thought and of expression. What some would express in a labored and pompous manner, is here presented in a simple, artless way. There is no ostentation of learning; yet there are continual proofs of extensive acquaintance with men, and things, and books.

While adverting to some of the excellencies of Mr Jay as a writer, we must notice the peculiar felicity of his illustrations. In his Preface, speaking of certain ministers, or writers, whose "aim it would seem to be, rather to dazzle, than to enlighten; to surprise, rather than inform," he says,

'The ideas they wish to pass off as new, when examined, are found only commonplace sentiments. The well is not really deep; but you cannot see to the bottom because of their contrivance to make the water muddy. They are not really tall; and so they strain on tiptoe. They have not a native beauty that always appears to most advantage without finery; and so they would make up the deficiency by excess, and complexity and cumbersomeness of ornament. pp. xi, xii.

On page 217, speaking of adversity as testing the character, and adducing the example of Job, he proceeds:

'Was he then perfect in the trial? He bore the proof; and was evinced to be gold. But he was not free from dross. He partially failed in the process, and even cursed the day of his birth. He—left a perfect example to be furnished by one who was fairer than the children of men; in whom—when the prince of this world came, even in his hour and power of darkness, he found nothing; no guilt to accuse him of; no corruption to operate upon. Agitate pure water, and no defilement will appear; but let the sea that has filthiness at the bottom be troubled, and however clean and clear it looks above, its waves will cast up mire and dirt. Afflictions are to the soul, like the rains to the house; we suspected no apertures in the roof, till the droppings through told the tale. The effects of these trials therefore are always humbling to the Christian. He is convinced by them that he has much less grace than he imagined: and he is often rendered a wonder as well as a grief to himself.'

We shall be excused for introducing another instance of happy illustration.

'The full knowledge of heaven, therefore, is no more practicable than it is expedient. We have no adequate medium of receiving the communication; and heaven entering the mind now, is like the sun entering the house through a few little crevices, or the sea flowing through the cavity of a straw. There is an amazing force in language, as we see in some most powerful and affecting works; but words, however chosen, can no more express heaven, than paint can do justice to light, or heat, or joy.' p. 361.

But has not Mr Jay his faults? Doubtless he has. It is pleasing, however, to believe that these have arisen from the desire to accommodate his language to the smallest capacity, and to make a vivid impression upon the mass of his hearers. We have seen commendatory expressions in a review of these Lectures, by which a young man might be induced to adopt Mr. Jay as a faultless model. But such commendations cannot be sustained by a careful ex-

amination of the work. Mr Jay is an excellent model in respect to the various, and copious, and interesting views of subjects which he presents; in respect to a style simple and easy to be understood, and to happy transition from one division of a discourse to another. But an imitator will, almost certainly, copy his faults; and will so copy them, as to make them far more conspicuous than they are in the original. He will probably labor for an affected simplicity, and will use a carelessness of language that may degrade his subject, and defeat some very important parts of the preacher's office. And among other characteristics, he will be in danger of contracting a disposition to indulge a whimsical play upon words. We feel justified in expressing this caution, by Mr Jay's use of such phrases as—'blab the secret out'—'a medical attendant always dangling at your heels.' As instances of playing upon words, we notice—'Charity to the soul is the soul of charity'—'The board' (i. e. the table) 'slays far more than the sword'—'Now, this joy enters the Christian; but *then*, he will enter the joy'—'while the joy of the Lord is your strength, you shall not want the strength of the joy.' We may be censured as hypercritical, in selecting for a list of faults expressions so neatly constructed, so devoid of grossness, and, as we believe, so well adapted to impress particularly a certain class of hearers and readers. Let it be observed, it is the frequency with which such expressions occur that we censure; for however salutary an occasional use of them may be, yet after a short time, even the common sort of people are pleased with them rather as indications of ingenuity and as peculiarities of a favorite preacher, than as deeply infixing in the mind important and saving truth.

As this part of our remarks is specially intended for young preachers, we would also hint that several passages of Scripture are applied in these Lectures in a manner which cannot, we think, be justified by the soundest principles of biblical interpretation.

We will notice but two instances in which the Scripture is wrongly interpreted. The first occurs on page 355. The word Gospel, it is there said, is sometimes taken, 'for revelation at large; and thus it is to be understood when it is said, "The Gospel was preached to the Jews, but the word preached did not profit them;"' alluding to Hebrews 4: 2. Now the word Gospel, as here used by the sacred writer, appears from the connexion to mean, not revelation in general, but good news, or promised blessings; as if Paul had said, 'Unto us have good news been proclaimed, or have blessings been promised, as well as unto the Jews.'

The second occurs on page 366. "Does not the Saviour inform us that the friends, benefactors have made of the mammon of unrighteousness, shall receive them into everlasting habitations? The passage referred to is used as proof of the opinion, that saints will know each other in heaven. We mean not to question the truth of this opinion; but that Mr Jay's application of this passage is not strictly correct, appears from the design of our Lord in the parable, Luke 16th Chapter—and from the peculiarity in the structure of the New Testament Greek. *They shall receive you*, in this passage, is equivalent to *Ye shall be received*. A similar instance is found



in Luke 12: 20. Thou fool, this night *thy soul shall be required of thee*. If this sentence were rendered exactly from the Greek without regard to idiom, it would be, '*They require thy soul of thee.*'

We sincerely lament that in a work of so general excellence, there should occur any passages capable of an injurious construction. But if we mistake not, the remarks on pages 107—109, are of this character :

'It is not necessary that we should approve of every opinion or usage among those with whom we connect ourselves. It is far better in lesser matters, if we have faith, to have it to ourselves before God; and to exercise forbearance and self-denial, rather than for the sake of some trifling difference, to endeavor to originate a new party, or remain destitute of the benefits, and violating the obligations, of social christianity. We should guard against an *undue* attachment to any particular scheme of church policy, [polity?] when, though the abettors profess to be governed by the Scripture only, and consider every iota of their system as perfectly clear and binding; others, more numerous than themselves, and equally wise and good, and entitled to the leading of the Spirit of Truth, draw a very different conclusion from the same premises. Mr Newton, speaking of the several systems under which, as so many banners, the different denominations of Christians are ranged, observes, "That there is usually something left out which ought to have been taken in, and something admitted of supposed advantage, unauthorised by the Scripture standard. A Bible-Christian, therefore, will see much to approve in a *variety* of forms and parties; the providence of God may lead and fix him in a more immediate connexion with some *one* of them, but his spirit and affection will not be confined within these *narrow* enclosures. He insensibly borrows and unites that which is excellent in *each*, perhaps without knowing how far he agrees with them, because he finds all in the written word." With regard to myself' continues Mr Jay, 'though I have a preference and attach *comparative* importance to the things wherein pious men differ, yet there is no body of Christians, holding the Head, with whom I could not hold communion; and to whom I would not join myself, if circumstances withheld me from my own denomination, rather than remain a religious *solitaire*.

'It will be, I presume, committing an unpardonable sin with bigots, when I express my persuasion, after all I have read of the claims, whether Episcopalian, or Presbyterian, or Independent, to the *only* scriptural standard, that there is no *very* definite plan of Church Government laid down in the New Testament; so that while one mode is canonized, every other is absolutely wrong. Deviation from prescribed orders is sinful; but where there is no law, there is no transgression. "As oft," says the Apostle, "as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Now had he told us *how* often we are to do this, we must observe such times only, or oppose the will of God. Is it so, now the thing is left undecided? May there not be a difference in the frequency of its observance, without sin? It is otherwise with the recurrence of the Sabbath; this is determined both by command and example. It would have been criminal in Moses not to have made the snuffers of pure gold; or the holy oil of a mixture of certain ingredients; or the priest's robe of such a quality, such a color, and such a length; for he had express instructions to do so, and the pattern of every thing was shown him in the mount. But in what mount has our model of circumstantial regulation been exhibited? What Moses received it? Where do we find

a particularity of detail in the gospels of the Evangelists; or in the Acts, and Epistles of the Apostles? Where do we find many of the materials of angry debate and exclusiveness which have occupied so much time, and spoiled so much temper, in the system of Christianity? A system designed for every nation, and people, and kindred, and tongue—a system too sublime in its aim to lose itself in minuteness—too anxious to unite its followers in great matters, to magnify little ones—too truly noble, not to be condescending—too tender, not to be tolerant—too impartial, not to say to its subjects, receive one another as Christ also has received you; you that are strong, bear the infirmities of the weak, and not please yourselves,' pp. 107—110.

There is such an infusion of benevolence and liberality in these pages, that we fear the mere stopping to examine the sentiments here introduced, may bring upon us the charge of being needlessly sensitive on certain points. Mr Jay's language, in the main, we ourselves could adopt. But we must ask, what are the 'lesser matters,' respecting which we must 'exercise forbearance and self-denial,' in preference to remaining 'destitute of the benefits of social Christianity?' Mr Jay does not enter into particulars, except his merely mentioning 'the claims, whether Episcopalian, or Presbyterian, or Independent, to the only scriptural standard' of Church Government. The majority of his readers, however, in this country, we believe, will readily think of the ordinances of the New Testament as included among these 'lesser matters;' and they will be encouraged, by these remarks, to rank among things of small moment the positive institutions which the Head of the Church has established, and to censure as narrowminded those who consider Baptism and the Lord's Supper as so important parts of the faith once delivered to the saints, that they ought to be earnestly contended for. The remarks of which we now speak will be abused as an occasion for invidious and unjust comparison between different portions of the Christian community. The views expressed in the pages just mentioned, we think, would permit a Christian to give countenance to what he might deem error; and thus would take just so much support from the cause of truth. Is there no such thing as religious truth? Is not religious truth capable of being discovered? Is it not important that it be discovered and maintained, and obtain universal sway? For ourselves, we think every Christian is bound to search for truth in the Bible, impartially and devoutly and perseveringly: and when he discovers truth, he is bound to consecrate to its cause whatever talents his Lord has given him. And if, in the prosecution of his duty, he must oppose certain principles, let him gird himself for the work; but let him do the work with all charity and generosity, yet with all firmness. And if in the prosecution of duty, as enforced by his convictions of scriptural truth, he cannot join hands in every religious solemnity with some Christian brethren, let not those Christian brethren harshly and carelessly accuse him either of suspecting their Christian character, or of cherishing a bigotted attachment to *nonessential circumstantial*s. No doubt, there are certain things to which the term *indifferent circumstantial*s may be applied; and which ought not to prevent persons of different opinions respecting

them from being united together in a church relation. But surely Baptism and the Lord's Supper are not among indifferent circumstances. Let the ecclesiastical history of ages long since past by, but still affecting the religious opinions and practice of millions, testify. Who does not know that the perversion of these ordinances and of various external relations has almost invariably been an inlet of most destructive influence? Who does not know, that in those times and in those places which have been most distinguished by sacred regard to primitive simplicity, there has been the happiest and most salutary prevalence of real, saving piety? With these views, we are not disposed to undervalue either the form of church government, or the due administration of Christian ordinances. But we do not recommend a spirit of hostility among Christians; we do not wish them to be alienated from one another, and to deny themselves the enjoyment and the encouragement which result from Christian fellowship. There is wide common ground on which Christians can meet—there is an extensive circle of subjects on which they can communicate with one another. And when on certain subjects, they cannot conscientiously associate, let them on those subjects follow their convictions of duty—duty, as enforced simply by the unerring word of God; and let none indulge a spirit of crimination. We remember to have often heard it said, The best way to destroy error is, to maintain truth.

Our design in these remarks is, to relieve the denomination to which we are attached from the charge of bigotry and of a narrow mind in the abstaining from communion at the Lord's table with those whose practice in the preparatory ordinance we judge to be unscriptural. We wish that this subject might be looked at in its own simplicity; and not in all that terribleness with which it has been invested (we regret to fear) for party purposes. Strange to say, we have heard of men who would grant the correctness of those principles which actuate our denomination respecting church-communion and who would confess that they themselves, if they were Baptists, would do likewise; but who yet, almost in the same breath, would denounce the practice to which we allude as most illiberal. To us it appears, that the principles which regulate communion at the Lord's table among Baptists are essentially the same as those which are acknowledged by the body of orthodox Pedobaptists in the United States; but in the professed application of the principles, the Baptist churches are more exact, because their views of Baptism are more definite. Ought not then all this talking and writing about communion to cease? and ought not the effort to be directed to the core of the difficulty, namely, the proper manner of viewing the ordinance of Baptism?

We know not that Mr Jay, who is himself a Pedobaptist of the Independent, or Congregational connexion, had in view the case of the Baptist and the Pedobaptists. But if he had, and if his remarks are intended as a gentle reproof to the Baptists for not mingling themselves with others in a church relation, or if others thus construe his language, we are happy in referring them to a few expressions on page 109, which we think afford a full vindication for

the Baptists. The principle is there recognised—'Deviation from prescribed orders is sinful; but where there is no law, there is no transgression.' After illustrating this by reference to the Lord's Supper respecting the *frequency* of which there is no law, he proceeds—'It is otherwise with the recurrence of the Sabbath: this is determined both by command and example.' So we say, concerning the ordinance which divides us from so many excellent Christians: this, as to its performance and its subjects, is determined both by command and example. Should we then not follow our conviction of duty, we should violate command and example. Should we mingle with those who conform not to the command and the example, we should be depriving the truth of our influence, and lending our aid to the support of an error which we cannot but regard as fraught with dangerous consequences. 'It would have been criminal in Moses not to have made the snuffers of pure gold—for he had express instructions to do so, and the pattern of every thing was shown him in the mount.' So we believe, respecting the ordinance of Baptism, we have 'express instructions to do so, and the pattern of every thing is shown' us in the New Testament.

We have said enough to vindicate our dissent from some of Mr. Jay's expressions. What we have said ought to save us from the accusation of narrowness. Indeed, it ought to secure to us the credit of consistent and rigid integrity, of adherence to professed principles even in the midst of misrepresentation and ill-report.

We take our leave of Mr Jay, with sentiments of increased respect for him, and with earnest desire that his well-proportioned views of Christian character and duty may have a wide circulation: for we sincerely believe that these Lectures, except the remarks to which we have just been adverting, are happily adapted to advance the Christian "unto a perfect man, unto the measure of the stature of the fulness of Christ."

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*Present State of Christianity and of the Missionary Establishments for its Propagation in all Parts of the World.*—Edited by FREDERICK SHOBERL. 12mo. pp. 260. New-York, 1828.

WE were attracted by the title of this book. The theme presents a rich field for pious investigation, and furnishes innumerable facts for useful statistics. We did not expect, in a duodecimo of less than 300 pages, a very elaborate essay on the present state of Christianity, nor a very minute account of the condition and operations of missionary institutions. But we certainly did expect many things, which this book does not supply; and we feel ourselves called upon to inform our readers of its true character.

Of the purpose of the author we have nothing to say. There is no reason to suppose, that it was otherwise than praiseworthy. But of the book, we are entitled to speak freely.

The work is divided into five parts, and treats of the progress of Christianity in Europe, Asia, Africa, America, and South India. It is, in fact, no more than a brief and meagre sketch of the history of our religion in all parts of the world, with some very imperfect, and, in many instances, grossly inaccurate statements, respecting modern missionary operations, although the author says, that he has "had recourse to the Reports of our principal Societies engaged in the propagation of Christianity, and in the circulation of the Bible, and to other authentic materials." The work, therefore, does not well correspond with its title, for it does not give a view of the "present state of Christianity," in the world, unless very general and loose statements can afford such a view; and in regard to Missionary Establishments, very little satisfactory information can be gathered from the book.

The work might, nevertheless, with all its deficiencies, be useful, if its spirit were sound, and its statements correct. But we are obliged to say, that the author does not appear to possess the views and feelings which a writer on the propagation of Christianity ought to have; and that so many of his statements are palpably erroneous, as to invalidate the authority of his book as a work of reference.

In the first place, we will say a few words, respecting the spirit and views which pervade the book.

It savors strongly of a lax theology. The original author was a Mr Zschokke, a German writer; and he has certainly infused into it a considerable portion of the German mystical *philosophy*, falsely so called. He speaks, repeatedly, of the 'sublime idea of the Unity of God,' 'revealed by Jesus,' and 'through Jesus.'—He inquires (p. 123) in relation to the slow progress of Christianity in modern times, 'Why should God be at this day less with Christ than formerly?' Such a question sounds strangely, at least.

But the author's opinions may be learned more conclusively, perhaps, from other circumstances.

There is not, so far as we have observed, a single reference to the Holy Spirit, as having any agency in the diffusion of Christianity. The success of the Gospel, in the early ages of the church, is not ascribed, by the author, to the power of God, giving efficacy and success to the efforts of his ministers. 'The sublime perspicuity and simplicity of the new religion,' he says, (p. 23) 'the persuasive force with which it addresses itself to all minds, the purity of life and the contempt of death, manifested by its first professors, soon gained it numerous friends.'—He thinks, too, that the Roman soldiers were instrumental in spreading the Gospel. 'The well informed warrior, at home in every part of the world, needed a God independent of the narrow limits of countries, and a faith independent of the priesthood of the nations. What he had an obscure feeling of was rendered clear to him by the simple doctrines of Jesus. What he learned of the doctrine in Asia, Egypt, or Greece, he communicated to others in Gaul and Britain.'

These ferocious legionaries accomplished many wonderful things; but we never before heard of them as missionaries of the cross.

Can a writer, who, in treating of the rapid diffusion of Christianity, omits all notice of the divine influence, and ascribes it to secondary causes, be a suitable historian of missions? Even Gibbon, though he labors to represent the triumphs of the cross as the result of peculiar and propitious circumstances, does not omit to mention the divine agency. Our author, indeed, goes farther, and by unavoidable inference, denies the fact of any divine influence in the diffusion of Christianity. Speaking of the difficulties which oppose modern missions, he says, (p. 123) 'for this reason, *many* have indeed, believed that Christianity was propagated, in the first ages, by supernatural means, and that a divine power supported its first preachers.' This will be thought, we suppose, sufficiently significant.

The spirit of the author appears further in the fact, that he does not speak of the heathen as in a guilty and lost condition, and needing the Gospel as the only instrument of their salvation. He says much of the influence of Christianity to elevate their minds, and purify their morals, and improve their civil and social condition; but he does not insist on the necessity of the Gospel to save their souls. He speaks of Christianity as a '*better religion*,' than the abominable idolatries of the heathen. (page 118.) But we have said enough to show, that such a writer cannot do justice to such a theme.

We will now take notice of a few errors in his statements of facts. And these we shall seek in those parts of his book to which we first referred, on opening it, with the hope of obtaining some valuable information.

Speaking of Rangoon, he says: 'Hither Messrs Judson and Felix Carey, the latter a physician, were sent as the first Protestant Missionaries, in 1807, by the American Baptist Society.' Here are several errors. Mr Carey was not sent by the American Baptist Society, which did not exist till seven years after. He and Mr Chater were the first Protestant Missionaries, and were sent by the English Baptist Missionary Society. Mr Judson did not arrive in Rangoon till 1813.

'They commenced their labors,' says the author, 'by translating the Sacred Scriptures into Burman, and into the languages of Pegu and Siam.' Mr Carey translated a small part of the New Testament into Burman; but neither he, nor Mr Judson, *commenced* his labors by translating. They were employed for several years in acquiring the language. Translations of only a small part of the Bible have yet, we believe, been made by our Missionaries into the languages of Pegu and Siam.

'The Emperor subsequently (in 1813) granted them permission to establish a press at Ava, for printing their Bibles.' No press was ever established at Ava; and the Bible has not yet been translated, except the New Testament. Dr Judson is now engaged in translating the Old Testament.

'In August, 1826,' says the author, 'types had arrived from England at Columbo, in Ceylon, for the purpose of printing the New Testament in the Palee, which is the written language of the Burman Empire.' The Palee, or Pali, is precisely as much the 'writ-

ten language of the Burman Empire,' as the Hebrew or the Greek is the written language of the United States. The sacred books of the Burmans are written in the Pali, which is, therefore, studied and understood by the learned and by the priests; but the common Burman is a distinct language, and is written in a different character. Other errors might be pointed out in the account of Burmah.

The missionary establishment at Serampore is mentioned in a paragraph of ten lines. 'Here,' it is said, 'English Baptist Missionaries have been assiduously laboring since 1799.' From this statement it would be inferred, that no efforts were made in India, by the English Baptists, until 1799; but Dr Thomas went to India in 1783, and Dr Carey in 1793, and labored in Bengal, until the missionary establishment was removed to Serampore, in 1799.

The author says: 'The Americans established in 1812, a Society for Foreign Missions, which has sent out messengers of salvation to the islands of East and South India.' He probably refers to the American Board of Commissioners; but this was formed in 1810.

These citations are sufficient to show, that the author's statements cannot be implicitly relied on; and it is worse than a waste of time to read a book, if its facts cannot be credited without a constant suspicion of inaccuracy. The writer appears, however, to be a sincere friend of missions; and we hope that his book, objectionable as it is, may have some effect to awaken others to a right state of feeling and of action in reference to the great cause of God.

## NEW PUBLICATIONS.

A Grammar of the Hebrew Language, by Moses Stuart, Professor of Sacred Literature in the Theological Institution at Andover. Third edition. This edition has been almost entirely written anew by the author, and is compressed into a much less compass than the preceding ones. At the same time, nothing important is omitted, but many deficiencies are supplied.

designed particularly for beginners. By Josiah W. Gibbs, Professor of Sacred Literature in Yale College. This work is an abridgment of the former *Lexicon* published at Andover, with improvements from the second edition, which the editor is now preparing. It embraces all the *results* given in the larger work; and it is adapted to Prof. Stuart's Hebrew Grammar.

A Hebrew Chrestomathy, or Selection of Easy Lessons, consisting of short sentences, proverbs, brief narrations, and plain pieces of poetry, all from the Hebrew Scriptures, with notes, references to the Hebrew Grammar, short explanations, &c. adapted to the beginner in the study of the Hebrew, and designed, in a great measure, to supersede the necessity of oral instruction. By the same author.

Characteristics of the Ministers' Work; a Sermon preached Oct. 22, 1828, at the Ordination of Mr Calvin Newton, as Pastor of the Baptist Church and Society in Bellingham, Mass. By Henry J. Ripley, Professor of Biblical Literature and Pastoral Duties in the Newton Theological Institution.

Memoir of the Rev. Legh Richmond, M. A. By Rev. T. S. Grimshawe.

A Manual Hebrew and English Lexicon, including the Biblical Chaldee,

Memoirs of the Life, Character, and Writings of the Rev. P. Doddridge, D. D. By Job Orton.

# MISSIONARY REGISTER.

FOR FEBRUARY, 1829.

## INDIAN TRIBES.

THE subject of locating the Tribes of Indians on lands west of the Mississippi has recently attracted much attention. Our readers have, generally, been made acquainted with the plan exhibited by Mr. M'Coy, which has been laid before the Government of the United States. Mr. M'Coy, accompanied by a number of Chiefs, has been exploring the country, and appears, from his communications, to be much encouraged with the prospect. While waiting the arrival of the Southern Indians, he made an excursion west of the State of Missouri. We select the following extracts from a letter addressed to Dr. Bolles, the Corresponding Secretary, descriptive of this journey:

*Madison County, Illinois, 30 miles N. East of St. Louis, Oct. 12, 1828.*

Rev. and dear Sir,

On leaving the State of Missouri, we went westwardly up the Osage river, chiefly on the north side to its source—then bore southwestwardly across the upper branches of Nesho, until we reached the main river—then turned northwest about twenty-five miles, and intersected the Santa-Fe road, sixty miles from Arkansas river, and about four hundred and sixty miles from St. Louis. We then travelled north-east to the upper village of the Kansas Indians, on Kansas river, 120 miles on a direct line west of the State of Missouri—thence journeyed eastwardly to the mouth of Kansas river, and there took the most direct road to St. Louis, at which place I arrived the 7th inst.—the 50th day from leaving. I was favored with health and fine weather—the whole company were mercifully preserved from accident and harm:—And our Indians were well pleased with their tour.

We explored a beautiful country—high, rich, and apparently healthy—too scarce of wood, yet sufficiently supplied to meet the wants of a considera-

ble population. We suffered no inconvenience from want of water, though mill streams, like those in Missouri, fail in the more dry seasons of the year.

We came in contact with Osages, Kansas, Pawnees, and Shawnees, by all of whom we were treated with great friendship. The Chickasaws and Choctaws have sent word that they will come this fall. We have fitted out our Putawatomes and Ottawas, and sent them home. The objects of the expedition, in relation to them, are accomplished, and they are carrying home to their people feelings and views which promise a favorable result.

I expect to return to-morrow to St. Louis, to await the arrival of the Southern Indians, and should they come, to make another tour in the west. Should they not come this fall, the expedition will be completed, I trust, early the next season.

With great respect, Sir, your faithful servant,  
ISAAC M'COY.

## CAREY STATION.

The last communication received by the Secretary, dated Dec. 16, 1828, presents some encouraging prospects of a religious nature at this station, among which, it is stated, that one candidate for baptism is anxiously waiting an opportunity to follow Christ in that ordinance, and that another, one of the hired persons, is awakened to deep solicitude on the great concerns of the soul. But the subject of removal, which is under consideration by the Indians, must necessarily engross much of their attention, and for a time embarrass missionary operations.

## CHICKASAWS.

MR HOLMES, Oct. 13, 1828, writes from Tokshish, 'Four colored persons, who gave satisfactory evidence of a change of heart, were admitted to the privileges of the church. The Spirit



of God has appeared to be in a very special manner present, arresting the attention of sinners, and exciting Christians to pray with unusual fervency. The Nation has recently formed some wholesome laws, and, to our astonishment, they are all strictly enforced. Whiskey is banished from the country. A thief is punished with thirty-nine lashes. One hundred men (twenty-five out of each district) are to carry the laws into execution.' [*Miss. Herald.*]

#### AMERICAN BOARD OF FOREIGN MISSIONS.

[From the Missionary Herald for January, we select the following particulars:]

The receipts of the Board during the year, ending the 1st of September, were \$102009.64; the expenditure for the same period, \$107676.25, besides \$2616.49 paid for expenses of the printing establishment at Malta, from the fund specially devoted to that object by the donors.

An efficient means of raising funds is by organizing the friends of missions into associations, and by combining these associations in Auxiliary Societies; and such progress has been made in this effort, that the Board has organized 1,471 Associations, which constitute 69 Auxiliary Societies, scattered through sixteen States of the Union, and from these Auxiliaries \$48879.87 were paid into the treasury. Of the Missionary Herald, 15,000 copies were printed the last year. At the Station in Bombay, the edition of the New Testament, translated by the Missionaries, and printed at the Mission press, in 1826, was soon exhausted, and a second edition commenced. More than 60,000 copies of school books, tracts, &c. were published in the Marhatta language in one year, for the use of the Mission, and 8,000 for the Society for promoting Christian Knowledge. At this Station there are 24 Schools, containing 1,499 boys, and 86 girls, for the encouragement of which, gentlemen in Bombay subscribed 900 dollars.

#### CEYLON.

The whole number of church members gathered from among the heathen at this Station is 120. Just one hundred were alive and in good standing, 24th of Jan. last. The young members of the church are stated to have preserved as fair a religious character, and

exhibited as lively proofs of piety, as would have been expected from the same number of youthful converts in the United States. The number of regular attendants in the congregations is increasing. Here are 93 free schools, where 4,518 children are instructed: a school preparatory to the Mission Seminary, containing 102 scholars; and the Mission Seminary, to qualify promising native youths to become preachers, &c. containing 67 students. A press is here in successful operation.

#### ISLAND OF MALTA.

An extensive printing establishment is in operation at Malta, which is found to be favorably situated to exert an influence around the Mediterranean. The whole number of copies of the different books published at Malta, exceeds 128,000. The Four Gospels and several other works of considerable length have been translated and prepared for the press by the Missionaries in Turkish Armenian.

#### BEYROOT.

This Station, as noticed in our last Magazine, is suspended, till the state of the country shall become sufficiently settled to authorize its being resumed.

#### GREEK YOUTHS.

Eleven Greek young men are now acquiring an education in the United States, under the care of the American Board.

#### SANDWICH ISLANDS.

The number of converts connected with the mission churches, is eighty-six, including many distinguished chiefs. Some of the congregations which assemble for worship consist of two or three thousand; and at many places, when no missionary is present, public worship is conducted by the natives. The number of pupils in all the schools was estimated at 26,000 in June last. Numerous editions of School Books have been printed, and an edition of 10,000 copies of the Gospel of Luke is in press. One great impediment to the progress of the Gospel at these islands, which cannot fail deeply to be deplored, arises from the opposition of foreign seamen and residents.

#### AMERICAN INDIAN STATIONS.

The American Board have Mission Stations among the Cherokees, Chickasaws, and various other tribes. There are one hundred and fifty-nine persons

connected with the churches among the Cherokees, and at most of the Stations, there has been, the last year, an unusual attention to religion. Among the other tribes, where Missions are established, churches are gathered, schools are commenced, and there are various indications of improvement in civilization and morals.

The extensive Missionary Establishments of the Board comprise 46 Stations, 43 ordained Missionaries, 523 native members in the churches, about 33,000 scholars in the various schools, and 7 printing presses.

On the 30th of March, the twenty persons, who last sailed to join the Missionaries at the Sandwich Islands, arrived at Oahu, in the Parthian. They were welcomed by their Missionary friends, and by the natives. The Missionaries, in their general letter, remark, 'Never, perhaps, since the divine commission of our Saviour was given to his followers, have Missionaries reached the scene of their labors more opportunely, or entered on their work under circumstances more auspicious. The field is fully open, and sufficiently wide, to give scope to all their energies. The heads of the nation, and more than twenty subordinate chiefs, welcome their arrival, and not one appears to oppose their settlement.'

Dr Judd writes from the Sandwich Isles, June, 1828, in a letter addressed to the Sabbath School, Utica, that he had recently attended a Sabbath School, consisting of about 1000 scholars. It was held in the church immediately after service, and exhibited the utmost order and seriousness. It is stated that the scholars get their lessons perfectly, comprising such portions of the Bible as have been printed, and take such delight in them, as is seldom witnessed in schools in America.

#### ENGLISH BAPTIST MISSION.

Rev. Joseph Bourn, an esteemed English Baptist Missionary at Belize, recently visited the United States, and became personally known to many of our readers. From a letter addressed to Dr Bolles, we are gratified to learn that he has again arrived at his station, and resumed his missionary labors. From his letter we present the following extract:—

*Belize, Sept. 22, 1828.*

The Mission premises, with the chapel, are almost entirely completed.

The Lord has been graciously pleased to cheer us with the addition of three, who promise to be valuable members. We have also been gratified in witnessing a gradual improvement in the religious feeling of the members generally, and we are not without hopes that others will unite with us before long. Our congregation has increased, and our Sabbath School improved. We have three public services on the Sabbath, besides the school. I have four engagements during the week, two in the chapel, and the other in different sections of the settlement. After all, we have need of patience that we may inherit the promises. I hope I feel thankful that I enjoy health and strength. O that above all we may have health of soul, and see great prosperity on this part of Zion. Nothing but a mighty outpouring of God's Spirit can ever be expected to accomplish this desirable object. For this we look, and for this we would fervently pray. Help us by your prayers.

Yours, truly, JOSEPH BOURN.

#### REVIVALS OF RELIGION.

*Bow, Dec. 10, 1828.*

Messrs Editors,

THE following is at your disposal, and if you think it worthy of a place in the American Baptist Magazine, you may give it publication.

#### HISTORY OF THE BAPTIST CHURCH OF CHRIST, IN BOW, N. H.

In August, 1815, Rev. Henry Veasey first visited Bow, and found the state of things somewhat peculiar. That there should be a Congregational and a Baptist church in the same town, was indeed nothing uncommon. Nor was it altogether singular that both were too small and feeble to support constant preaching. The peculiarity of the case consisted in this: Many of the people could not place confidence in the preacher or the preaching. Hence, when Mr Veasey first visited the place, he saw, perhaps, but little to encourage him. It was not, however, long before he became better known, and, in the same proportion gained their confidence. As numbers wished to enjoy the benefit of his labors, the following method was adopted. A society was formed, in which there was but one professor of religion; and as the church did not seem willing to go forward in

this undertaking, this society, after raising money, requested Mr Veazey to continue his visits. The consequences were, an outpouring of the Spirit, and a blessed revival of religion, in which about sixty were converted to the Lord; and in the end, the constitution of a new church from among the converts, of which our worthy brother became pastor. This church was constituted July 8, 1816, containing twenty-three members. The church continued to prosper under the labors of their much esteemed pastor, until his death. As Mr Veazey was a prudent, judicious pastor, and as this church had been gathered and prospered under his labors, it may well be supposed that his death was severely felt. This mournful event took place April 4, 1825. During Mr Veazey's labors with this church, after its constitution, there were received into it from the old church in this town, nine—by baptism, twenty-two—by letter, six. Three were excluded—one died—leaving the whole number at his death, fifty-five.

In June, 1826, the writer passed through the town, and was invited by the Committee of the Baptist Society to visit and preach in this place as a candidate for settlement. On the first Lord's-day in July, he accordingly preached; and continued his labors until the middle of August, when he was invited to remove his family, and preach stately. His family arrived in town on the 19th of August, 1826.

On the next Lord's-day, it appeared that the Lord was in the place by his Spirit; the brethren were revived. In church-meeting, Sept. 2, he was invited to take the pastoral care of the Baptist church, which he accepted.

October 7, five were received by the church; one for baptism, four as members, having been united to a Baptist Church in this town which had lost its visibility. From this time the church seemed to arise, and commenced conference meetings. Lectures were frequent, and a gradual work of grace was carried on. During the year following, eleven were added by baptism; one from the old church; three by letter, and two excluded; making the whole number of the church 70.

The revival continued, and the following year was distinguished by more signal displays of divine mercy. Upon the church was poured the spirit of grace and supplication. The brethren seemed to wrestle with God for the

salvation of souls, and prevailed. Conference meetings were well attended. The preached word was listened to with deep solicitude, and the inquiry frequently heard, "What shall I do to be saved?"

Among our conference meetings we shall always remember the one held on the first Monday of the year, 1828. The brethren being assembled together with one accord in one place for prayer and conference, the Holy Spirit seemed to descend upon us in an unusual manner; and we sat together in a heavenly place in Christ Jesus. We held stated conference meetings on Lord's-day noon, which were greatly blessed for the quickening of old professors and the instruction of young converts. At one time in March, nine, including three men with their wives, were baptized. From this time there has been a gradual accession to the church. At our communion season on the first Sabbath in May, 19, most of whom had been baptized before, and some on that day, were received by the right hand of fellowship. This was a day which will long be remembered by us. Since the baptism in March, the number baptized at one time has not been large; but some have been added almost every month. Since October, 1827, two of the old church have been received, 36 have been added by baptism; one by letter; one has died. During this period about the same number have been baptized by the Methodists. Our present number is 107. Since the commencement of this revival, there have been 59 added to the Baptist Church.

We would also gratefully acknowledge the Divine goodness in preserving us in harmony and brotherly love ever since the constitution of the church. "The Lord has done great things for us, whereof we are glad."

Affectionately yours,

SIMEON CHAMBERLAIN, JR.

*We have been kindly furnished with the following Extract of a Letter from Capt. Warren Andrews, to Rev. G. F. Davis, South Reading.*

Preston, Ct. Nov. 28, 1828.

'The Lord is in this place, graciously pouring out his Spirit. The blessed work began in June, and some have been baptized on every communion day since. Twenty-four have been added to our church. Blessed be the Lord.

he my visited his family. M. has been brought to bow to the mild sceptre of the Prince of peace, and with many others has followed her Lord. Several others have obtained hope, and many are seeking the Lord sorrowing. Rev. L. Goddard is still with us, and our meetings are full.'

A postscript, added by his daughter, contains the following notice of one of the other converts: 'H. is *only five years old*. One day her mother observed that she went away by herself and prayed, and inquired of her, what she prayed for—she replied, "I read in my Sabbath School book that children have wicked hearts, and I pray that God would give me a good heart. I am a great sinner," &c. She now gives good evidence of being a Christian. Surely out of the mouths of babes and sucklings, God has perfected praise.'

This may be considered as another evidence of the utility of Sabbath School instruction.

The following is an extract from a letter, dated North Stonington, Jan. 6, 1829, received by Rev. G. F. Davis, South Reading, from his friend, Samuel Chapman, Esq.

'In November last, a revival of religion commenced in this village, and has continued until now. About twenty persons have given evidence of a recent change of heart, most of whom are children and youth from seven to sixteen years old. I mean within the limits of this small village. Many more in this town, in almost every direction from the village, have been made to rejoice in God their Redeemer. About five weeks ago a number of Baptists in this place deeming it expedient to form a Baptist church in the village, met at my house, and chose a moderator and clerk, drafted and adopted articles of faith and church covenant, and then called a council of ministers and brethren, who convened at the school house on Christmas day, and gave us fellowship as a church. Amongst the many who attended, were Messrs B. M. Hill of New Haven, Levi Kneeland, of Canterbury, and William Bentley. The latter delivered an appropriate sermon on the occasion; and on the following Lord's-day, seven  
FEB. 1829.

young persons were added to the church by baptism. After which, the sacrament was administered to the church for the first time. A happy season indeed, the Lord being present with us; and what rendered it unusually so to me, was, both of our sons were among the number of communicants. It is expected that a number more will unite with the church this week on Thursday.'

#### PLEASING INTELLIGENCE FROM THE WEST.

With great pleasure we present our readers with the following selections from a highly interesting communication from Rev. John M. Peck, to Rev. Dr Sharp, Secretary of the Baptist Missionary Society of Massachusetts, Boston.

Rock Spring, Ill. Dec. 6, 1828.

Rev. Sir,

Through you, as the corresponding medium, it devolves on me to exhibit to the Trustees of the Missionary Society, the following facts respecting the labors of the Missionaries employed under the direction of the Committee in Missouri. It has already been made known, that the Rev. Lewis Williams, in conjunction with the arrangements of the Missouri Association, was appointed for one year, to labor in the bounds of the Association. Extracts from his letters have been forwarded which exhibit his labors up to the first of June.

The following extract from his communication will show what has been further done.

'St. Johns, Franklin Co. Missouri,  
August 11, 1828.

Dear and beloved Brother,

'The cause of Immanuel is rapidly advancing in these regions, and my heart is filled with gratitude to God, for I am more than compensated for all my losses, troubles, and difficulties. In all my circuit, the Lord, the Holy Spirit, has descended like rain upon the mown grass; and the language of the jailor, "What shall I do to be saved?" has been the language of poor sinners for some time; whilst others gave glory to God for the salvation of their souls. It has not been in my power to visit the Gasconade churches for some time, although the good work

is going on there, and continual applications are sent to me to visit, and baptize those who have found the Saviour—but without you can send some one to help me in the work here, I cannot go. Also, the little church on Sandy, and the one lately constituted up the Merrimack, are enjoying refreshing seasons. Nor must I except Point Labaddie, where the church became extinct last year, but is now reviving. The most powerful work is in the bounds of St. Johns' church, and the settlement where I live. The congregations are so large that we have no use for houses to meet in. Our meetings are held in the woods. Yesterday I baptized eight, on a profession of their faith. One of them was my daughter, and another was her husband. I can truly say, I never saw the power of God more clearly manifested at any place. Persecutors and opposers wept, and could with difficulty get off the ground. During a recent meeting, two other daughters, and my oldest son, professed to have found mercy. O can I ever be sufficiently thankful to God for his goodness, that he has answered my prayers on behalf of my dear family. I am well convinced that much depends on impressions made on the mind while young.

At the date of the above letter, the influences of the Spirit had begun to descend upon a tract of country, thinly populated, but equal in extent to the State of Connecticut. In this tract there were seven small Baptist churches, to all of which, this zealous and laborious brother had to direct his attention, there being then no other Baptist preacher to aid him, and it being utterly impossible for him even to visit the settlements, and baptize all the converts. Knowing this, I had dispatched Elder Holmes, upon the commencement of the summer vacation of the Seminary, August 1st, to spend that time in this very important field.

The same week that I received from our missionary the foregoing communication, the mail brought me the following, dated St. Johns, Franklin Co. August 12, 1828.

'Dear brother Peck,—I cannot express my feelings, while I write you another letter, for the great mercy that God is bestowing upon us. Often in days past when I thought upon the destitute condition of the churches and settlements in these regions, I have

felt greatly distressed, and have often prayed fervently to the Lord, that he would make my way prosperous, that I might be enabled to visit them, and that he would raise up faithful laborers in these parts. And now I have great reason to magnify and adore the name of my heavenly Father for the encouraging prospects. He has answered my prayers, and chosen the foolish things of the world to confound the wise. There are two of the new members of our church, that I believe will make useful laborers in the vineyard of our God; and one of the old members, who for some years has been impressed to exercise a public gift, and refused to improve it, has at last given his consent to come forward in the work.'

Since the date of the above letter, the work has increased in that quarter, and at least, four persons have begun to speak in public. One is a remarkably promising lad of fifteen years of age, who has been noted for his proficiency in the common school. He is greatly desirous to get an education at Rock Spring. Another young convert of promising gifts, from the same church, expects to enter the Seminary in the spring. Thus the revival will provide in part, I trust, for this very destitute region. At the Session of the Missouri Baptist Association, a number of these converts attended. The meeting was held at Feeffe's Creek, St. Louis County, in the oldest church in Missouri, and where coldness and darkness had long held sway. The solemn and pungent addresses of the preachers present, and the exhortation, singing, and prayers of these young converts, under the blessed influences of the Spirit, produced the most surprising effects. Old professors, who had long lain like Ezekiel's valley of dry bones—'very dry,' begun to awake out of sleep, and to arise from the dead, and to partake of the life giving influence. After the preaching on Sunday, about twelve or fifteen presented themselves, pricked in the heart, and crying, What must we do? It was a solemn, powerful, melting time. Some of these were professors who for years had been stupid, lifeless, and neglectful of duty. Some were backsliders, who years before had been thrust from the church. Others were of the wicked one, and some who had gone to great lengths in sin. The next day after preaching and exhortation, about thirty presented themselves, or rather pressed through the crowd,

who stood around weeping. Nor was this merely the movements of the passions. Myself and others went amongst the convicted persons, talked specially with them, and found them deeply impressed with a consciousness of sin and guilt. As near as I could judge, about forty persons were pricked in the heart. The following Sabbath, I again visited the settlement, and found the work had increased. Not less than fifty persons at this time, presented themselves to be prayed for; some souls had been set at liberty. It may now be said that all the churches in the Missouri Association, are under a reviewing influence—for this work is spreading through the three other churches—St. Louis, Bonhomme, and a new church called Good Hope.

At Rock Spring there is considerable religious excitement, especially amongst the students.

As a travelling missionary, I have been employed, since July 1st, sixty-seven days at those points where it appeared that most could be done for the general cause; and so far as I can judge from the prospects of a reviving influence, with better success than at any former period of the same amount of time.

I remain, as ever, yours in the best of bonds,  
J. M. PECK.

#### AMERICAN COLONIZATION SOCIETY.

From statements in the African Repository for November, a periodical published at the city of Washington, we learn that the owners of more than two hundred slaves have declared their readiness to liberate them, as soon as means can be provided for their removal to Liberia. The Society have not funds for their transportation, and their bondage must therefore be protracted. It may not be known to all our readers, that numerous difficulties obstruct the manumission of slaves, when kind and benevolent masters may be desirous of granting their freedom; but these difficulties are removed by conveying the slaves to Africa. The Repository makes an appeal to the benevolence of the Northern States, to furnish means for their transportation. A slaveholder is estimated to relinquish two hundred dollars by each one whose freedom is given, while the contributions required to convey him to Africa, is only from twenty-five to thirty dollars.

#### THE GEORGIA ASSOCIATION

Held its last session at Shilow, Green Co. from Oct. 11th, to 13th, 1828. The introductory discourse was delivered by E. Calloway. A season was occupied in rendering thanksgiving to God for his grace and Spirit poured out on many of the churches, and offering prayers that he would revive those that have not been so signally blest. As the Lord has graciously visited the churches, and called into them many young men, it was resolved to urge upon the churches the importance of fostering promising gifts, and of encouraging their exercise in those who possess them. The Association comprises forty-two churches, and there were added to them by baptism the last year 1761. The encouragement presented for efforts in the cause of Missions, of Education, Bible and Tract Societies, and itinerant labors, is gratefully noticed in the Corresponding Letter, as the Lord has poured out his rich blessing on the churches, while they have been endeavoring to advance these interesting objects.

#### MASSACHUSETTS BAPTIST STATE CONVENTION.

We have received the Report of the Fourth Anniversary of this Convention held at Worcester, Oct. 29th, and 30th, 1828. It is a valuable document, and comprises much interesting information. The table of Associations exhibits the whole number of Baptist churches in Massachusetts, consisting of 165, which comprise 15,284 communicants. Eight new places of worship have been erected the past year. There are 134 ordained ministers, and 18 licenciates. Forty-nine of the churches are destitute of pastors; but many of them are small, and unable to support a stated ministry. It was, however, solemnly, and unanimously *Resolved*, That the time has arrived, when it has become the duty of this Convention to supply all the destitute Baptist churches, and to afford necessary aid to all such as are feeble, throughout the Commonwealth. During the past year, the Convention has employed several missionaries, and furnished pecuniary assistance to a number of small churches.

The Report on the state of religion, presents various encouraging statements in relation to the establishment of Sabbath schools, and Bible classes,

the enjoyment of revivals, and the efforts made for missions and education, and closes with the following pleasing testimony: 'We rejoice that every where we have found harmony and union. From no part of the Associations composing this Convention, do we hear a discordant note. We pray that this spirit may reign forever. It is matter of great joy, that the churches are better regulated, the ministers better supported, new meeting-houses, and better, are every year going up, more is doing for Sabbath schools, missions, &c. revivals are multiplied, and God is more honored—and what friends of our Lord will not rejoice?'

The Report on education gratefully notices the favorable prospects of the Baptist Seminaries already established, but urges an increase of academies; and states that an institution of this character is in contemplation in the centre of the State, to be located in the vicinity of Worcester.

The Address of the Convention to the churches, presents a lucid view of the benevolent objects of the Convention, particularly that of providing for every church the stated ministry of the word; exhibits many encouragements for effort, and urges activity and perseverance by the most tender, elevating, and convincing arguments.

[For the American Baptist Magazine.]

#### PRAYER FOR INSTITUTIONS OF LEARNING.

The duty of prayer for the *teachers* and *students* in all our seminaries of learning, is too obvious to require an argument. Every Christian needs only to be acquainted with the moral state of the world, and meditate on it a brief season, to discover and feel the most powerful motives to 'pray for all men.' By suggesting the duty of praying for seminaries of learning, that He, with whom is the residue of the Spirit, may be pleased to grant his gracious influences on *literary* men, we would not be thought indifferent to any class of the community; but only desirous of engaging the hearts of Christians in fervent supplication, in behalf of that class of men to whom the world is to look for a large majority of its religious teachers.

At a late meeting of the Ministers of the Baptist denomination in Boston, it was agreed to invite their churches to unite in this solemn and important service, on the *last Thursday*, being

the 26th day of February next. This prayer-meeting will be held in the Third Baptist Meeting-house, to commence at 7 o'clock in the evening.

At a late meeting of the *Trustees of the Massachusetts Baptist Education Society*, it was resolved, that it be recommended to the *Beneficiaries of this Society*, that they devote the *last Thursday in February next to prayer for the revival of the work of God in seminaries of learning, Academies, Colleges and Theological Institutions.*

If all our pious young men, who are pursuing study, with reference to the work of the gospel ministry, should be disposed to set apart that day to the purpose which has been named, and if all the churches of the Baptist Denomination throughout this country should meet in their several places of worship on the evening of that day for the same purpose, we may hope that so interesting a concert will be crowned with answers of peace and salvation. We would not defer this duty of prayer until that day, neither relinquish it afterwards, nor limit our petitions to a single object; but we are of opinion, that the proposed concert is greatly desirable, and that it will contribute to increase the flame of devotional piety on other days, and other subjects—while one injunction of the Lord Jesus will be more fully observed; viz. "*Pray ye the Lord of the harvest that he will send forth laborers into his harvest.*"

Boston, Jan. 7, 1829.

G.

#### ORDINATION.

On the 21st of December, SAMUEL BURCH was ordained to the ministry in the Baptist Church at Great Crossings, Scott Co. Ky. He is a Choctaw Indian, and for the last two years he has been a student of the Indian Academy, at Blue Spring. More than twenty of the Indian scholars have recently been baptized. Before they return to their nation, they are to be constituted into a church, when it is presumed, they will invite him to the pastoral office.

On Saturday the 20th, a presbytery, consisting of five lay members, and six ministers, viz. Messrs. John Taylor, Joseph Taylor, Henderson, Johnston, Dillard, and Noel, was raised by order of the church, to inquire into his qualifications. It was organized by calling Elder S. M. Noel to the chair; and the candidate was informed by the interpreter that the council were ready to enter upon his examination. He

rose, and in a dignified and solemn manner, addressed them at considerable length, in his native tongue—(occasionally giving place to the interpreter.) The examination into his views of the Christian religion then proceeded; and it was deeply interesting. It concluded to entire satisfaction. And here a very melting scene ensued, when the council rose, and gave the token of fellowship, the room resounding with the hymn,

'Am I a soldier of the cross,  
A follower of the Lamb?'

We leave our readers to imagine the state of feeling.

On Lord's day, at 10 o'clock, the ordination sermon was delivered to a crowded assembly, by the Rev. Mr Dillard, from Acts viii. 5, *Then Philip*

*went down into the city of Samaria, and preached Christ unto them.* The candidate and his brethren were then addressed by the Moderator; and the ordination prayer was offered, with the laying on of the hands of the presbytery. After which, the hand of fellowship was given by all who could approach him. In the assembly, and peculiarly impressed by these services, was seen a worthy sister—the widow of the late gallant Colonel —, slain by the Indians at Tippecanoe. And the sight could not fail to awaken some most affecting reflections on the power of the gospel.

The same day, another young Choc-taw, about twenty years of age, was put on trial, as a candidate for the ministry. [Bap. Rec.

#### INTERESTING INTELLIGENCE FROM THE BURMAN MISSION.

We stop the press, and omit several articles in type for the present Number, to give place to some of the communications just received by the Corresponding Secretary from the Missionaries in the Burman Empire. They announce the decease of Dr Price, at Ava, of a pulmonary disorder, which former letters had given us reason to anticipate. Dr Price had been greatly encouraged with the prospects at the capital of the Empire; but He who fixes the period of life, has terminated his labors, and he ceases from further efforts on earth. The reflection that Jehovah is too wise to err is happily adapted to produce reconciliation to his dispensations, even when enveloped in darkness. The encouraging prospects at the present seat of the mission, and the conversion of a number of the natives, announced in the following articles, will be highly gratifying to the friends of truth. Further communications will be published next month.

##### DR JUDSON'S JOURNAL.

Addressed to the Corresponding Secretary.

Jan. 25, 1828. For several days past the attendance at the Koung-zay-kyoon zayat has varied from ten to twenty through the day. Moung Myat-kyau, brother of the chief of the district, has been gradually advancing in religious knowledge and decision of character, until I begin to indulge a hope, that he is a subject of divine grace. Mah Men, an old acquaintance of Mah Mee of Rangoon, came to the zayat a few days ago, and listened with such eagerness and approbation, as inclined me to think, that she had obtained some love to the truth, before she removed to this place. Her husband is a decided opposer. The opposition throughout the district, and the whole place is becoming more open. At the same time, the number of listeners and inquirers is multiply-

ing, and the excitement in favor of religion is evidently increasing. Moung San-loon, the most hopeful inquirer, has gone to Rangoon, and will be absent several days.

March 20. Since the last date, all the inquirers mentioned then, and on the 17th preceding, have been advancing slowly. Some or other of them attend the zayat every day. Moung Shway-pan and Ko-manpoke must also be added to the list. The latter, an elderly man of some respectability, appears to be really attached to the truth, but is yet very timid in his professions. Mah Men is treated harshly by her husband, and seldom dares to come near us. Moung San-loon, on his return from Rangoon, was accompanied by his father-in-law, Oo Pai by name, a very active intelligent old man, who drank in the truth with singular avidity. On his return to Rangoon he took an affectionate leave of me, promising to remove his family hither, if at all practicable. We hear that our old friend Moung Thwa-a, is now in Rangoon; and that there are several of the old inquirers who listen to his instructions.

But my particular object in taking up my pen this morning, was to mention the case of Moung Shway-pwen, a bright young man of twenty, who professes to have received the truth, about fourteen weeks ago. On first hearing the Gospel at the zayat, it sunk into his heart; but as he lived at some distance, we saw him occasionally only. A few days ago, he re-



moved hither, and took up his abode with Mounng Ing, that he might devote himself entirely to the attainment of the one thing needful. His experience has been uncommonly clear, and rapid; and having outstripped all the older inquirers, he this morning, followed his Lord into the watery grave.

23. Lord's-day. After the forenoon worship, Mounng Myat-kyau, Mounng Sam-loon and Mounng En, requested baptism; and after the Lord's Supper in the evening, they were examined before the church and approved.

29. Brother and sister Boardman left us for Tavoy,\* with the cordial approbation of all the members of the mission, accompanied by Mounng Shway-pwen, Mounng Thah-pyoo, (the Karen) who also has lately been approved by the church, but not been baptized.

30. Lord's-day. The three persons mentioned last Lord's-day were baptized. Three others, Mounng Yay, Mounng Shway-pan and Ko Man-poke, attended all the exercises of the day; and they gave considerable evidence of being really converted. Mah Moo also, a poor woman, who has occasionally attended the instructions of Mrs Wade, must be mentioned as a very hopeful character. Mah Men is, I hope, a decided Christian; but is seldom able to attend, on account of her husband. Mounng Tau, who has been sometimes mentioned among the inquirers, has become rather deistical of late; but we do not despair of him. May the Lord pour out his Holy Spirit upon our hearts, and upon the inhabitants of Maulaming.

April 20. Received a letter from Mounng Thah-a of Rangoon, stating the names of thirteen men and three women, who are disciples of Jesus, but secretly, for fear of the Jews. In the number, I recognize my old friend, "the teacher Oo Oung-det of the village of Kambet," and two or three others whom I formerly knew; but most of them are new cases.

May 31. The last two months I have spent at the zayat, with scarcely the exception of a single day; and I seldom have been without the company of some of the Christians or the hopeful inquirers. In the latter class, we count eight or ten adding to those mentioned above, Mounng Sam-loon the second, a young man of ordinary abilities, but warmly attached to the cause, and Mounng Bo, noticed

once in the Annals of the Rangoon Mission, a man of the first distinction in point of talents, erudition, general information and extensive influence. His progress has been so slow, that I have not mentioned him before; but he has attended me ever since the zayat was opened, his house being on the opposite side of the street. He was an intimate friend of Mounng Shway-gnong, and has apparently been going through a process similar to what my dear brother, now, I trust, in heaven, experienced. He has relinquished Buddhism, and got through with Deism and Unitarianism, and now appears to be near the truth. Many a time, when contemplating his hard, unbending features, and listening to his tones of dogmatism and pride, I have said in my heart, Canst thou ever kneel, an humble suppliant at the foot of the cross? But he has lately manifested some disposition to yield, and assures me that he does pray in secret.

To conclude this paper, I hope that the light is gradually spreading around us, more extensively perhaps, from brother Wade's zayat than from mine, that being in a situation to catch visitors from all parts of the country, while mine is chiefly confined to the immediate vicinity. And I hope also, that the Spirit of God is operating, in some cases, on the minds of our hearers. All those who have been baptized in this place, as well as those who came with us, give us great and increasing satisfaction. It is, I think, rather characteristic of Burman converts, that they are slow in making up their minds to embrace a new religion; but the point once settled, is settled forever.

A. JUDSON.

*Extract from a Letter of Rev. G. D. Boardman, to the Cor. Sec. dated Maulaming, March 20, 1828.*

Rev. and dear Sir,

'The Lord has been pleased again to visit our missionary circle, and to remove one of our number by death. Intelligence has just reached us from Ava, that Dr Price died there of consumption on the 14th ult. Particulars have not yet been received. Thus our number is again reduced, and we are called to bow in submission to the divine dispensation. May we be led to make a wise practical improvement of this event.

\* Other communications state, that a new station is to be established at Tavoy.—Ed.

' Dr Price's death teaches us to be diligent in business, fervent in spirit, serving the Lord. But how singular and inscrutable is that Providence which preserved the families of both our missionary brethren at Ava, during all their severe sufferings in their late captivity, and has since, in the space of about two years from their release, removed Mrs Judson and Maria, and Dr and Mrs Price! How different are God's ways from man's! Yet doubtless they are the wisest and best.

' Dr Price was sanguine in his hopes of success at Ava,—how justly, I am not qualified to judge; but it cannot be doubted he is removed from a scene of great temptation and danger, and I trust he rests in the presence of Him whom he appeared sincerely to love while here below.'

*Extract of a Letter from Mrs Wade to Mrs Jones of Calcutta, forwarded by the latter to Mrs B. of Salem, dated Maulaming, June 28, 1828.*

' Your last kind letter found me alone in my sleeping room, watching the corpse of one of our dear scholars, who had, after a very painful illness, just passed into an eternal state. But her placid, smiling countenance, reproved my sadness and chided my tears, and I seemed to realize that angels were indeed hovering round her little bed. "She sleeps in Jesus and is blest. How sweet her slumbers are." Yes, my dear sister, we may well apply these beautiful lines to her, for she *truly* sleeps in Jesus. I should exceedingly like to give you a particular account of all the kind providential care of God

over her,\* but I have only time to say, we found her a poor little slave about seven years-old, in the hands of a cruel wretch, who had by a series of cruelties,† I should have said, unheard of barbarities, reduced her to the last extremity. My heart *bleeds even now*, to think what she suffered when we first saw her. But she recovered, and though a delicate child, enjoyed pretty good health for some months, till she was taken down with her last illness, which terminated in about six weeks. But about a month, before her departure, she gave very pleasing evidence of a work of grace upon her heart, and died enjoying, in a very eminent degree, all the sweet consolations of a hope in Christ. For the last two hours of her life, she was perfectly sensible she was dying, and without expressing the least doubt or fear, would say, "I am dying, but I am *not afraid* to die, for Christ will call me up to heaven. He has taken away all my sins, and I wish to die now, that I may go and see him. I love Jesus Christ more than every body else." But it is only those who heard her from day to day lip her little prayers and praise to God, who caught with a joy unfelt before the first dawn of light which beamed upon her dark mind; who watched with hearts raised to God its gentle progress, that can realize what a precious and heavenly scene, the death bed of little Mee-Shaw-y-ee, presented.'

\* We are happy to inform our readers that a full account of this most interesting child, from the hand of Dr Judson, has been received by the Secretary of the Board, and will soon be published.

† See Mrs Wade's Journal in Magazine for December, 1828.

#### CALL FOR AGENTS.

The Baptist Board of Foreign Missions are anxious to extend their operations, so as to meet the reasonable demands made on them, for their proportion of service in the moral renovation of mankind. They represent a vast number of the ransomed subjects of Christ, who cannot *innocently* withhold their contribution of influence and effort from the cause of Him, who is going forth upon the breadth of the earth to make his conquest, and to whose interests they have united their own. Yet they perceive with no ordinary sense of pain and responsibility, that tens of thousands of these are reposing at noontide, and when the Master calls them to do instantly and with their might what he has appointed, and rendered them well able to perform, either shrink from the service, or ingloriously look on, while others enter and reap the harvest. Unwilling thus to remain, they are desirous to employ discreet, devoted, and intelligent Agents, to visit the churches in every section of the country, and bring the subjects in all its vast importance before them. They are persuaded that such an appeal, made under the influence of the love of Christ, will not be in vain. Any who are disposed to undertake the agency, are requested to make known their disposition to the subscriber, at Salem, Massachusetts, without delay. None need apply who cannot offer the most satisfactory testimonials.

*Salem, Jan. 1829.*

LUCIUS BOLLES, Cor. Sec'y.

*Account of Moneys received by the Treasurer of the Newton Theological Institution, from Sept. 9, to Dec. 15, 1828.*

Sale of Wool, presented by Hon.		Thos. S. Smiley, Philadelphia,	15,00
A. Forbes, Windsor, Vt.	158,10	W. H. Richards, do.	10,00
Cash of Jona. Bacheller, Lynn,	800,00	P. Lowd, do.	10,00
Charles Forbes, Boston,	100,00	John L. Dagg, do.	25,00
Ichabod Macomber, do.	200,00	John Lowd, do.	10,00
Gideon Vinal, do.	40,00	John M. Eldridge, do.	10,00
Benj. Ticknor, do.	25,00	Wm. Duncan, do.	5,00
Henry Smith, Newton,	5,00	David Clark, do.	5,00
Seth Mann, Randolph,	15,00	David Jones, do.	5,00
Thos. W. Tollman, do.	5,00	Hon. Heman Lincoln, Boston,	100,00
Daniel Alden, do.	3,00	Daniel Cummings, do.	50,00
Zeba Spear, do.	5,00	James Loring, do.	25,00
Jona. Spear, do.	2,00	Wm. Nichols, do.	5,00
Jona. Wales, 2d, do.	5,00	J. S. King, do.	10,00
Molly Fisher, Dedham,	10,00		
Babara Griffith, Great Valley,	1,25		
Joanna Jones, do. do.	1,00		

LEVI FARWELL, Treas.

Cambridge, Dec. 15, 1828.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from Nov. 24, 1828, to Jan. 21, 1829.*

By cash collected at the monthly concert for prayer in Oct. at Agawam or West Springfield,	- - - - -	2,46
As above, from Mr Jesse Todd,	- - - - -	,60
per Mr J. T. Jones,	- - - - -	3,06
From William Inglesby, Esq. Charleston, S. C. for Burman mission,	- - - - -	25,00
From the Male Primary Soc. in Franklin, Vt. for Bur. mission, by Mr	- - - - -	
Benj. Spalding, per Mr E. Lincoln,	- - - - -	4,00
From the Fem. Judson Association of Bradford Academy, by Miss A. P.	- - - - -	
Hasseltine, per Rev. Knowles,	- - - - -	4,25
From the Fem. Miss. Soc. belonging to Rev. Dr Sharp's church and con-	- - - - -	
gregation, per Mrs L. Clouston, Treasurer,	- - - - -	33,00
From the Creek Association, for Burman mission,	- - - - -	7,72
Do. do. for Carey Station,	- - - - -	4,52
Randolph Church, Penn. for Bur. mission,	- - - - -	3,31
Received by Elder J. Blake, per Mr E. Lincoln,	- - - - -	15,55
From three children of Levi Ball, Townsend, Mass. being produce of	- - - - -	
their labor, for Bur. mission, per Mr E. Lincoln,	- - - - -	1,00
The Shaftsbury Bap. Association, for Bur. miss. per Rev. S. H. Cone,	- - - - -	108,00
From the Mulberry-st. For. Miss. Soc. N. Y. by Mr Thomas Day, jr.	- - - - -	
Treas. per Mr C. L. Roberts,	- - - - -	100,00
From a lady belonging to the Federal-St. Baptist church, Boston, by the	- - - - -	
hand of Rev. H. Malcom, for the Station in Liberia, Africa,	- - - - -	12,00
Miss H. Whitney, Royalston, Mass. for Bur. miss. per Rev. E. Andrews,	- - - - -	1,00
H. B. Rounds, Esq. Treas. of the Utica For. Miss. Soc.	- - - - -	25,00
From members of Baptist church, Roxbury,	- - - - -	12,07
Baptist Fem. Miss. Soc. of Sardinia, Erie Co. N. Y. Bur. mission, per	- - - - -	
Mrs Juda Metcalf, Secretary,	- - - - -	10,00
Mr Samuel Bullin, of Lima, N. Y. by Rev. Samuel Goodale, per Mr.	- - - - -	
E. Lincoln,	- - - - -	10,00
From Dea. Isaac Chapin, of Heath,	- - - - -	2,00
Fem. Miss. Soc. Heath, Sarah Taft, Secretary,	- - - - -	3,62
Mr Sullivan Taft, Heath,	- - - - -	1,00
Chester Fem. Mite Society, Alvira T. Graves, Secretary,	- - - - -	5,00
A lady of the Bap. Soc. Exeter, in consequence of reading Mrs Wade's	- - - - -	
journal, per Rev. J. N. Brown,	- - - - -	2,00

H. LINCOLN, Treas.

☞ The Treasurer has great pleasure in acknowledging the receipt of 50 dols. from a valued friend, whose name he is not at liberty to mention, to aid in publishing the New Testament in the Burman language. Will not this act of liberality induce others to make similar efforts to aid in giving the word of life to the benighted Burmans?

THE  
AMERICAN  
BAPTIST MAGAZINE.

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No. 3.

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COMMUNICATIONS.

MEMOIR OF ELDER GIDEON FERRELL.

MR FERRELL was a native of Maryland ; and was born in Caroline County, Sept. 8, A. D. 1762. His father's name was Frederick, and his mother's Sarah. She died when he was about two years old ; and his father put him under the care of a Quaker lady, who treated him as her own child, and for whom he cherished a strong attachment. He lived till about seventeen years of age without ever hearing a gospel sermon. Messrs Samuel and John Gibbon and Philip Hughes, were among the first evangelical ministers that he heard ; and through the preaching of the latter, he was brought under a godly sorrow for sin. The text was Isa. lv. 6, *Seek ye the Lord while he may be found, call ye upon him while he is near.* In this discourse the arrows of truth fastened in his soul by the Spirit of the living God, brought him to cry for mercy ; but he obtained no comfort till he heard the same person, from Job xxxiii. 24. *Then he is gracious unto him, and saith, deliver him from going down to the pit : I have found a ransom.* Under this sermon he beheld Jesus as the only ransom for sinners. The word was applied to his distressed soul, and it imparted joy unspeakable and full of glory. Not long afterwards he joined St Martin church, on the eastern shore of Maryland. Mr Ferrell's heart being full of love and holy zeal for God, his truth, his cause, and his people, he soon began to pray and exhort in public ; and his brethren were convinced that he had an unction from the Holy One, and a dispensation of the gospel committed to him.

When about twenty one years of age, he married a Mrs Adolot, a member of the same church. In her he found a help meet for him. They were blessed with two children, Jacob and Mary. The latter, who is now a professor of religion, he left with his dear companion to mourn the loss of one of the best of men.

MARCH, 1829.

12

He received his license to preach, in the year 1785; and he was ordained at the age of twenty-five. He visited many of the churches in Maryland and Delaware and Pennsylvania. For some of them he preached once or twice in the month; in them all, fruits of his labors appeared; and his name is remembered with peculiar delight. In the year 1800, he received a call from the Welsh Tract church, in Delaware, to become their Pastor, which he accepted. Their dear and highly esteemed Elder, John Boggs, sen. had become very infirm, and wished to resign his charge. Mr Ferrell had supplied them once a month, and sometimes oftener, for seven years; during which time they had become much attached to him. He had now more time to devote to study, which he improved to great advantage to himself and them. They had two meeting houses, one in the Tract and the other nine miles to the east, called Bethel. In the former he preached three Lord's-days in the month, and one in the latter. Often also, in the afternoon, he would preach in some of the little villages; and he had the pleasure of seeing his labors blessed of the Lord. Naturally amiable in his disposition, and very familiar and spiritual, his conversation was peculiarly edifying; and, while there was a delightful degree of cheerfulness, there was nothing of levity; but sobriety sat on his pleasant brow, untarnished with moroseness.

He examined his subjects thoroughly. He had his materials all in order; and he would bring out of the depths of the everlasting gospel, one precious gem after another, to instruct, enrich, and comfort, till the Christian's soul was filled with delight, and fixed on heavenly subjects. Every one was sure of his portion in due season. In all his ministry, he was very careful never to confound the law and the gospel. The trumpet gave the certain sound. The invitations and promises were never indiscriminately applied to the people. The children's bread was given to them and to them only; and the denunciations of the law were delivered in clearness to them to whom they belong. He appropriately interspersed experimental and practical religion with the doctrine he advanced. In all his sermons he was plain, but not vulgar; pathetic, without enthusiasm. He was himself solemnly impressed with the subject, and with his responsibility to the Judge of the living and the dead. His views of divine truth accorded with the confession of faith adopted by the Philadelphia Baptist Association, A. D. 1742; and he preached them with so much wisdom, that they commended themselves to every man's conscience. As a pastor and bishop, he was well qualified to feed and oversee the church of God. In his introductions he generally commented largely on the context. This part of the service was deeply interesting to intelligent as well as inquiring Christians, because it was full of instruction, and closely connected with the subject he had in hand. He was honest, laborious, faithful and successful in his ministry. To his people he was very affectionate and attentive; and their love to him was reciprocal. They lived in the greatest harmony. As a neighbor he was kind and obliging. As a husband, no man could be more tender. As a father he was indulgent, but at the same time he endeavored to train up

his children in the nurture and admonition of the Lord. Their attachment to him was very great.

His love to his ministering brethren was manifest to all who knew him. He was ever tender of their feelings, more especially the young ministers. Let them be ever so weak, if he discovered marks of real piety, he was their friend and their father. He rejoiced at the prosperity of Zion; - and it filled him with delight to see the labors of God's servants blest. His mind was too richly imbued with the Holy Ghost to be jealous, lest any of his brethren should be more successful or more highly esteemed than himself. In prayer, he conversed with God, as a child with a father, and evinced an humility, an holy unction and fervor, which edified, cheered, and deeply impressed the soul.

Our dear brother had been long afflicted with an incurable disease, yet he was generally able to attend to his domestic and ministerial duties. Still it was evident to all his friends that his earthly tabernacle was about to be dissolved, especially the week before one of their seasons of communion. On that occasion he chose for his text John xiv. 1. *Let not your heart be troubled; ye believe in God, believe also in me.* Although unable to stand, except as he supported himself by the desk, yet he preached a long sermon, and one of the most powerful and evangelical he ever delivered. It was as one announcing his last message to man, and then about to step from the pulpit into heaven. When he had spoken some time at the communion, and dismissed the assembly, he was asked how he could exert himself so much; and he replied, "I must do my work and die. This is my last sermon. My labors are now done, and the time of my departure is at hand." He went home, and, reclining on the bed, remarked to those around him, *my work is done.* He grew weaker every day, and conversed but little; yet he was strong in faith, giving glory to God. Not long before his death, he said, "When we are about to change houses it will create some anxiety of mind; but, *though he slay me, yet will I trust in him.*" In all his sickness he manifested great patience, calmness, and resignation of soul, trusting in that precious Saviour he had so frequently and affectionately recommended to others, looking and waiting till his change should come; which occurred about six o'clock in the morning of August 22, 1820, in the fifty-eighth year of his age.

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Some of our readers will recognise the following as an Address which was delivered before the Society for Missionary Inquiry in the Newton Theological Institution, at the last anniversary, by Mr JOHN STEVENS, late a Tutor in Middlebury College.

THE IMPORTANCE OF A GENERAL DIFFUSION OF DETAILED AND ACCURATE INFORMATION ON EVERY TOPIC CONNECTED WITH MISSIONS.

It is not my design, on the present occasion, to dwell on the vast importance of the missionary enterprise, nor directly to urge

the duty which rests upon all Christians to engage in it, nor yet to present the motives which should incite us to the performance of this duty. The paramount importance of this enterprise to the dearest interests of our race, we all fully believe; the imperious duty resting on all to promote it, we readily acknowledge; and no one, who has felt the least kindling of love to God in his breast, can avoid feeling in some measure the motives which prompt him to aid in extending the blessings of the Gospel.

And sometimes, indeed, while listening to the earnest appeals of the eloquent advocate of the missionary cause, we may have felt ourselves ready to make any sacrifice, and to engage with the utmost alacrity in the prosecution of any plan designed to meliorate the condition of men. But no sooner have the spirit-stirring notes of the orator's voice ceased to vibrate on the ear, than the emotions excited within us begin to subside. The objects which had been sketched to our view, and had for a moment awakened our sympathies, fade from our sight; our momentary ardor abates; our sudden resolutions are forgotten.

We cannot indeed rid ourselves of the conviction of sober judgment that the missionary cause has claims upon us, and is worthy of our most vigorous exertions. But our attachment to this world's concerns, our love of ease, and our fear of encountering the sneers of worldly men come over us, and obscure our view of the object; and thus check every rising desire, and every incipient resolution to obey the last command of our Saviour.

What we would fain call reason too, and piety even, are summoned to quiet and confirm us in our inaction. It is not to be denied, we say, that the condition of the heathen is deplorable. But what can we do to alleviate it? Our feeble exertions will be in vain. The work is the Lord's. It is our part to repose confidence in him, and to believe that he who has promised, will in due time fulfil the promise, that his Son shall have the uttermost parts of the earth for a possession.

True, the work is the Lord's; and it is the Lord's work to fasten upon the minds of Christians the conviction that they are the appointed agents whose duty and noblest privilege it is to co-operate in the accomplishment of the work. Yet, at the same time, it is obligatory upon us to cherish and deepen the impression first received in the Christian school respecting the duties which we owe to the heathen; to turn to account the susceptibilities which our Maker has given, and the natural principles which he has implanted within us, in order to awaken our minds to a full view of the claims which rest upon us; and to learn, by all the means within our reach, the manner in which our efforts must be directed, so as to lead to the happiest results. As having a direct bearing on these points, I have chosen for the subject of a few remarks, *the importance of a general diffusion of detailed and accurate information on every topic connected with missions.*

The subject, perhaps, may best be illustrated by pointing out the effects which the diffusion of knowledge on these several topics will naturally produce. To mention some of these shall be my endeavor.

THE PAST HISTORY OF MISSIONS.

THE beneficial effects which will result from an acquaintance with *the past history of missions* will first be noticed. This history is no other than the history of the propagation of the Gospel. In tracing the history of the spread of the Gospel over countries now called Christian, the inquiry, By what means has this been effected? will be an object of attention. What, then, do we learn are the means that have been employed? Has God, in any instance since the days of the apostles, interposed by a miracle? Has there been at every step "a wonder wrought upon the earth to make her children listen" to the heavenly message? Has the announcement of this message been attended with terrific thunderings, as of Sinai? Or has a loud voice from the Invisible proclaimed to dark and pagan tribes the way of salvation? The page of history answers, No.

True it is, that when God condescended to reveal his will, he gave signs to convince incredulous men of its divine origin; and at the communication of each successive portion, he endowed his messengers with the power of working miracles to confirm the truth of their message. But after the inspired volume was completed, and truth was indelibly enstamped upon its pages by a supernatural hand; it was left to be disseminated without the same direct interference of divine power. Carrying on its face the impress of divinity, its precepts and its doctrines were to be enforced upon the minds of men by an agency which in its external character is no more than human. "Go, and *teach* all nations," is the simple command by a compliance with which, without miraculous aid, the Gospel, since the apostolic age, has been spread over the countries which now enjoy its blessings. And just in proportion to the zeal, and wisdom, and simplicity of aim, with which the followers of Christ have put forth their efforts in obedience to this command, has been the efficacy of their exertions. What has been, will be. So the constitution of our minds compels us to believe.

With such a lesson thus drawn from the page of history, how can the feeling which has till recently so long possessed the minds of Christians, and of which they are not yet entirely divested, the feeling that they have nothing to do in order to pour light upon the nations, be any longer cherished? And with the conviction which such a lesson must fasten upon the mind, that the Redeemer's empire must be extended by the faithful exertions of his friends, how can they daily utter the petition, "thy kingdom come," and yet stand aloof from every plan in operation to advance its interests?

THE PRESENT STATE OF MISSIONS.

WE next notice the effect of our acquaintance with *the present state of Missions*. Here our attention will naturally be turned to take a survey of the different posts on heathen ground where the standard of the cross has been planted. We may number the faith-



ful soldiers who rally around each, and take account of the zealous endeavors of each band, to bring all that are near them to acknowledge allegiance to him under whose banner they have enlisted. And would we learn the distinguishing name of those to whom each one of these pioneer bands severally belongs ; on the standard of one, we shall see written, the Presbyterian mission—on another, the Baptist mission—on another, the Methodist mission—on another, the Episcopal mission—on another, the Moravian mission—and on another, the Roman Catholic mission.\*

At this view, there will be forced upon the mind a comparative estimate of the exertions which each denomination is making to promote their Master's cause. And, judging from what is before us, the magnitude of these exertions will seem to measure the fidelity and the strength of attachment of those who make them, to the cause of Christ. But, it will perhaps be said, not all those just now named are engaged in spreading the pure Gospel. Some of them have another object in view than that of pointing out to men the way of salvation. Their proceedings are governed by a worldly policy. Their chief design is to uphold and extend an earthly dominion. Let then the objects and motives of some be such as have just now been suggested : still even their example will on this account bring with it a no less forcible admonition, and will incite to action with a no less powerful impulse. Do we profess to receive the gospel in its purity, and to aim with a single eye at the promotion of the divine glory ? Do we assuredly believe that no earthly attachments are stronger than that of the sincere Christian to his Saviour ; and that nothing in the whole compass of earthly grandeur is to be compared with the crowns of glory which await the faithful and zealous followers of the Redeemer ? Where then is the proof that our profession is sincere, and that our belief is founded in truth ? Where, but in our conduct ? We must then either give up our confidence in the efficacy of these motives, and abandon the assumption that we more than others are actuated by their influence ; or we must exhibit such a course of conduct as will justify ourselves in claiming, and such as will compel others to yield to us, correctness of belief and sincerity of profession. By exciting such reflections as these, a knowledge of what is now going forward in the wide field of missionary labors, will produce a salutary effect.

And will not such reflections arouse all hearty advocates of uncorrupted Christianity to assume an attitude worthy of their character ; and to act with a zeal, an energy, a decision, and a perseverance which shall sink into comparative littleness all the efforts made by those who corrupt, degrade, and turn to selfish purposes the high and holy principles of the gospel ?

But the attainment of full information respecting the present state of missionary operations, whether we wish to ascertain the extent of the power which is applied, or the degree of commendation due to those who apply it, will require something more than a survey of what is doing on foreign ground. We must return from this survey back to the sources where they originated,—to the churches at

home which direct and sustain the several missions abroad. We must observe the wisdom with which measures are planned for the accomplishment of the great object; mark the promptness with which each single Christian, or church, or connexion of churches, comes forward to assist in promoting it; and number the associations here and there formed, in which the combined strength of the members is brought to bear on the missionary cause. We must look, too, at the monthly assemblies, where humble and fervent prayers are wont to be offered up, and proofs of their sincerity contributed for the success of missions; and follow hence each of those who thus assemble, to his closet, and listen—but no; into this sanctuary we are not permitted to enter. The secret intercourse of the pious soul with his God we cannot witness. We know, indeed, for the Scriptures teach, that his closet is the Christian's strong tower; and that here he applies a power, without which all his other efforts would be in vain—a power, the full efficacy of which can never be estimated, till the day when the secrets of all hearts shall be brought to light.

Only that part of the Christian's conduct, therefore, which is exhibited before men can be estimated, and can influence us by its example. Now the simple fact, when exhibited before us, that others are engaged in any course of action, will, of itself, excite us to act with them. The same principle of our nature which causes us to weep with those who weep, will prompt us to co-operate in the promotion of any cause in which we see others engaged. But immeasurably more powerful will be the influence of seeing others active, when we consider the paramount value of the object; and reflect that the promotion of this object is identified with the success of that cause which is dearest to our hearts. The report of their doings comes to us as a monitory voice reminding us that as we are servants of the same master, we too have an interest in the success of every enterprise designed for his honor. We rejoice that we are thus put in remembrance, and hasten to give proof of our faithfulness.

There is yet another way in which an acquaintance with what others are doing will be beneficial. The example of Christ we acknowledge indeed to be a pattern for our imitation. The entire devotedness of the apostles, and early Christians, too, we confess to be a recorded illustration of the power of the Gospel on the hearts and lives of men. But we reason with ourselves, it is not in frail humanity to follow with equal steps the example of our sinless Redeemer; and the apostles and early Christians had extraordinary measures of grace and miraculous aid given to enable them to act according to the exigencies of the times. And we are skilful enough in framing arguments to convince ourselves that we cannot do as they did. But when we observe our fellow Christians whom we have seen and known, and who possess no advantages superior to our own, some of them laboring with all the zeal and ardor of apostles, and others like the primitive saints, liberally bestowing their property for purposes of benevolence, our ingenious arguments are at once demolished, our excuses are no longer satisfac-

tory, even to ourselves. We are constrained to give them up, and to act with the energy with which the example of others has taught us we can act, to promote the cause of the Redeemer.

But still further, a knowledge of what others are doing, will excite among Christians a spirit of emulation. It will provoke them to vie with each other in good works. Though the demands of mere duty may be unheeded, a regard to character may yet arouse to action. And when it is considered that benevolent efforts operate not only directly in promoting the objects in view, but exert an influence not less powerful and salutary, by exhibiting proof of the disinterested motives of those who make them, no genuine Christian surely, whether he regards his own individual good name, or that of those with whom he is associated, will quietly suffer himself to linger in the career of noble enterprise in which he sees others moving onward. Let then this motive be urged with all its force; nor let the objection be made that it will produce a spirit of unhallowed competition. No such fears were entertained by the Apostle Paul, when he urged upon the Corinthians not to fall behind other churches in the abundance of their liberality. Would that the example of the noble few who stand preeminent for their faithful exertions in the cause of their divine Master, might awaken all the followers of Christ on earth to a full discharge of their duty; might excite them all to put forth their whole energies to promote the interests of his kingdom. Then would Zion arise and shine, her light being come. The glory of God would rest upon her; and she would shed forth a radiance before which the darkness now brooding over the earth would soon be chased away.

#### THE STATE OF HEATHEN COUNTRIES.

THE effects of a particular knowledge of *the state of heathen countries* are now to be considered.

The bare declaration that a large portion of our race is yet sitting in the region and shadow of death, destitute of the light of the gospel, may indeed awaken some faint desires, and excite to some feeble efforts for their benefit. But the impressions produced on the mind by general statements are easily erased, and the feelings of sympathy thus excited will be transient. The mind soon returns to its former indifference. But let the Christian have spread before him the map of the heathen world, let him fix his eye upon the poor pagan groping his way in moral darkness, attend him to his places of worship, and witness the cruelties to which he subjects himself to appease the wrath of his imaginary gods; let him further accompany him to his dwelling, and see the effects of a debasing superstition entering into every act of daily life, and blighting every object of domestic enjoyment; let him examine, one by one, the thousand forms of wretchedness, to which Paganism dooms her rotaries—Such a view, leading him also to form a more vivid conception of the woes which await the ungodly in the unseen world, will stir emotions of compassion within him, that will not cease till

the pulse of life shall cease to beat. It will kindle an ardor of action that will not expend itself in idle wishes, nor in visionary schemes of relief. Such a view, too, when contrasted with his own happy estate, and the blissful abodes to which he looks forward with tranquil hope, will give an intenser glow to the gratitude yet felt for what he enjoys, and will add new life and energy to the efforts which his compassion would prompt him to make.

Does he meet with here and there a brighter spot to relieve the eye; does he spy some source of human happiness less corrupted? This, so far from retarding his progress, will furnish an additional motive to action. It will present to him a favorable point where he can begin the work of improvement. Does he sometimes find one amidst the thronging multitude, in whom are discoverable some sparks of moral sensibility, some indications of generous sentiment, in whose life there appears something of what is pure and lovely? These discoveries amidst the general desolation spread around, suggest to him from what a height human nature has descended thus low; just as a broken fragment or a fallen column on the site of a ruined city, brings to the mind of the curious traveller its former splendor and magnificence. These indications are to him a token that the soil thus overrun with a luxuriant wildness, only needs the hand of cultivation to beautify and adorn it; and he feels spontaneously rise within him, the resolution, that, as far as in him lies, the seed of divine truth shall be disseminated, trusting with implicit confidence in Him who alone can give the increase, for the success of the future harvest. But the Christian, in the survey he is now taking, will turn with instinctive delight to examine the place which the humble and devoted missionary has made the scene of his labors. And what does he here witness?

The frost-bound fetters of a cruel superstition are fast dissolving by the mild influence of the Sun of righteousness; and the blind idolater or the reckless savage is seen to walk abroad, exulting in his freedom. His mind, from which before had sprung nought but the barren weeds of vice, is now adorned with the fruits of christian virtue. The relentless fury of the savage is changed into mildness. The fearful anxieties which brooded over the idolater's brow, have given place to a countenance serene and lighted up with joyful hope. Intelligence, cheerful industry, purity, now reign where all before was sottish stupidity, sloth, brutish depravity.

And with these results presented vividly before him, with the proof thus afforded that men of every tribe are endowed with the same susceptibilities, capable of feeling the same sympathies, of being inspired with the same motives to virtue, and of being raised to indulge hopes of the same glorious immortality; it is no longer a mere assent which the Christian gives to the divine declaration that God "hath made of one blood all nations of men for to dwell on all the face of the earth." The arguments against the unity of our species, drawn by the infidel from the varieties in human character, he sees to be at once disarmed of their force. He yields heartily to the conviction that all men are his brethren, and are entitled to

come within the range of his benevolence. He rejoices that all the happiness which he himself does or can enjoy, may be possessed by every individual of his race. For his every effort to diffuse this happiness, he feels an instant reward. What others are made to enjoy through his agency, becomes, as it were, his own. He continues his exertions for their benefit, gaining at every step renewed vigor and encouragement, having present recompense in what he sees, but looking constantly forward to the richer harvest of glory which is to come.

#### INCREASING VIGOR TO MISSIONARY EXERTIONS.

KNOWLEDGE diffused respecting missions, and correct views thus formed respecting the objects proposed and the methods of operation, will give *permanency and constantly increasing vigor to missionary exertions*. For these exertions will rest manifestly on the basis of truth. The motives which prompt to these exertions will be drawn from feelings and principles which form the noblest part of our character;—from feelings and principles which, being cherished by the genial rays of truth, will push themselves out with a vigor and firmness, that will give them the control of our conduct. And the subjects proposed are not those which, at the moment of our near approach, elude the grasp; nor are they such as derive a false show of value from being viewed at a distance, but, as we gradually advance, chill the ardor of pursuit with disappointment. They are objects of real, permanent value, adapted to fill the highest expectations, and to awaken ever increasing ardor in the pursuit. Let them be fully presented, and they will do it.

We know, indeed, that men are sometimes roused to most powerful exertions by the objects which error, under a fair name, points out to them. Motives are addressed to their grosser passions. These passions kindle into a blaze. A phrenzied ardor is excited; and the objects presented are suited to feed the flame. Imagination, heated to a feverish delirium, arrays these objects, airy and empty as they are, in a gorgeous splendor. The pursuer presses on with the utmost eagerness. But just as expectation is raised to the highest pitch, just as the happy moment is at hand, the bubble bursts, the phantom vanishes. The defeat of his hopes sinks him down into sullen indifference. As an illustration of what has now been said respecting the influence of error to rouse men, for a time, to the highest efforts, I need only name the crusades;—expeditions fitted out from Europe to recover the holy land from the hands of infidels.

But such is not the influence of truth, either in its beginning or in its termination. Those who march forward under the conduct and auspices of truth, of evangelical truth,—though at first they move with less celerity and with less bustling activity, yet move on with firmness. Though their confidence in their leader may at first be wavering, yet every successive encounter gives them

stronger and stronger proof, that he is able and skilful and resolute to carry them triumphantly through.

Though the objects sought may, in the beginning, attract but feebly, and though distance may obscure their beauty and their glory, yet every onward step strengthens the attraction, casts off retarding weights, and displays more fully the lustre of these objects. Possession ere long crowns the highest expectations. And every point gained leads to still greater achievements. Yes; knowledge diffused respecting missions, will give not only permanency, but ever increasing vigor to missionary exertions. The champions in this cause are an immortal band. Sometimes indeed its ranks have been thinned; but not by those who have fallen valiantly, in the face of day. No; let those who stand in the ranks of this band proclaim aloud the grandeur of the objects at which they aim; and if they fall, let it be in manfully sustaining their cause. Then every vacancy will be supplied with tenfold increase; and gaining continual accessions in numbers and strength, they will move successfully on, to the issue of all their toils, till every tongue and kindred and people shall become the dutiful subjects of the King of Kings.

TO A SOCIETY FOR MISSIONARY INQUIRY.

IN concluding, I may be allowed to address a few observations to the members of the society before whom I now speak.

If so many and important, brethren, are the advantages of thorough information respecting missions, let us prosecute vigorously the objects for which our association was formed. And let us rejoice that we are coming upon the theatre of action at a period, when a spirit of enterprise is awake; when a new impulse has just been given to the march of those enlisted under the Christian banner; and when so many are employed either in achieving conquests abroad, or in strengthening the posts at home, and raising new supplies for foreign service. Yet let not our rejoicings be like the acclamations of the multitude, who witness the pageantry of a triumphal procession, as if the victory were already won; nor like the shouts of encouragement raised by those who are distant and inactive spectators of the pending contest, as if the ranks were already full, which are marching on to the achievement of victory. No; what is already achieved is but the prelude to the final triumph; nor are the ranks yet filled, which are able to bring the enterprise to a successful issue. While standing, therefore, as the unconcerned spectators of the scene, our notes of exulting will grate harsh discord on the mutual cheers of those who are marching forward.

Something more than mere approbation, however loudly expressed, will be required as a test of our friendship. As our names stand enrolled, we must show ourselves ready to promote the spread of the Gospel, in whatever sphere Providence may call us to act.

Let this, then, be our rejoicing, that the way is prepared; that the path has been opened through our western forests; that the

track has been marked across the ocean, and to the islands of the sea ; that the standard of the cross has been already planted on every quarter of the globe ; and that all things are ready for our immediate and efficient co-operation, as soon as our term of preparatory training is completed.

And as a part of this previous training, I say again, let us vigorously prosecute our inquiries respecting missions. Let us know the achievements that have been already made, and to whom pertains the honor of making them. Let us learn, also, the modes of operation which have been attended with the happiest results. Let us survey the countries that yet remain to be possessed ; and the strength and numbers which stand in hostile array. Let us fix upon the points that afford the fairest prospect of being assailed with success ; and, as not least important, let us learn also the most effectual means to swell the numbers, to heighten the enthusiasm, and to call forth the energies of those who are engaged in promoting this noble enterprise. Thus, in whatever place, or in whatever capacity we are called hereafter to act, we shall be prepared to perform manfully our part.

Does Providence indicate that we are to labor among the heathen ? we shall be able to count the cost of the enterprise ; we go forth to our work with a full knowledge of the obstacles that will oppose our progress. Our knowledge will prepare us to meet them with fortitude, and will give us skill in selecting the means best adapted to remove them from our way. We shall go forth prepared to estimate how essential to our success are the sympathies and co-operation of our brethren whom we leave behind ; and, while prosecuting our more appropriate labors, we shall feel the importance of transmitting full and accurate reports of our labors, and of the condition of the people among whom we are placed. We shall be prepared to judge how far it falls within our sphere to transmit those kinds of information relative to unknown countries, which are interesting to men of science, to philosophers, to those who are curious to examine the various aspects exhibited by different portions of our race ; and how far this will be adapted to recommend the missionary cause, and to augment the means of its advancement. But are we left to watch over the interests of the churches at home, the prosecution of our inquiries will both show us the importance and give us the ability to exert an influence in their favor here. The pulpit surely will not be degraded nor perverted from its proper use, by imparting clearer views, and infusing a right spirit on this subject.

Nor would the monthly concert of prayer for the success of missions be less interesting or less useful, if the giving of information respecting missions were a part of the exercise. And the periodical journals of missionary intelligence, those messengers welcome to the heart of every friend of Zion, which bring reports of her welfare, which convey to us the sighing of the devoted missionary when the heathen rage against him, and shut him out from his pious labors ; but which more frequently convey to us the joyful overflowings of his heart at the success of his exertions ; those vehicles of knowledge in-

dispensable to awaken and sustain, and to awaken still more an interest in behalf of missions; these journals, (with their columns enriched, it may be, with the effusions of our pens), we may extend into a wider circulation, and make them the means of still greater usefulness.

A knowledge of the history of missions will also help us to exhibit more clearly the firmness of the foundation on which the truth of Christianity rests. The progress of Christianity from its commencement to the present time, running counter to all the feelings and passions of depraved men, assailed, as it has constantly been, by foes from within and foes from without, and still surmounting every obstacle, constitutes another miracle to be added to the number of those which at first bore testimony to its divine origin. "A flame," says a late writer, "a flame living on the very bosom of the deep, opposed by all the winds of heaven, often obscured, nearly extinguished, always resisted, yet rising from apparent exhaustion and decay, into new brightness, enlarging the circle on which it shines age after age, and smiling on the elements which are battling against its existence, must be sustained by etherial fires."

Once more I repeat, in view of the advantages to be derived from knowledge respecting missions, let us vigorously prosecute our inquiries, not indeed as an ultimate object of pursuit, but both as an incitement to ourselves, and as a means of inciting others to press ardently onward in all the noble undertakings, which the age peculiarly calls us to promote,—discharging all the duties which the word and the ways of Providence show are binding upon us, and fulfilling all the charities to which we are prompted by the worthy example of the pious, by compassion to our fellow men, and by an enlightened and grateful regard to the honor of our Redeemer.

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RENUNCIATION OF THE TITLE D. D.

I beg leave to be allowed the privilege of requesting my correspondents and friends, through the medium of the American Baptist Magazine, and the Columbian Star, no longer to apply to my name, the title which was conferred on me, in the year 1823, by the Corporation of Brown University, and which, with all deference and respect for that honorable body, I hereby resign.

Nearly three years elapsed before I was informed of the honor done me, and two years more have been suffered to pass, partly from the groundless idea that it was too late to decline the honor, and partly through fear of doing what might seem to reflect on those who have taken a different course, or be liable to the charge of affected singularity, or superstitious preciseness. But I am now convinced that the commands of Christ, and the general spirit of the gospel, are paramount to all prudential considerations; and I only regret that I have so long delayed to make this communication.

A. JUDSON.

*Maulaming, May 9, 1828.*



## REVIEWS.

*The Memory of the Just : a Discourse delivered in the First Baptist Meeting-house in Providence, R. I. August 20, 1828, at the Interment of Rev. Stephen Gano, A. M. late Pastor of the First Baptist Church in that town. By DANIEL SHARP, Pastor of the Third Baptist Church in Boston.*

It is gratifying to recall the virtues and the services of a good man who has finished his course. His friends are consoled ; and they are excited to diligence in the various duties of life, and to the pursuit of glory in heaven. And who, though a stranger, can contemplate the recorded example of a good man, and the expressions of the hope which cheered his descent to the grave, without acknowledging the value of Christianity and the wisdom of cultivating the meekness, and the purity, and the benevolence which it enjoins, and of placing confidence in Him who is the resurrection and the life ? With the author of this sermon, we wish indeed rather to hear how a man lived, than how he died. Yet when a life of piety has been terminated by a peaceful death, the fact may profitably be made known, so that a good man, though dead, may yet speak.

The sermon named at the head of this article, is from Proverbs x. 7. *The memory of the just is blessed.* The sentiment of the text is illustrated by three propositions ; I. The retrospect of a pious man's life creates the most delightful emotions. II. The beneficial influence which the example of a just man has diffused, causes his memory to be blessed. III. We follow the just in our thoughts from a life of devotion and benevolence on earth, to the rewards of the righteous in heaven. In expatiating upon each of these propositions, the author adverts to the character and services of the deceased ; of whose conversion, ministerial labors, and death, a brief account is also given. The sermon is concluded by appropriate remarks to the children of the deceased, and to the members of the church and society of which he had been for thirty-six years the pastor. Our limits admit of only a few extracts.

‘Those who have been so unwise as not to pursue a course of virtue, but have allowed their appetites and passions to have the ascendancy over them, cannot withhold their respect and admiration from one whose life has been a practical illustration of the principles of Christianity. When a person has not only been temperate and upright, but imbued with the spirit of piety and philanthropy ; when we can follow him in our recollection, to the habitation of the widow and the fatherless ; and see him mingling his tears with theirs, and hear him offer up his supplications, and impart to them the best advice, thrilling sensations of joy fill our bosoms. Although we may have derived no direct benefit from him ourselves, yet we cannot contemplate his character, without being conscious of the most lively satisfaction. And those who did participate in his favors, and feel that they have lost a valuable friend, must experience unutterable emotions of sorrow, associated with feelings of a cherished gratitude.

‘The sensations excited by the remembrance of departed worth are described with great simplicity and pathos in the Acts of the Apostles. When Dorcas died, who “was full of good works, and almsdeeds which she did;” her friends sent unto Peter, “desiring him that he would not delay to come to them. And when he was come into the upper chamber, all the widows stood by him weeping, and showed the coats and garments which Dorcas made while she was with them.” Who can conceive of a more touching scene? What tenderness of affection was displayed! What warm expressions of gratitude were manifested in all their gestures and actions, speaking even more loudly than words! What powerful appeals to the heart of the Apostle to induce him to restore their benefactress to life!

‘And while we mourn the death of a revered individual to-day, we have this consolation, that his memory is blessed. We dwell with fond recollection on the pure principles which composed his character. He was what a distinguished Poet has denominated—

“The noblest work of God.”

In him there was no deceit, hypocrisy, or guile. Whether he was mistaken in his judgment or not, you might always know what that judgment was. If ever a just man lived, *there* are the remains of one. But he was not only just; the law of kindness was in his heart. His habitation was the abode of hospitality. He fed the hungry, and clothed the naked. When the eye saw him, or the ear heard him, it blessed him. He was not the man that would say, “Be ye warmed, and be ye filled,” and then feel satisfied that he had discharged his duty. His charity was often abused; but never, it is believed, withheld when he was satisfied that the applicant was a subject of distress. Such indeed was his well known sympathy, that many who belonged to no religious society, felt a confidence in applying to him either for ministerial attentions or charitable aid. He was ever ready at the call of the sons and daughters of affliction, although they might be friendless and poor, and dwelling in the obscure retreats of vice and wretchedness. When the pestilence, that walketh in darkness and the destruction that wasteth at noon-day, made desolate many of your dwellings, it can never be forgotten by some of you, that he not only administered medicine to the poor who were diseased, but personally tended them, when, through fear, they were forsaken by their neighbors and friends. While living he received the blessing of many who were ready to perish; and now that he is dead, we will treasure up the memory of his virtues, as a precious legacy designed for our good,” pp 6—8.

‘It is due to the late Pastor of this Society to state, that his pious and amiable example for a series of years had a most happy effect on his brethren around him. In the various Associations with which he was connected, and in ecclesiastical councils, he did much to promote a spirit of kindness and forbearance. He was a peace-maker. He could not endure the thought, that Christians should ever bite and devour one another. He had that charity which covereth a multitude of sins. If in the discharge of his pastoral duties, there were times when any one could have wished he had been more stern in frowning upon what was wrong; if any one could have desired that like a practised surgeon he had held the probe of discipline with a firmer grasp and a less trembling hand, let it be remembered that this seeming deficiency arose from the kindness of his heart, and a reluctance to inflict upon any of his friends the slightest pain. So that it might be said with truth, that

“E’en his failings leaned to virtue’s side.”

‘These recollections afford us peculiar pleasure, because we know, that his meek and patient and prudent deportment softened the asperities, and restrained the indiscretions of others. I only utter the feelings of the ministers and churches of the Association over which he so long presided, when I say that they are greatly indebted for their peace and good fellowship to his uniformly pious and amiable example.’ pp 10, 11.

Our readers will be gratified, we doubt not, by an additional extract in which Dr Sharp describes the peaceful end of this righteous man.

‘The deceased experienced, in a high degree, the consolations of religion in his sickness. After he was incapable of pulpit labors, he frequently declared that the doctrines he had taught from this desk were his only support. He knew that his disease would terminate in his dissolution; but he also knew in whom he had believed, and that He was able to keep that which he had committed to him until that day in which Christ shall come to be glorified in his saints, and admired in all them that believe. His salvation he attributed to the distinguishing grace of God, and this grace was his hope and his joy.

‘When he was so feeble as to be unable to speak without extreme difficulty, he frequently repeated, and with visible emotions of pleasure, the words of the Psalmist: “Thou shalt guide me with thy counsel, and afterward receive me to glory.” In similar circumstances, while his countenance seemed to lighten up with joy, he said, in broken accents:

“Oh! if my Lord would come and meet,  
My soul would stretch her wings in haste,  
Fly fearless, through death’s iron gate,  
Nor feel the terrors as she passed.”

‘On another occasion, when his friends thought he was dying, he remarked to one who had been called to witness his departure, “O my brother, I am glad to have an opportunity to express to you, that you may tell the dear church, that the doctrine of the Deity of Jesus Christ is my support; it is the rock on which my soul rests in the last hour.” “You still hold to that doctrine, then, Sir.” “Ah!” answered he, “that holds me, or I should sink.” He clasped the hand of his child, and said, “O my child, weep not for me! Are you not willing I should go to my God, to be like my Saviour?” When his soul was too active for his diseased frame, and he was incapable of giving a distinct and unbroken utterance of his sure and certain hope of a resurrection unto eternal life, he quoted, after repeated pauses for breath, the triumphant language of the Apostle; But ye are come unto Mount Zion—and unto the city of the living God—the heavenly Jerusalem—and to an innumerable company of angels—to the general assembly—and church of the first-born—which are written in heaven—and to God, the Judge of all—and to the spirits of just men made perfect.” With these, and other expressions,

“His comforters he comforted; great in ruin,  
With unreluctant grandeur, gave, not yielded,  
His soul sublime” to Jesus who had redeemed it.

No one could leave his dwelling without feeling that

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The subject of this interesting Memoir was born at Shelburne, Mass. June 24, 1792. Blessed with parents of unquestioned piety, he enjoyed, during the eventful periods of infancy and childhood, the benefits of their pious instructions, and corresponding example.

His advantages for intellectual improvement, during the first seventeen years of his life, were confined to a common English school; but, possessing an uncommon love of study, he diligently employed every opportunity. His earliest application to elementary exercises, particularly to mathematical science, was marked by exemplary industry and perseverance. His chief characteristics were, a serious deportment, a dislike of youthful follies, and an unsparing severity of application in the prosecuting of every enterprise to which duty called him.

In his sixteenth year, the Holy Spirit convinced him "of sin, of righteousness, and of judgment," and conducted him to the cross of Christ for pardon and redemption. Possessing at this time a very thorough acquaintance with the depravity of his nature, and particular clearness in his views of religious truth, he was able to give distinctly "a reason of the hope" which he joyfully cherished. After a period of self-examination, he publicly professed his love to the Redeemer, by uniting with the Congregational Church in his native town.

It was soon perceived that his piety would be warm and active. So deeply had he been convinced of the ruined condition of man, that he spared no opportunity for expressing his earnest solicitude for the salvation of sinners; and he was peculiarly faithful and impressive in urging them to immediate repentance. He soon concluded it to be his duty to devote himself to the work of the Christian ministry. Accordingly, with the consent of his parents, in about a year subsequent to his union with the church, he commenced his preparatory studies, and prosecuted them chiefly under the tuition of a neighboring minister.

MARCH, 1829.

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At a very early period in his Christian life he began to feel deeply interested in the subject of Missions. Almost the first emotion of his "new heart," was an anxious solicitude for a world that "lieth in wickedness;" and so powerfully were his feelings soon enlisted, that he resolved, should he ever secure the requisite qualifications, and should the providence of God permit, to go "far hence unto the Gentiles." This *one* object, from first to last, he kept steadily in his eye; and in reference to it, he carefully subjected both mind and body to a rigid discipline. He aimed to be thoroughly fitted for the service.

In 1811, he was admitted to an advanced standing in the college at Middlebury, Vermont. While at this Institution, he seems not to have been ambitious of the academic honors. *Goodness*, rather than *distinction*, was his loftiest aim. He was peculiarly successful in the acquisition of religious knowledge, and in the preserving of a strict and pious vigilance over his heart. He was desirous to be continually "doing or getting good." An officer of the college has testified that his piety "was strikingly operative. It never slumbered nor slept." During a revival of religion among the students, in 1812, he was foremost among the devotedly active, and was signally useful in promoting the good work. His love of souls was a *principle*, deeply inwrought into his spiritual nature, and growing daily in strength and vigor, it became ultimately the main-spring of those energetic movements for which he was distinguished.

While pursuing his studies, the energy of Fisk was repeatedly put to the test, and his faith severely tried by struggles with pecuniary embarrassments. His anticipations of aid from paternal resources were disappointed by afflictive events. Firmly relying, however, upon divine guidance, he adopted a course of rigid economy, and during vacations instructed schools, applying the avails to the best possible advantage. In this manner, with some aid from unexpected beneficence, he was enabled, with little interruption, to prosecute his classical studies.

In August, 1814, he received his first degree in the arts, and in September, commenced theological studies, under the direction of his pastor, the Rev. Dr Packard, of Shelburne. In prospect of engaging in a work of such magnitude as that of a Christian minister, he possessed a deep conviction of his responsibility. "How can I," says he, "fulfil a task, under which Gabriel, without special aid, must sink!"

In January, 1815, he was licensed to preach the gospel; and though he designed to prosecute his theological studies still farther, when circumstances would permit, yet he accepted an invitation to preach, for an indefinite period, in the town of Wilmington, Vermont. In that place he continued not far from eight months, laboring with great fidelity and great success. A revival was the result of his persevering efforts for the good of souls. An individual from that town says that "Mr Fisk was *extremely* popular: but he had grace and good sense enough to prevent

his sustaining any injury by it." *Such* men, and *such only*, ought to be popular.

He was urgently entreated to remain at Wilmington. But as it was his unwavering determination to pursue his studies, in order to qualify himself for the work of a Missionary, he could not be induced to depart from his purpose. He had *one* specific object steadily in view, and this object became dearer to him the more it was contemplated.

In November, 1815, he became a member of the Theological Seminary at Andover. The field into which he was now introduced, presented attractions more suited to his taste, than all the enchantments of classic ground. The Bible had long been to him a rich spiritual mine; and into its depths he was now resolved to penetrate, that he might become a workman not needing to be ashamed, *rightly* analyzing and distributing, its holy treasures.

But here, as well as in college, though to the prescribed course of studies he devoted careful and diligent attention, he was not ambitious of distinction. His primary object was to cultivate the *religious* affections. Hence, his great excellence was in the art of *holy living*, and in devising and executing *plans of usefulness*. In his devotions he was regular, and definite, and fervent. In his efforts for the good of others, he was judicious and persevering. Expecting to pass his days in severe, flesh-wearing toil on missionary ground, he was careful to subject his physical system to such a degree of *exercise* as would prevent that languor and debility, which so frequently result from sedentary habits. He was never indolent. Even his *walks*, during the intervals of study, were improved for the spiritual benefit of himself and others, either by a visit to some family, or by familiar conversation with an associate upon some truth of religion—some Christian duty—some plan of usefulness—the moral condition of the world—and the claims of missions.

His intercourse with the Professors of the Seminary was uniformly modest and respectful. In the spirit of filial confidence, he went to them for such counsel as their experience qualified them to impart; and though in matters of faith he called no man Rabbi, yet he relied much upon the wisdom of their judgment, in cases where he was not fully satisfied, respecting the expediency of any measure which he might propose to adopt. To them, by consequence, he became greatly endeared; and for his character as a man and a Christian, they ever entertained a high respect. To his ardor in the pursuit of Biblical knowledge—to his habits of persevering industry—to his uniform soberness of deportment—and to his scrupulous submission to the statutes and regulations of the Seminary, they have voluntarily borne the most unequivocal testimony.

Mr Fisk was eminently a man of prayer. In secret devotion and meditation, he employed much time. On the Sabbath, particularly, his soul appeared to be drawn so near to God and heaven, that it cost a reluctant effort to bring back his mind to the busi-



ness of this life. He was conscientiously careful to avoid all study, reading and conversation, that did not tend directly to aid devotion. He kept distinct journals in which he recorded his feelings and reflections on subjects of particular interest. In his "Journal of Reflections," he was accustomed to record the process and results of his severe examination of his own heart and life. In one place, at the conclusion of a peculiarly critical analysis of his religious experience, he says: 'If I am a Christian, I have not that evidence which removes all doubt. It will take me all my life to *prove* my adoption, and make my "calling and election sure."

In addition to the systematic and laborious attention which Mr Fisk devoted to the important business of self-investigation, he was in the habit of frequently observing days of fasting and prayer. Of his exercises and thoughts, on such occasions, he likewise kept a journal, which evinces the depth of his piety, and his vigilant attention to the cultivation of devotional feelings.

Another journal was made the repository of a faithful record of his views and impressions in regard to a missionary life. On this subject, he says that he felt it his duty to *pray much*, and devoutly to inquire whether his 'age, health, talents, habits, feelings, connexions in life, reputation, the leadings of Providence, and the teachings of the Holy Spirit,' were such as to justify his proposed enterprise. Having looked at the subject with a mind powerfully impressed with an apprehension of the magnitude, the difficulties, and the responsibility of the work, he arrived, at length, after many anxieties, prayers, and tears, at a full conviction of his duty, not far removed from assurance. His decision was made, and he immediately addressed a communication to the 'American Board,' offering himself to be employed, under their direction, in some part—in *any* part of the pagan world.

The class of which he was a member finished their regular course of three years in September, 1818. On the 23d of that month, at a meeting of the Prudential Committee of the Board, the Palestine Mission was established, and Pliny Fisk, and Levi Parsons, were appointed the first Missionaries to occupy that station.

Mr Fisk was ordained at Salem, November 5, 1818, and was sent to the southern states on an agency connected with the objects of the Board. In procuring donations to the missionary funds, and in awakening the Christian public to an appreciation of the objects of the missionary enterprise, he was satisfactorily successful. While in Savannah, the Missionary Society of that city resolved to provide the means for his support, as 'their Missionary to Asia.'

In July, 1819, he returned to his native state, and prepared for his anticipated embarkation. At Boston, Sabbath evening, October 31, he preached to a large and deeply interested congregation, in the Old South Church, from Acts xx. 22. '*And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there.*'

On the Wednesday following, November 3, 1819, Mr Fisk and his colleague, Mr Parsons, embarked for Smyrna, and bade adieu to the shores, the scenes, and the privileges of their native country. His letters to his friends in America, written during the voyage, evince a growing confidence that he was in the path of duty, and that God would support him faithfully unto the end. December 23, the ship entered the harbor of Malta, where she remained until January 9, 1820, when she sailed for Asia Minor. In six days they reached Smyrna, and immediately commenced their labors in the service of Christ.

In Smyrna they found encouraging facilities for the establishment of a mission, for the acquisition of the dialects of the Levant, and the distribution of Testaments and tracts. The surrounding country, also, presented an extensive field for missionary toil; and they resolved to apply their powers to the best advantage for its cultivation. On the first Monday in February, they united with an English Clergyman, in the monthly concert of prayer. 'Probably,' says Mr Bond, 'this was the first meeting of the kind ever held in Turkey.'

The correspondence of Mr Fisk, while resident in Smyrna, was such as we might expect from one so thoroughly devoted to the missionary work, and deeply convinced of the ruined condition of man. In a letter dated March 17, 1820, he says:—

'Smyrna would be a good missionary station. It is full of souls bound to eternity, but enveloped in the most dreadful moral darkness. You cannot, I apprehend, very well conceive what emotions it excites, to stand and look at such a city. The people are dying daily in the most dreadful ignorance of the Saviour, and of the true God. There are around the city immense burying grounds, some of them containing, I presume, twenty or thirty acres, filled with tombs and overshadowed with cypress trees. What a scene will it be when these unnumbered congregations of the dead shall rise again!'

His amusing description, in the same letter, of the population of that city, indicates that he was an attentive observer of men and manners. Numerous indications of a similar character are developed in the subsequent productions of his pen, which are incorporated in this Memoir.

Scio—the Chios of Luke—an island of the Archipelago, about seventy miles from Smyrna, was selected by Mr Fisk and his colleague, as an eligible summer residence. In the month of May, 1820, they repaired thither, and beside prosecuting the study of the modern Greek, endeavored by every possible means to be useful in their vocation, by visiting schools, exploring nunneries and monasteries, and pouring into the abodes of ignorance and superstition, the light of the pure gospel. They also distributed Testaments and tracts. Scio, it will be recollected, has since been the scene of the most sanguinary and barbarous transactions. It still exhibits the deep traces of Turkish cruelty—a cruelty nearly allied to infernal.

Having returned about the middle of autumn to Smyrna, they soon commenced a tour into the interior for the purpose of visiting the places where once stood and flourished the seven churches of Asia.

At *Pergamos*, now called Bergamo, they found very little that was interesting. The population amounts to about fifteen thousand, chiefly Turks. 'Nine or ten minarets speak the power of the false prophet.' Rev. ii. 12—17.

*Thyatira* is a small place, containing one thousand houses, many of them constructed of mud or earth. The streets are narrow and dirty, and every thing indicates poverty and degradation. Rev. ii. 18—29.

*Sardis*, now called Sart, was once 'the great capital of the Lydian kings, and the city of the far-famed Cræsus.' Here were a few names, in the days of John, who had not defiled their garments. But the city is now a mass of ruins, sadly indicative of the fulfilment of prophecy. Rev. iii. 1—6. 'Nothing,' says Mr Fisk, 'was to be seen but a few mud huts, inhabited by ignorant, stupid, filthy Turks; and the only men who bore the Christian name were at work all day on the Sabbath, in their mill. Every thing seemed as if God had cursed the place, and left it to the dominion of satan.'

*Philadelphia*, now called Allah Scheyr—the city of God—is situated at the foot of mount Tmolus, and contains three thousand houses, mostly Turkish. While there, our travellers went to see a wall about a mile west of the town, said to have been built of men's bones. The tradition is, that there was a church near the place, dedicated to St John; and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all. Their bodies were not buried, but piled up together in the form of a wall. The part now remaining, is about thirty rods long, and in some places eight feet thick, and ten high, composed principally, if not wholly, of bones.

Mr Parsons having been ill some days, and this illness increasing, they were reluctantly compelled to return without visiting all the *seven churches*. Laodicea and Ephesus still remained. The former is now little else than a mass of solitary ruins. The journal of this excursion was written by Mr Fisk, and exhibits a striking union of critical taste and Christian sensibility. He afterwards visited Ephesus, where 'no human being now lives.' Rev. ii. 1—7. His reflections on this solitary spot are worthy of himself.

After Mr Parsons had recovered, he proceeded to Judea with the view of ascertaining the most eligible location for a permanent missionary establishment. Mr Fisk remained at Smyrna, pursuing his studies, making researches in the vicinity, and distributing religious tracts.

[To be continued.]

# MISSIONARY REGISTER,

FOR MARCH, 1829.

## INDIAN STATIONS.

LETTERS have been received from Mr M'Coy, from which we learn, that he has returned from his exploring expedition, and reached the city of Washington on the 27th of January. He has made his report to the Government, which is in favor of the territory explored, and of the removal of the Indians. A map of the country, extending west of the Rocky Mountains, and north as far as the Indian territory will probably extend, accompanies his report. Mr M'Coy expresses the hope, that they may have the privilege of removing west the next season. We anticipate receiving, in a few days, a particular statement of the intelligence communicated in the Report.

## SOULT DE ST. MARIE.

The Treasurer has received a letter from the Rev. Mr Bingham, Jan. 1, 1829, from which the following particulars are selected. Mr Bingham at first established a meeting at his school house, for the citizens and Indians, but afterwards, by request of the commanding officer of the United States garrison, stationed in the place, he established a regular meeting among the soldiers on Lord's-day evening. His services on Lord's-day are three, viz. with the citizens and Indians at 11, A. M. with the Indians at 2, and with the garrison at 5. At the garrison is a full house, the officers generally attending. A pious lady officiates as interpreter to the Indians, who possesses a missionary spirit, and is deeply interested in their religious welfare. Mr Bingham re-

marks, 'I feel an increasing evidence that it was the good providence of God, that conducted me to this place, though I came with trembling steps. I am not without hope, that the Lord is about to grant us a season of refreshing from his presence. I have found two or three individuals, who I hope are subjects of grace; and there appear to be some persons in a state of religious inquiry.'

## VALLEY TOWNS.

Rev. Evan Jones, Missionary at this station, has transmitted his Journal to the Corresponding Secretary. The following extracts exhibit some of the prospects accompanying his labors.

*March 1, 1828.* Preached from John i. 29, 'Behold the Lamb of God, &c.' Concluded the day in reading and conversing on the subject of human depravity. At first view of the moral state of this country, one would think it a very easy task to convince the people of the doctrine of human depravity; yet experience proves the reverse. The people in general are at once profligate as the publican, and self-righteous as the Pharisee. God alone can rend the veil which conceals man from himself.

12. The first number of the Cherokee Phenix came to hand, which was the occasion of great rejoicing. Oh! that the Lord may bless the efforts now making for enlightening this people.

22. Reached New Echota. On the way, saw some Indians sitting under a tree reading the paper, while their horses were feeding. A very pleasing change, from the listless lounging in which they used to indulge.

29. A young man, who came seventeen miles for instruction, was greatly interested with the parable of the Prodigal Son, and spent considera-

ble time in transcribing it. This young man has been under serious impressions a long time, but his opportunities for instruction have been very few. Gave him some instruction and a paper, for which he appeared thankful, and said he would come again soon, and bring some others with him to stay over a Sabbath day. Several families in his neighborhood, have for a considerable time, desisted from work on the Sabbath, and spend part of the time in singing hymns and talking what they know about religion.

*April 11.* Conversed with some persons this morning, who appeared under serious impressions. I trust several are inquiring what they must do to be saved. At noon preached from Matt. xi. 28, 'Come unto me,' &c. Most of the people very attentive, and I trust, somewhat impressed with their situation as poor-heavy laden sinners. I hope the Lord is about to work in this place. I learn that some rude characters are much changed in their conduct. Oh! that the Lord would accompany his word with divine power. Found several Indians, who could read portions of Scripture which I had with me. My little book was examined by them with eagerness. They spent several hours in listening to its contents. If we had any thing printed that could be distributed, it would be very attentively read by hundreds.

21. A good many people attended at the school house. I preached on the importance of building our hopes for eternity on the rock Christ Jesus. They appeared to listen with concern. I had the pleasure to find that the impressions made some months ago, have not been obliterated. Conversed with one native female, who appears to be brought *almost* to the foot of the cross. She said, she thought she loved the Lord Jesus. Many hinderances have been cast in her way; but her desire is, to trust in the Lord for body and soul. Her conduct has been such, as to induce the belief that she has experienced a change of heart. It has been our practice to use the utmost caution in proposing a union with the church, till we have clear evidence of a work of grace. Believing I had that evidence in the present case, I mentioned the subject by way of inquiry, if she would not wish to join with the followers of Christ. She said she would rejoice to do so, if she were prepared, but thought she was not yet

fit for such a privilege. May the Lord so bless the efforts for disseminating truth, that its seeds may vegetate and flourish, and become a blessing to the latest generations.

#### BURMAN MISSION.

In our Missionary Register the last month, we gave several articles of late and interesting intelligence from the Burman Mission. The death of Dr Price leaves the station at Ava destitute of a laborer; but we hope the Lord of the harvest will soon raise up some pious and zealous individual qualified advantageously to occupy the vacant station. We have no means of furnishing any intelligence respecting the views or exercises of our departed friend in the prospect of death; but we trust, that those animating doctrines, those exhilarating truths which he had been laboring to impart to the Burmans, were his own solace in the hour of trial. It has been stated, that Howard, when about to repair to Grand Cairo, was entreated by his friends to forbear, lest the plague, which was then raging, should prove fatal to him; but he replied, that Grand Cairo was as near heaven, as London was. It is our joy to believe, that Ava is as near heaven, as our own cities are; and the spirit of the departing Christian, may with equal speed find the bosom of the Saviour. We cherish the hope that some authentic account may yet reach us of his departing moments.

The following Journal of Mr Wade, directed to the Corresponding Secretary, is not of so recent date as some other communications from the Burman Mission; but as it is interesting to trace both the hopes and disappointments which attend the labors of the faithful Missionary, we insert it, knowing our readers will be interested in its perusal.

*Amherst, Oct. 7, 1827, Lord's-day.* Excepting the scholars, only seven persons at worship; three days of the

last week, the minds of the natives have been taken up entirely with feasting, making offerings of rice, fruit, &c. to the priests, images and pagodas. Mounng Myat-poo thought there was no merit in feeding the images and pagodas, or in lighting up candles before them, inasmuch as they would neither eat the rice nor see the light; 'but,' said he, 'would it not be a meritorious act, to light up candles before the true God?' I said, God is light, and with him is no darkness at all; the day and the night are both alike to him. Did he create the sun, and moon, and stars! and can he need the glimmering light of a taper? Instead of lighting up candles for his use, if you pray that he would kindle a light in your own soul, you would worship him much more acceptably.

14, Lord's-day. On Thursday last, Mounng Ing returned from Tavoy. I was very glad of his help to-day, in conducting worship, as I was afflicted with a severe headache. We had a pretty full assembly, and Mounng Ing addressed them with much earnestness and propriety. In the close, after having shown them the folly of worshipping idols, he said, in a very conciliatory manner, 'it is not you only, who are thus ignorant: I, too, formerly, was just as ignorant; I worshipped these idols and trusted in them; but the true God has given me light, and shown me the way of life: I wish you also to believe in Christ, that your minds may have light, and that you may find the way of life.'

21, Lord's-day. Had forty hearers in all. Among them was a person from Rangoon, who listened with good attention, and with whom I had a long conversation on the subject of religion after worship. At his request, gave him a copy of those parts of the New Testament, which are printed, together with Mr Judson's tract. Mounng Myat-poo came this evening to the prayer meeting.

28, Lord's-day. About forty persons at worship, two or three new ones. Mounng Yu-ai said his mind was becoming enlightened by degrees, and he thought he should become a believer by and by; his case, however, I do not consider very promising. In the evening had the sacrament of the Lord's supper. Mounng Myat-poo begged the privilege of witnessing the administration of the ordinance; he was allowed to do so. After the service

was over, he made several remarks, which showed that he considered it a very solemn ordinance.

Nov. 14. Removed from Amherst to Maulaming. Our removal was sooner than we expected it would have been, on account of Mrs Wade's illness. Sir Archibald Campbell most generously and kindly favored us with the steam vessel, to remove Mrs Wade, as her health would have suffered greatly from the inconveniences of common open boats.

Dec. 8. Since we removed to this place, I have been employed principally in superintending the building of a house for the accommodation of the female boarding school, which I am happy to say is this day completed.

9, Lord's-day. After the usual worship in Burman, took Mounng Ing with me and went to a zayat attached to a kyoung, some distance from our house; found one man in the zayat on my arrival—commenced conversation with him—soon others came in to see and hear what was going on. One man, after listening a short time, said, 'Don't preach any further. I dare not listen to heresy,' and was walking off. I said, hear one word more; and that is, remember that whether you worship the true God or not, you must be judged by him in the last day, and you cannot deliver yourself out of his hand; therefore, if you reject the true God, consider what you do. This made him stay a while longer, and the others seemed to feel more concerned to know something about the eternal God. 'What God is this eternal God?' One asked. Mounng Ing answered, 'There is but one God; why you dare inquire what God? as if there were many gods. When it is said the sun shines, nobody asks what sun, because there is but one sun,' &c. After talking about two hours, I was obliged to return home, to attend worship in English. Mounng Ing remained with them still.

10. Commenced a zayat for preaching; it is situated about half a mile from the house, on a road where there is much travel. Commenced, also, the 30th year of my life. When I look back on the last ten years, and reflect how suddenly they have passed away, there seems but a day as it were between me and old age, and perhaps still less between me and death. 'O Lord, help me so to number my days, as to apply my heart unto wisdom.' I never before felt so much the impor-

tance of properly spending time, as I have during the last year.

16. Though my zayat is not finished I went to it this morning, (being the Sabbath) and staid till time of Burman worship—had the opportunity of preaching Christ to several—among the rest, an old grey headed priest, who paid very good attention. O that the grace of God might touch his heart.

20. Went to the zayat this morning with the intention of spending a part of the day, together with Moung Ing, in solemnly dedicating it to the service of God by prayer; but before the arrival of Moung Ing, eight or ten persons had gathered around me, to whom I tried to preach the word of eternal truth and life. Before these left me, others came, so that I had not a moment for retirement during the whole day. Among others, the priest before mentioned, listened with good attention.

22. Company at the zayat all day. At one time quite an assembly gathered and sat contentedly, about two hours, giving the most profound attention; when they saw others passing by, they called them also to come and hear. I preached to them till I was quite fatigued, and then gave them the tract to read. Some said they wished they could stay all day and hear. Two or three expressed a strong desire to have the tract. I told them to take it, and if they wished more, to go to the house, where they would find another teacher, who would give them. They seemed pleased with the offer, and departed. When I returned home, I found they had called and got the tracts. The priest came and spent most of the afternoon. For some time he seemed less hopeful than heretofore; but near night, he said, 'To tell the truth, one half of my mind is on the side of the new religion; but I cannot give up former sentiments, and the opinion of my forefathers, without much consideration.' O may God change his heart. I have some hope that the Holy Spirit has begun to enlighten his mind. Commenced copying that part of the New Testament which is not printed.

23. Yesterday Moung Ky-ah-ban, a new hearer, at first felt so confident of the truth of the Boodhist system that he had no ear for the new religion; but at length I got his attention—and after making several pertinent inquiries, he begged I would lend him the tract,

and allow him to copy it. Of course, I gave him a copy as his own.

Jan. 2, 1828. Since the last date, the number of hearers at the zayat has increased, and among them are more who appear to get interested in what they hear.

5. Have daily more or less persons who hear with much apparent attention, and doubtless feel something like conviction for the time; but the strength of old prejudices, and the example of their forefathers from generation to generation, choke the word, and I fear it takes no root in their hearts.

7. Had, on the whole, a pretty good day at the zayat. But I am frequently astonished to see with what indifference some of these poor deluded creatures hear the solemn and awful truths of the gospel, while, without the least evidence that the Butakat was written by true men, they undoubtedly believe the most unlikely and incredible things that could possibly be written; things which, indeed, their own eyes contradict every day. Some of the poor creatures almost starve themselves, to gain a few rupees to make an offering, fully confident that ten rupees thus disposed of in the present state, will procure them a hundred in the next state.

To-day I had conversation with a number of persons who thought they had laid up a treasure for the next world in this manner. They felt themselves rich and increased in goods, and had need of nothing. Surely nothing except the influences of the divine Spirit can convince such that they are poor, and miserable, and blind, and naked. Some, however, listened with apparent concern.

[To be continued.]

EXTRACT OF A LETTER FROM REV.  
MR WADE TO THE CORRESPOND-  
ING SECRETARY.

Maulaming, May 20, 1828.

Rev. and dear Sir,

In respect to our missionary labors, we are happy and thankful to God, in being able to inform those who are praying and longing for the salvation of the heathen, that a number of precious souls have, we trust, been born of the Spirit, and translated out of the kingdom of darkness into the kingdom of God's dear Son, since we came to this place; six of whom have been

baptized, five men and one female. Among those baptized, we hope there are two, at least, whom God has chosen to testify the gospel of his grace to others, and to be fellow laborers with us in our missionary work; one of these is now at Tavoy with brother Boardman. Several who have not yet been baptized are hopefully pious. I long to see the people awake to the importance of examining the evidences of the truth of the gospel; and to have them feel that it is a subject in which they are personally and deeply concerned. Oh! it is painful to see what ascendancy Satan and the powers of darkness, have gained over their minds; and with what confidence they believe the most incredible accounts which have come down to them by tradition. But it is only the grace of God which has made us to differ; we have nothing but what we have received, and therefore have nothing to boast of, except the grace of God which has revealed to us the truth.

I can sincerely say, that my attachment to a missionary life has increased much within a few months, and that I never before realized, as I now do, the state mentioned by Paul, viz. "The world is crucified unto me, and I unto the world." God has stirred up my mind to desire this state, and to press forward unto the attainment of it. Pray for us, and for the poor heathen.

Yours, very respectfully,

J. WADE.

The pleasing prospect, which the above letter presents, of several additional native preachers being called into the field, cannot fail to awaken gratitude, and to inspire confidence in the ultimate triumph of the Mission. The native preachers are inured to the climate, are intimately acquainted with the customs and habits of the community, and can be supported at a very small expense, and therefore will be most efficient auxiliaries in evangelizing the Burman empire. Let prayers ascend from every pious mind, that the Lord will be pleased to thrust many such into his harvest, who shall be intelligent, zealous, and persevering, and be wise to win souls to Christ.

**THE 'NEW YEAR'S GIFT TO THE HEATHEN.'**

We recently published a proposal of two benevolent individuals, to unite with eighteen others, and give each 50 dollars, to raise 1000 for publishing the New Testament in the Burman language, provided the propositions were met by the number required in 90 days from Jan. 1, 1829. We now with pleasure publish the following communications.

The subscriber is happy to acknowledge the receipt of a letter through the post-office, dated Salem, February 8d, covering *fifty dollars* for the Burman mission, and which, he presumes, was intended to aid the effort now making to fill up a subscription, to publish an edition of the Scriptures in Burman. The generous donor has concealed his name; but there is One who knows it—who takes an account of the largest and the smallest gifts, dictated by love to Him, and will not suffer them to go unrewarded.

L. BOLLES.

*Salem, Feb. 4, 1829.*

**ENCOURAGING CO-OPERATION.**

The Corresponding Secretary of the Baptist Board of Foreign Missions, has received a letter from Mr Thomas W. Merrill, dated Sedgwick, Maine, January 28, 1829, from which the following is an extract. 'Encouraged by a proposal, published in the Baptist Magazine and Christian Watchman, a subscription paper was prepared in favor of the Burman mission; and by a few individuals in the First Baptist Society in this town, it has been nearly filled. Should nineteen papers of fifty dollars each be filled, fifty dollars may be expected from this place. I ardently hope that publicity will be given to efforts of this kind, and that a deep interest in favor of the Burman mission will secure to it all requisite pecuniary aid to cheer the hearts of missionaries, and to disclose to idolatrous Burmans the highway of holiness. Should a failure, as to the one thousand dollars, be feared, another paper may perhaps be filled in this section of the state of Maine.'

The Rev. Mr Loomis, of Hudson, has given notice to the Treasurer, that he will constitute one of the number to give fifty dollars to this interesting object.

Mr Probyn, of New-York, has also given information of his readiness to furnish fifty dollars for the object.



Rev. Jesse Mercer, in a letter to the Editors, Jan. 29, 1829, remarks, 'I have seen a proposition to raise one thousand dollars for the translation and publication of the New Testament in Burmese. You will do me the goodness to say to the Treasurer, that I will be one of the number to raise the sum for that purpose.'

## REMARKS.

What can be more gratifying to those who love the Scriptures and the souls of men, than to anticipate the period when the sacred pages will be spread open for the inspection of the millions in Burmah? Let this object, which is now distinctly before the churches, be prosecuted with zealous perseverance, and its success will be secured. When individual Christians, who possess property, read the Divine Word to their families at the domestic worship, let them be deeply penetrated with the thought, that millions in Burmah are destitute of its heavenly light, strangers to its illustrious doctrines, and unacquainted with its precious promises. While fervent prayer is offered at the family altar, let also benevolent and Christian resolutions be cheerfully and promptly adopted to become subscribers to forward this most important and interesting design. While it is anticipated that many individuals, both in the cities and in the country, will cheerfully enrol their names for the amount of fifty dollars, let churches also consider how easily many of them may contribute the sum, and enable their ministers to become subscribers in their behalf. The printing apparatus will be shipped in a few months; and it will be necessary to purchase paper, to be forwarded by the same conveyance. The funds, only, are necessary to give the Bible to the Burmans. Let, then, individuals and churches, by the consolations they have derived from the Word of Life, and from gratitude to their ascended Lord, be constrained without delay, to furnish

the resources which the accomplishment of the object requires.

## DEFECT IN THE RATE OF MISSIONARY CONTRIBUTIONS.

Messrs Editors,

I have long thought that there is a serious deficiency in the plan upon which most of our Missionary Societies are constituted. The rate of contribution from the members is usually *fifty cents or a dollar a year*. Without stopping to show that this measure of giving, is exceedingly meagre, compared to the immense importance and necessity of missionary work, it is easy to see that it is very unequal in its application. On this plan the good sister, (and we have many of them,) who gains a support by her needle, and earns at most, one or two dollars a week, is required to give the same amount as a brother, whose income is from \$500 to \$5000 a year. The comparatively poor, ought not, and will not give less, but all should contribute 'as of the ability which God giveth.' I am fully persuaded, that our missionary operations will never obtain that support and enlargement, which they should have, until all our brethren estimate and fulfil their duty in this matter, not by what others do, but by what the Lord requires. Some of our Churches have adopted this plan, and the result is, that twice the amount is sent from them into the treasury, that there would be if they followed the former method. Witness one of the churches in New York; they have, for several years, raised more than double the sum for the support of our Missionaries, that a dollar a year from each member would make. They are not the poorer for it; nor will any others be, who may follow their noble example. I hope this subject will engage the attention of your correspondents, and of the Missionary Convention, during its meeting at Philadelphia in April next. DAVID.

## SOUTH BOSTON PRIMARY SOCIETY.

A number of ladies, connected with the Baptist Society, South Boston, convened on the 24th of December last, formed a Primary Foreign Mission Society, and chose the following persons managers.

Mrs Fanny G. Flinn, *Pres.*  
 J. Emerson, *Vice Pres.*  
 Mary B. Hill, *Sec.*  
 Sarah F. Harding, *Treas.*  
 Miss Elizabeth L. Brown, }  
 Mrs Margaret Locke, } *ColPrs.*  
 Catherine Clarke, }

They have remitted to the Treasurer,  
 eighteen dollars and fifty cents.

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**BAPTIST GENERAL TRACT SOCIETY.**

This Society held its Fifth Annual Meeting at Philadelphia, Jan. 7, 1829, at the First Baptist Meeting House.

The following officers were chosen :

Elisha Cushman, *President.*  
 William T. Brantly, *Vice President.*  
 Noah Davis, *General Agent.*  
 Samuel Huggens, *Treasurer.*  
 Morgan H. Rhees, *Secretary.*

The Report of the Board of Directors wears a most encouraging aspect, the progress of the Society having exceeded the most sanguine expectations of its friends. The amount of funds received the last year, is \$5256,76, and the number of tracts published 428,500. The tracts printed, are now extended to 62 Nos. Remittances have been received from 136 Auxiliary Societies; and nearly all those which have been recently organized, make a donation of one half of their funds, which is necessary to give efficiency to the operations of the Parent Society. One of the most successful methods of raising funds has been by churches or individuals presenting their ministers ten dollars to constitute them life members. We hope this plan will yet be greatly extended through the United States, as it is very easily accomplished, is little felt by any individual, and so happily aids in accomplishing a most important object. It is, also, indispensably necessary greatly to multiply Auxiliary Societies, as these are designed to furnish streams for the constant and regular supply of the Treasury. Let every church constitute an Auxiliary Society, and procure regular

supplies of tracts, however small their supplies may be. The Tract Magazine, published monthly by the Society, at 50 cents a year, is a valuable work, the profits of which will be applied to the publication of the Scriptures and Tracts in Burmah and other foreign countries. We most cordially recommend the interests of this Tract Society to the attention and patronage of the Baptist Churches.

☞ All the tracts published, may be obtained of Lincoln & Edmands, Agents in Boston.

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**ENGLISH BAPTIST MISSION.**

*Jamaica.*

Our pages have frequently delineated the successful operations of our English Baptist brethren at Jamaica, among the colored population; and it must gratify every benevolent mind, to witness efforts made for the benefit of the deeply injured, and much neglected sons of Africa. Mr Tinson, one of the Missionaries who has been laboring at this place, and whose name our former communications have rendered familiar, is now in Boston, on a visit to the United States. And having been requested to furnish a condensed account of the mission, for the American Baptist Magazine, he has obligingly presented us with the annexed statement, which our readers will peruse with a lively interest, and with grateful emotions.

*Boston, Jan. 19, 1829.*

Messrs Editors,

In this day of Missionary enterprise, when the church of Christ is concentrating her forces for the evangelizing of the world, and exerting such a powerful moral influence over those parts of the earth, which have long been the habitations of cruelty,—it may gratify some of your readers, to learn through the medium of your Magazine, what God has been doing in one of the islands of the West Indian Archipelago. It has frequently been asked, and sometimes even *now* the inquiry is proposed—‘What good has resulted

from missionary exertions, sufficient to justify the great expenditure of life and property which has been made?" Taking the Bible for our guide, the implied decision of our Saviour, Matt. xvi. 26, will teach us that *one* soul is of more value than a whole world; and if this estimate be admitted as correct, it would not be difficult to show, that all the expenditure falls infinitely short of the benefit effected. But it is not my intention to argue the utility of missions from any abstract principles,—that is unnecessary in the present day. As an evidence of their utility, and an encouragement for continued exertion, I would state what has come under my own observation, and with which, I have been intimately connected. In making the statement, I do it not by way of boasting, or to attach any self-importance to the instruments employed; but merely to record the divine goodness, towards a poor and despised race of people, whom many would disdain to set with the dogs of their flock.

The island of Jamaica, situated in eighteen degrees north latitude, four thousand miles from England, and lying about an equal distance of ninety miles west of St Domingo, and south of Cuba, contains between *three and four hundred thousand slaves*. Amongst these, and the free people of color, the Wesleyan Methodists have labored for many years with laudable zeal, and encouraging success.

Some thirty years ago, a person of color of the Baptist persuasion, went from this country to the island, and occasionally conversed with the people on the subject of religion. After some time, he assumed the character of a minister—collected a considerable number of followers; and though there was a great deal of superstition amongst them, some appeared, evidently, to be the subjects of divine grace. They were unconnected with any missionary society, and not allowed, legally, to assemble for religious worship.

The Baptist Missionary Society of England, sent out their first missionary in 1815, a Mr Rowe, who settled in Falmouth, a town on the north side of the island. He was enabled to effect little towards commencing a mission, partly on account of his ill health, and partly from the violent opposition then made in that part of the colony, to religious instruction. After a short period of service, it pleased the great Head of the church, to remove

his servant from a scene of opposition, profanity and vice, to that state where the wicked cease from troubling and the weary are at rest. Mr Compeer was then sent out; he resided in Kingston, a large city now containing above forty thousand inhabitants. He obtained permission to preach, and began to collect some of the people, who professed themselves Baptists, amongst whom he labored for some time. But the mission can hardly be said to have been established, till after the arrival of Mr Coultart, who was sent out in the early part of 1817. Soon after he arrived, Mr Compeer left Jamaica for this country, and Mr Coultart, having visited several parts of the island, settled in Kingston. His preaching was blessed, and the set time to favor Zion seemed to be at hand. But God's ways are not as our ways. Mr Coultart was soon called to experience a heavy trial, in the loss of a most excellent wife, who appeared in every way calculated to be an *help-mate* in the great work. His own health was also much impaired, by a severe attack of fever, which compelled him to return to England for a season. Two others were sent out, Messrs Kitchen and Godden. The former was appointed to officiate in Kingston, during Mr Coultart's absence; but died previous to his return. The latter, who labored some time in Spanish town, has also entered into his rest. After Mr Coultart's return to the island, his labors were abundantly blessed to the slaves, and free people of color. The doctrines of the cross being faithfully and affectionately exhibited from Sabbath to Sabbath, God was pleased to accompany them with the powerful influences of his Holy Spirit; so that great numbers were added to the church by baptism, who had given pleasing evidence of a change of heart. The congregation greatly increased, and a place of worship was erected, capable of containing between two and three thousand persons, which is now generally full on the Sabbath. Various parts of the island were visited by Mr. Coultart, and other missionaries; and on the spiritual necessities of the people, and their desire to receive religious instruction, being represented to the Society in England, great interest was excited, and the Committee have since devoted a considerable portion of their funds to the Jamaica Mission; of the present state of which, you will have a correct ac-

count, in the following brief view. I have previously given a statement, somewhat of this kind for one of your religious papers, and beg to observe, that wherein this may differ from that, it is in consequence of intelligence recently received from the scene of our labors.

STATIONS AND MISSIONARIES.

I. KINGSTON. *James Coultart, Joshua Tinson, William Knibb.* In this city there are two churches containing about 3,900 members; there were many more, but they have been dismissed from Kingston, to join churches at other stations, more conveniently situated for their attendance. And this accounts for the difference in numbers between this statement, and that published by our Society some time ago; in which, the number of members is stated at 4,000. These churches continue to enjoy the divine blessing; considerable numbers have been added since I left the island; and one family consisting of five or six interesting, intelligent persons of color, were baptized by Mr C. at the same time; most or all of whom were first led to serious inquiry about their souls, from reading a *tract*, left at their house by one of our missionaries. We have a large school at this station, on the Lancasterian system; but this will be noticed under the article of Schools.

II. SPANISH TOWN. *James Phillippo.* Mr P. has labored with success at this station; the church has greatly increased under his ministry, and a large chapel has been recently built to accommodate the numerous congregation. The number of members is now above 500, and the prospects of usefulness still encouraging.

III. OLD HARBOUR. The church here consisted of about fifty members when I left, and was considered in connexion with the church before mentioned, and supplied from Spanish Town, being about 14 miles distant. Some other places in the vicinity of Spanish Town are occasionally visited by Mr Phillippo, where the people are anxious for religious instruction.

IV. PORT ROYAL. *William Knibb.* Port Royal is the ancient capital of the Island, about seven miles from Kingston by water. A church was formed here between two and three years ago, of members from Mr C's church in Kingston, and placed under the pastoral care of Mr Knibb, since which it has considerably in-

creased. It is now in a flourishing state—the chapel was enlarged during the past year, and in June last the number of members was 163.

V. ANNOTTA BAY. *James Flood.* In this neighborhood a church was collected by the labors of our late missionary Mr Phillips. Mr Flood is continuing to labor with great success, the people hear, as for eternity, and many under his ministry have been led to ask the way to Zion. The church consists of above 300 members, and Mr F. has been erecting a place of worship, during the past year, to accommodate the increasing congregation.

VI. MONTEGO BAY. *Thomas Burckell.* The work of God has prospered very greatly in this populous town. Great numbers flock to hear the word, and a spacious place of worship was opened for their accommodation, a little before I left the colony. In this place, there was no Baptist church till 1824, and now the number of members is about 800. The chapel continues crowded on the Sabbath.

VII. CROOKED SPRING. A congregation of colored people has existed here for many years, formerly under the pastoral care of a man of color; but now supplied from Montego Bay and Falmouth. Crooked Spring, is the name of a property belonging to a family which has greatly aided our mission in that part of the island.

VIII. MOUNT CHARLES. *Edward Baylis.* A station in the interior, about fifteen miles from Kingston. A place of worship has been fitted up, and many are anxious to hear the word of life. The church was placed under the pastoral care of Mr Baylis, in 1827. Since which, several additions have been made, and at our last association, the number of members was 136. Mr B. visits once a fortnight, another station, about seven miles further in the interior, where his labors have been rendered useful.

IX. FALMOUTH. *James Mann.* A large and populous town, fourteen miles from Montego Bay. A church was formed here in 1827. In June, 1828, it consisted of about seventy members. This was where our first missionary resided; considerable opposition is still manifested by some, in this part of the island.

X. RIDGLAND. No missionary had arrived for this station, on my leaving the colony; but one was expected. Premises had been obtained on very

advantageous terms to the society, in the midst of many thousand negroes. They are occasionally supplied from Falmouth and Montego Bay.

XI. PORT MARIA. *Joseph Burton.* This is a new station, on which Mr Burton entered during the past year. At this place there were some members of our Society, who had long desired a missionary. The prospects of usefulness are pleasing; but a letter I received a few days ago, informed me that Mr Burton was dangerously ill. Should his life be spared, he promises to be a very useful missionary.

The number of our churches in the island, is *eleven*—of members in all the churches, about *six thousand*—of missionaries, *nine*. Sixteen have been engaged in the mission. Six are dead, and one has relinquished his connexion with the Society.

#### DAY SCHOOLS.

KINGSTON. A school was commenced here in 1823, on the Lancasterian system, in a very small room, which has since been relinquished for a new one, erected chiefly by the extraordinary exertions of the poor slaves, and free people of color. There were in June last, 311 children in the school, 186 boys, and 125 girls; 47 had been dismissed to their trades, during the past year, capable of reading the word of God, and writing creditably; nearly 400 have been taught to read the Scriptures, who entered in the alphabet class. A second school house is now built at this station, in order to admit a greater number of scholars, and to avoid the inconveniences arising from having so great a number of both sexes in one school. The children are daily instructed in reading, writing, and arithmetic; the girls are also taught needle-work, by Mrs Knibb, wife of the superintendent.

SPANISH TOWN. At this station, there is also a day school, for the poor children, on the same system as the one before mentioned. The number of scholars I am not in possession of; it contained some time ago about 130.

#### SABBATH SCHOOLS.

At most of the stations there are Sabbath schools, both for children and adults, and many at an advanced period of life have learned to read the Scriptures. There are eight or nine schools; the number of scholars in these vary, so that I cannot give you a correct

list; in our day schools they are very regular in their attendance.

Thus I have endeavored, in compliance with your request, to give you as correct a statement as possible of our mission in Jamaica, and remain, dear brethren, your obedient servant,  
JOSHUA TINSON.

#### REVIVALS.

*Extract of a Letter to the Publishers, from the Pastor of the Baptist Church at New Bedford.*

Feb. 3, 1829.

'We have happy meetings here. The great God is in the midst of our congregation, and many souls have been brought to the acknowledgment of the truth, and to the fellowship of the saints. Sabbath last, I baptized 12; there are many more yet to go forward, and daily new converts are multiplied. Great is the Lord, and let the people praise him.'

[A letter of the 13th Feb. states, that the good work progresses in a most encouraging manner, that six Sabbath school pupils have entertained a hope, and rising of 20 candidates had presented themselves for baptism.

Many of our friends have read with great pleasure the 'Force of Truth, at Halifax,' in which was detailed the means by which the Lord established a Baptist Church, which now occupies a neat house of worship, erected for an Episcopal church. A letter just received by the Publishers from a friend in Halifax, gives the gratifying information, that they are still favored with the smiles of the Saviour. He remarks, 'How much has the great Head of the Church done to gladden our hearts; our prospects are bright and cheering; vital godliness is spreading on the right hand and on the left. Let us pray for the extension of truth, and, according to our strength, work while it is called *to-day*, and when the *night* comes, we shall lie down to rest.'

A letter to Dr Bolles, the Corresponding Secretary, from a friend in Alexandria, D. C. Jan. 6, 1829, states, 'It will please you to learn that the Lord has not left himself without witnesses among us. Since March last, we have received by baptism upwards of forty persons, nearly all white people.'

[Account of Moneys in our next Number.

THE  
AMERICAN  
BAPTIST MAGAZINE.

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COMMUNICATIONS.

THE following narrative needs no comment. All must perceive the unfavorable circumstances which had surrounded the little sufferer,—a child just rescued from the darkness of heathenism. And all who have any compassion in their hearts, will be thankful for what has already been done to aid our Missionaries in their efforts to instruct Burman children, and for the opportunities that are still presented of co-operating, devoutly and liberally, in this blessed work of benevolence.

AN ACCOUNT OF MEH SHWAY-EE, A BURMAN SLAVE GIRL, AGED  
SEVEN YEARS.

OF MEH SHWAY-EE's parents and relatives we have no certain information. In the year 1827, she was a slave at Amherst, British Martaban, in the hands of a cruel master, who, for several months, treated her with the utmost barbarity, in consequence of which, one of her arms was broken, and her body covered with scars. When her arm was partially cured, he satiated his cruelty by inflicting upon her a peculiar kind of torture by fire, which cannot, for reasons of delicacy, be described, but which, beside the exquisite agony of infliction, is calculated to ensure a return of torment every few hours, until death comes to the relief of the wretched sufferer. The incessant cries of poor Meh Shway-ee, which no beating could suppress, at length excited in her master's mind, apprehensions of discovery; upon which he closely confined her in a secret room, and gave it out, that she was dangerously ill, and near death. Information, however, reached the Missionaries then living in Amherst, and with a great deal of difficulty, sometimes persuading, and sometimes threatening, they succeeded in rescuing the little victim from the hands of her tormentor. She

APRIL, 1829.

was brought to the mission-house, pale and emaciated by pain and starvation; her cries, at intervals, for several days and nights, were most distressing; but her wounds being carefully dressed, and her strength recruited by nourishing food, she was, at length, so far recovered, as to be placed in the native female school.

When this affair became known to government, her master was thrown into prison, where after waiting trial, for several months, he was condemned to a further confinement of four years in irons, and hard labor on the public works. This dreary prospect subdued his spirits; he contrived to procure arsenic, unknown to his keepers; and one night, after suffering much, under the operation of the poison, his soul was summoned before the tribunal of his final Judge.

After Meh Shway-ee joined the school, she enjoyed pretty good health for about six months; but being weakly and delicate, was not very closely confined to study, so that she had learnt but little more than the alphabet, the easier parts of the catechism, and a short prayer for children, when she was taken ill with a complaint in her chest, which finally terminated her life.

The following pages contain an account of the state of her mind, during her last illness at Maulaming, extracted from the minutes occasionally taken by Mrs Wade, who had charge of the school, and who is styled her mistress.

*February 3rd, 1828.* To-day, Meh Shway-ee having been declining for some time, was examined by a European surgeon, who said that the complaint in her chest was of long standing, occasioned probably by the cruel treatment she formerly received; that there was very little hope of her recovery; and that he could only prescribe medicines which would give temporary relief. We could not help feeling a strong desire, that her former sufferings, subsequent deliverance, and present illness, might be sanctified to prepare her for a happy eternity. At this time, she had acquired some knowledge of the eternal God, and of the sin of worshipping idols. She had also some idea of the fallen, sinful state of man, of the way of salvation by Jesus Christ, of the happiness of heaven, and the misery of hell. But she had suffered such constant pain, during her illness, that she had seldom been able to converse, or even to say her little prayer. To-day, however, being more comfortable, she was asked several questions on religious subjects, which she answered with much propriety; and we agreed to make her case the subject of particular prayer.

*Feb. 4.* She was now removed to her mistress' room, that she might have opportunities of receiving religious instruction, during the intervals of pain. On being asked to-day, whether she thought she should recover, she replied, "I don't know, Ma-ma.\* It sometimes seems to me that this hard pain can never be removed. I am afraid I shall die; but I want very much to get well." Where would you go if you should die? "Good people," she replied,

\* A term equivalent to Mistress or Madam, pronounced Mah'-mah, with the accent on the first syllable.

"when they die, go to enjoy the happiness of the heavenly world, but when the bad die, they go down to the world of unhappiness." But to which place would you go? Are you good or bad? "I have told a great many lies, and used very bad language, before I came to live with you, and I don't know where I shall go when I die." But do you not commit sin now? "I don't tell lies or use bad language now; but I sometimes get angry with the other girls." Does God know your sins? "God sees and knows every thing I do and say; and I am very much afraid of God." Do you think of your sins sometimes? "I think of my sins every day." Her mistress then tried to give her some ideas of heaven, and described its inhabitants, as holy and happy beings; and told her that God was more ready to give her the happiness of heaven, than she herself was to give her the supplies and comforts which she daily received. She then said, with delight, "I want to go to that happy place, when I die. But Mama is very good, and gives me every thing I wish for, so that I want to get well and stay with her." But if you should ask me for fine clothes and rich ornaments, I could not give them to you; or if you should ask me to procure the forgiveness of your sins, I could not do it, for no one can do that, but the Son of God. "I know it, Mama; none but Jesus Christ can take away our sins." And do you really desire to have Jesus Christ forgive your sins? "I do desire it; for I am afraid I shall go down to hell, when I die." Then ask him to forgive your sins. If you only ask him as earnestly as you ask me for medicine when you are in distress, he will certainly listen to your prayers. Her mistress then taught her to repeat short petitions, adapted to her capacity and peculiar situation, instead of the form of prayer, which she had been used to repeat. While she was praying, her countenance and voice indicated considerable earnestness and anxiety; and we could not but hope, that she did, in some small degree, feel her need of a Saviour.

*Feb. 5.* After some conversation, similar to that of yesterday, she was asked, What did Jesus Christ do to deliver us from sin and hell? "He came down from heaven, and suffered death for us." Do you think he will forgive your sins? "I think he will, before I die." Do you want to pray to him? "I want to pray to him every day." When you first came to live with us, you did not know that there was an eternal God. Do you believe it now, or do you sometimes think there is no other God, but Gaudama? Tell me, Meh Shway-ee, what you really think. "I think there is a God, far above us, in the heavenly world." But you have not seen him; do you really believe what you say? "Yes, Mama, I know there is a great eternal God in heaven."

*Feb. 7.* For two days, she failed very fast, but continued to talk about her sins, and endeavored to say her prayers every day. On being asked whether she wanted to get well, she replied, "No, Mama, I had rather die and go to heaven." Has Christ then forgiven your sins? "I think he has not forgiven them yet, but he will." Her mistress replied, If he forgive your sins, I shall see



you again in that happy world. She looked up with a smile on her little emaciated face, and said, "How happy shall we be, when we get there." Her disorder occasions her much pain, so that frequently, she is not able to converse at all. Her mistress, therefore, keeps her by her side, in her own room, that she may lose no opportunity of conversing with her on the concerns of her soul.

*Feb. 8th.* Me Shway-ee has been able to say but very few words to-day, beside her prayers; but on being asked whether she thought Christ had forgiven her sins, she said, "I hope he has."

*Feb. 9th.* Two women came in, with whom a conversation was held, on the subject of religion; but they were very stupid and inattentive. After a while, one of them turned round, and inquired whether that little sick child knew how to pray, (referring to what had just been said to them on the subject of prayer.) Meh Shway-ee was then requested to repeat a short prayer. But she had been listening to the remarks of the women, and seemed very reluctant to satisfy their vain curiosity. She seemed to feel, that prayer was too solemn an exercise to be trifled with. One of the girls who was sitting by her, was then requested to repeat the prayer. Meh Shway-ee listened with deep attention, and when she came to that part which speaks of a change of heart, she repeated, with strong emphasis, "Oh! change my heart." Subsequently, the state of her mind being inquired into, it appeared that she was very much distressed on account of her sins; and she said, "I have not yet got a new heart, and am afraid to die."

*Feb. 11th.* Her mistress having told her much about the happy state of the inhabitants of heaven, and tried to encourage her to believe that Christ was willing to give her all that happiness, if she would pray for it with all her heart, she replied, "I should like to die, if I could go to such a place; but I am afraid Christ will not call me up there, when I die, because I am so sinful."

*Feb. 13th.* About noon, on receiving a little food, she looked up with peculiar earnestness and affection, and said, "O Mama, how much I love you." Although she had been remarkably affectionate and grateful for every kind attention, during her illness, there was something so unusual in her manner, at this time, that her mistress wondered what had excited such grateful feelings; and sitting down by her side, she said, Meh Shway-ee, you seem a little better to-day; would you like to get well gradually, and grow up to be a woman? She replied, "No, Mama, I want to be well at once, and go to heaven. I want to die; then I shall be well and happy." But where are all your sins, which have made you so much afraid to die? "I think they are all forgiven." When were they forgiven? "To-day, Mama; I think all my sins were forgiven to-day." Who has forgiven your sins? "The Lord Jesus Christ, the holy Son of God." Are you happier to-day than yesterday? "O yes, I am not afraid now; I am happy." She was much exhausted by this conversation, for she spoke with great earnestness and feeling. After trying in vain, to get a little sleep, she called to her mistress, and said, "I do very much wish to have you sit down here by me, Mama." Her mistress sat down by her,

and asked her why she wished her to sit there. She replied, "I want you to teach me;" and, turning her eyes upwards, she remained silent for a moment; and then, in a very deliberate, emphatic manner, prayed, "O thou eternal God, wilt thou forgive my many sins, and let me die and go to heaven; and wilt thou also let Mama die soon, and come up to heaven too." Her mistress says, I remained silent; for I felt that God was there. Ah, how vain did all earthly things appear, when gazing on that poor little timid child, by grace enabled to long for death and immortal glory. After some time spent apparently in deep contemplation, she turned her eyes to her mistress and said, referring to her little prayer, "That is what I want;" and with a sweet smiling countenance, added, "I am not afraid now; I want to die and go to heaven; but I shall want to see Mama there; would you not like to die and go to that happy place? will you not ask God to let you go?" She made many other child-like remarks, all indicating a very happy state of mind, and very affectionate feelings towards all around her.

*Feb. 14th.* Meh Shway-ee was carried out for a change of air, and spent the day with Mrs Boardman, who says she has been in a very happy state of mind. She talked of dying and going to heaven, without expressing any of those fears, from which she has suffered so much during her illness.

*Feb. 17th.* Lord's day. She expressed a wish to attend the native worship. Her mistress tried to persuade her not to think of it, lest she should cry out, when in pain, and disturb the assembly; but on promising, that though she should suffer ever so much, she would not cry out, her little bed was placed at the door, where she could hear distinctly. She listened with fixed attention, to about half the sermon, when she was taken with a very distressing spasm; she rolled about on her bed, but did not make any noise that could be heard by the assembly.

*Feb. 21st.* Since the last date, her mind has continued in peaceful state; and the evidences of a real work of grace have become every day more apparent. May we all be enabled to imitate her patience, under extreme suffering. The following little circumstance may be mentioned, as a specimen of her self-denial. She had been in the habit of asking for the liver of the fowl, which was dressed every day for her dinner; and she considered it one of those little luxuries, which she could still enjoy. To-day, however, she did not ask for it, as usual; and her mistress being particularly engaged, did not propose it, knowing she felt perfectly free to ask for any thing she wanted. During the day, she was also remarkably quiet, and did not ask for so many things as usual. In the night, she said affectionately to her mistress, who was taking care of her, "Does not your head ache, Mama? I am afraid you will get ill, by taking so much care of me, beside all the rest you have to do every day." She then added, "I did not ask for the fowl's liver to-day, because you looked so tired, that I did not like to trouble you to prepare it for me; and I thought I could do without it, if I really tried."

*Feb. 28th.* Since the last date, she has been extremely ill, and on account of her distressing cough, able to converse but very little. She has sometimes been obliged to stop in the midst of her prayer, and give it up for the whole day. She knows that she shall die soon, for her mistress has made death a subject of familiar conversation with her. Meh Shway-ee loves to dwell on the subject, and seems to drink in all she hears, as if it were nourishing to her soul. This afternoon, being a little more comfortable, she asked to be taught to pray. She is not satisfied with the form of prayer, which she formerly learnt, but wants to be taught to pray in a manner adapted to her peculiar situation, as a poor, sick, ignorant child, about to die; and she always wants to be allowed to pray, that God would soon call her mistress, after her, up to heaven. When she had done praying, her mistress said to Mee Aa (one of the school-girls, who was sitting by in tears,) you must pray for little Meh Shway-ee, for she will die soon. "Yes," said Meh Shway-ee, "do pray for me, for I am very ill; I can't stay here,—but I shall go to heaven, when I die. There I shall never be angry, or impatient more. There I shall never be ill; but I shall see Christ there, and many good people. At first, I shall not know them;—I shall want to see Mama there; when she comes, O how happy I shall be. Sister Aa, don't you want to go with us? If you repent of your sins, and love the Lord Jesus Christ above all things in this world, he will love you, and call you up to heaven. I did not always love the Lord Jesus Christ. Before I came to live with Mama, I used to be angry and tell lies, and revile every body I did not like. I never, in my life, said a prayer, and did not even know that there was a Jesus Christ. And after I came here, I used to get angry with the girls, and did not love God. So when I was taken ill, I was afraid to die, and thought I should go to hell. But the teachers and both Mamas prayed for me, and taught me to pray too, and told me, that if I repented of my sins and loved Christ, he would love me. But I could not love him much at first. But that day, when he forgave my sins, I could love him above all. O, I remember how happy I was that day, when Christ loved me, and took away all my sins. Now I am not afraid to die, for I am going to heaven." She went through this little narrative with much feeling, and towards the close, seemed to forget every thing but the delightful subject; and her pale countenance was lighted up with that peculiar smile, which indicates heavenly peace in the soul. But when she had finished, she sunk down upon her pillow, quite exhausted; and Mee Aa, who had listened with deep attention, said, "I wish Christ would love me, and take away my sins." Meh Shway-ee did not rest long, before she began to talk again, and said, "How much I love you, Mama. How good you are to take such kind care of me. I love all the teachers too, and the other Mama, and all the girls, and grandmamma," (Mah Lah, a native convert, an elderly woman, who takes care of the children's food and clothing.) "I love every body; but I love Jesus Christ more than all, for he came down and died to save me from hell."

*March 1st.* Meh Shway-ee was much worse, and to all appearance, near her eternal home. Two or three times in the course of the day, she exclaimed, "O Mama, I must die, for I cannot breathe." After recovering from one of her distressing turns, she gave her mistress her little playthings, saying, "Please to take them, Mama; I don't want them any longer. There is my fanam, too, (a small silver coin, the only money she had ever owned,) I will give that, also, to you, for I shall never want it again." Her mistress replied, You had better give it to one of the little girls. Which of them do you love most? "I love them all," she said, "but I want to give my money to Mama, for I love her most." Very well, replied her mistress, I will put it in my box, and when Meh Shway-ee is dead, I shall look at it, and think of my little girl. "Yes, do Mama," she answered with a smiling countenance. Her mistress then said, You have been saying to-day, that you should die. Is your mind sorrowful because you must die? "No," she replied, "my mind is not at all sorrowful; I don't want to get well; I had rather go to heaven. I can't say my prayer to-day, because my cough is so bad; but I like to think of Christ, and of heaven; and that don't make me cough; and I like to hear Mama pray."

*March 2d.* She seemed a little better; and it was thought she might continue some days longer. About noon, she told her mistress she felt able to pray; and she seemed to enjoy the exercise very much.

*March 3d.* She was able to talk a good deal, and gave clearer evidence, than ever before, of a genuine work of grace in her heart.

*March 5th.* Her mistress rose before day, to attend upon her little charge. She found her quite easy and inclined to converse. "Mama," said she, "I want to call you Mah-aa," (mother) "because I love you so much." You may call me so, said her mistress, and you shall be my little daughter. I love you very much, and therefore, keep you here, in my own room, day and night. Soon after, on hearing Mr Wade speak, she said, "Teacher, have you done sleeping?" Yes, he replied, it is beginning to be light, and I must arise. She then said to her mistress, "I should like to call the teacher Pah-aa" (father.) "Will he let me call him so?" Mr Wade replied, Yes, my little daughter, you may call me Pah-aa. And what, said her mistress, would you like to call the other teacher? She replied, "I should like to call him Pah-aa too." She then said to Mr Wade, "Pah-aa, I think my sins are all forgiven." Who has forgiven your sins? "The Lord Jesus Christ, the holy Son of God." What has he done to save you? "He came down from heaven and died to save me. He has forgiven all my sins. In heaven above, I can find happiness. I must die; I can't stay here; but I am not afraid, for my sins are all taken away. When I die, I want Pah-aa to come up there too; will you follow after me soon, Pah-aa." Yes, he replied, I will follow you, my little daughter, as soon as God shall call me.

Some time after, one of the girls came in and made her bed. It was not made to suit her, and she began to be impatient and

fretful, and spoke unkindly to the girl. Her mistress recollected, that she had seen a little of this fretfulness before; but considering how much pain she suffered, and how patiently she bore it all, she could not find it in her heart to reprove her. Thinking it necessary, however, on this occasion, she chose a suitable time, and sitting down by her side, began by asking her whether she could now live one day, without sin. After some hesitation, she replied, "I don't want to be wicked as I used to be, but when the girls make my bed badly, I can't be patient; and then I speak angry words." Her mistress said, does Christ like such impatient feelings and angry words? "No, Mama; and I am afraid that Christ will not love me." Do you remember, when you were last at the other Mama's house, how you cried? Was that good? "No, Mama; the boys said their lessons so loud, that I could not bear it, and I was angry with them." Did you think that Christ saw you, when you behaved so? "I did not think of Christ then; but he saw me; and I am sorry and afraid because of that sin." Christ is ready to forgive all you have done, if you are really sorry and pray to him. Upon hearing this, she wanted to pray in words suitable to the occasion; and her mistress tried to make a good use of the opportunity, by teaching her to discipline herself, and speak kindly to all the girls, who came to wait upon her; and that if she was patient and quiet, it would be very pleasing to Christ, who sent this sickness, and constantly watched over her. She replied, "I shall not forget what Mah-aa says to me, though I should be ever so ill."

*March 7th.* She was very patient, and spoke kindly to all the girls. Her mistress not being well, she was left all day at the school house, in the care of Mah Lah. And she had a great deal of religious conversation with the girls, relating to them her own experience, and urging them to seek an interest in the Lord Jesus Christ, and prepare to die and follow her to heaven.

*Mar. 10.* She was very ill, and only uttered a few expressions of love and gratitude. "How much I love you, Mah-aa," she would repeat; "and how good you are to keep me by you, and give me every thing I want, and let me be your little daughter. How much I love the teacher, who took me away from my old master, and gave me to you. I did not know God then, did I? I could not know him then. But now I know and love him. And I am not afraid to die, for I want to see God. I am very ill—I can't live—I don't want to get well gradually, and live here. I want to go to heaven."

*March 12th.* She was a little better this morning, and able to converse. Her mistress said, You are a little better this morning, and will probably live four or five days longer. Are you not glad of it? "I can't say I am glad, Mah-aa; I very much want to go to heaven." But you are sometimes a little afraid of death, are you not? "No, Mah-aa, I am not at all afraid to die." The subject of her former sufferings, when a slave, being introduced, she told of several cruel deeds, which we had not heard of before, and mentioned some of her master's relatives, who used to join in beating her most unmercifully. Her mistress asked her where she

would have all those wicked people go, when they died. She replied, "I would have them all go to heaven." But don't you hate such wicked people? "No, Mah-aa, I don't hate any body." Can you pray for them? "I want to pray for them, but my cough will stop my words." Shall I pray for them? "Do, Mah-aa, and I will listen; that don't make me cough." Her mistress then assisted her devotions by a few simple expressions, and felt that Jesus listened with pleasure, while the dying slave-girl prayed for her enemies.

*Mar. 13th.* This morning, Meh Shway-ee heard one of the youngest scholars making a very unpleasant noise, which distressed her. Her mistress said nothing, but waited to see how she would bear it. She did not speak, at first, but composed her countenance, and then said, "Sister Nyoon, please not make such a noise here in Mama's room, I beseech you." Then turning to her mistress, she inquired whether she had been impatient, or had spoken unkindly to any of the girls, since the day that she was reproved for that fault. She said, "I try to remember, every day, what you said; and when they do any thing wrong, I try to bear it, and speak lovingly to them." Towards evening, when her mistress gave her some medicine, she said, "It is very bitter, but I want to take it, for I know it will make me easier, because Mah-aa says it will. Mah-aa never tells me what is false. When she says it will make me easier, it does so. And when it is bitter, she never tells me it is sweet, but says she gives me bitter things, because she loves me, and wants to make me easy. When Mah-aa says she will give me any thing, I always get it; and when she says any thing will hurt me, I don't want to eat it, because I know she tells me the truth. I love to hear Mah-aa's words, because they are all true."

By means of a gentle opiate, she rested very well, the fore part of the night of the 13th. Towards morning, her mistress hearing her begin to be restless, got up; and having done what she could for her comfort, sat down by her bedside. On perceiving this, she looked up and said, "Please to go to bed now, Mah-aa." No, replied her mistress, I will sit by you a little while, for I know you feel lonely, when you can't sleep. She seemed extremely faint and low, and wanted to drink or to be moved, almost every moment; and yet she soon said again, "Do go to bed, Mah-aa; I am afraid you will be ill, and then you can't stay with me at all; and my mind is distressed, when your head aches." Her mistress assured her, that she was quite well, and felt it a pleasure to sit by her. This seemed to relieve her anxiety, and she began to talk cheerfully. Among other things, she said, "I did not ask to sit in your lap once yesterday. Mah-aa looked so tired, that I thought I would try to do without it. I can't tell how much I love you. I love all the three teachers and the other Mama, and grandmamma, and all the girls, and every body that I know; but I love Mah-aa more than all; for you do every thing for me by night

and by day, and teach me to pray, and tell me about the Lord Jesus Christ, and about heaven; and let me be your little daughter.

*Mar. 14th.* In the morning, on seeing Mr Wade go out for exercise, she urged her mistress to go also. No, replied her mistress, I had rather stay with my little sick daughter. "Do go," she said, "I should be very sorry, if you should get ill." Her mistress assured her that she felt quite well, and that if she went out, the sun would be hot before she could return. The signs of dissolution now appeared. She felt the change, and inquired for Mr Judson and Mah Lah. Why do you inquire for them? asked her mistress. "I want to have them sit down here," she said, "so that I can see them, for I am now going; I can stay no longer." When Mr Judson came in, she anticipated that he would wish to know the state of her mind, and therefore said, "I can't talk much now; but I am not afraid to die. The Lord Jesus Christ has taken away all my sins. But I am in great distress, it seems as if I could not breathe." This, said her mistress, is the pain of death; try to bear it patiently, my little daughter; it will soon be over. You can't say your prayers now; do you want us all to pray for you? She looked at us and said, "Yes, do pray for me." When she seemed a little easier, she said, "I can eat nothing more, Mah-aa." No, replied her mistress, you can eat nothing more here;—but would you like to go to-day, and eat in heaven, with Christ and the angels, and all the disciples of Christ, who have gone there? "Yes," she replied, "I want to go now." Her mistress said, Are you willing to leave me and go? She fixed her eyes on her most beloved earthly friend, and with looks full of gratitude and affection, hesitated a moment, and then said, "Yes, I want to go now; and you will not stay long, will you, Mah-aa."

About 7 o'clock, she requested Mah Lah to bring her a kind of rice cake from the market, of which she was very fond. Mah Lah asked her, whether she thought she could eat it. "Perhaps I can eat a little," she replied, "but I want to give some to Mah-aa." Mah Lah told her, she could not get the red kind so early in the morning; upon which, the poor little thing looked up, and asked her mistress, "Do you like the white kind, Mah-aa?" And being assured that she did, she seemed satisfied, and told Mah Lah to get the white kind. When it was brought, however, she took no notice of it. As she was lying quite stupid now, we went out to breakfast. Soon after, she inquired for the cake, and tried to eat a little with some tea, but could not swallow. She then requested Mah Lah to carry the remainder of it to the table, and divide it between the two teachers and her mistress. It was the last thing she had in the world to give away; and she gave it as the last token of her gratitude and love.

Soon after this, she was much distressed for breath, and said, "Oh, Mah-aa, I can't breathe; my breath will stop." Yes, replied her mistress, it will soon stop, my little daughter. This is death; do you know that you are dying." "Yes, Mah-aa, I know that I am dying." Well, this is the will of Christ, and you love Christ; therefore try to bear it patiently; it will soon be over. On hearing this, she looked up, and with emphasis replied, "I do love

the Lord Jesus Christ; and I will bear all the pain patiently." After she had lain some time, without speaking; her mistress said to her, do you know me, Meh Shway-ee? "Yes, Mah-aa, I know you, and love you very much." Her mistress said, I love you too, my little daughter; but I don't want to keep you in this evil world, where you suffer so much. I am willing to have you go to heaven. I shall follow you. There we shall meet again. "O how glad I shall be, when you come, Mah-aa. I want to be your own little daughter there too." After a short interval, her mistress again inquired, do you know that you are dying even now? "Yes, Mah-aa, I know it, and am not afraid. I want to go; I want very much to die even now." She continued looking upon her beloved mistress, for some time, but said no more; and in about half an hour, her redeemed spirit took its flight, in so peaceful and quiet a manner, that we could not for some time perceive that she was indeed gone.

Her funeral was attended, the evening of the day on which she died. She was followed to the grave, by the girls of the school, walking in procession, the members of the mission, the native Christians, and a number of inquirers and friends. Her grave was made in a retired spot, not far from the mission house, which we have selected for a burying place, and where we expect, that our own bodies will, one after another, ere long be laid.

Rest, little slave, thy work is done,  
The cross is past, the crown is won;  
Rest, suffering child, on Canaan's shore,  
Where pain is felt and fear'd no more.

Thy story tell to saints on high,  
And sound His praises through the sky,  
Who rescued thee from tortures dread,  
And pour'd salvation on thy head.

Rest, sainted seraph, on thy throne;  
The bliss of heaven is now thine own;  
Move in thy sphere, a beauteous star,  
And shine on us thy friends afar.

For thou art not on earth forgot,  
And when our bodies press this spot,  
We hope, in heaven, again to see  
The ransom'd slave girl, Meh Shway-ee.

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**HINTS CONCERNING THE PRESENT RELIGIOUS CONDITION OF OUR  
COLLEGES AND OTHER LITERARY INSTITUTIONS.**

It is not without sufficient cause, that the state of religion in our public seminaries of learning, has, within a few years past, become a subject of attention in the Christian community. While the eye of compassion weeps over a world lying in iniquity, and still seeks to fix itself upon objects the most affecting, the condition of those, who are rising to perpetuate the scene, and to repeat the catastro-



phe of the preceding generation, cannot fail to attract its observation. Hence have originated the various and multiplied efforts for the moral and religious instruction of youth in our own, and in foreign countries; and hence, the union of prayer for divine influence upon these efforts.

If the heirs of obscurity and of remote heathen impiety and ignorance are not overlooked, it may be expected, that the thousands who are presented in our Colleges and other Seminaries, as destined to control the moral interests of multitudes of their fellow men, will inspire a solicitude, not to be denied an utterance in incessant prayer, and the most vigilant activity. Those Institutions which come under the denomination of Academies, should receive no ordinary share of interest, as they contain a numerous collection of youth; and in them is often decided, the momentous question involving the salvation of themselves and others. But amid the happy scenes of revivals, that have been exhibited in our country, we have been permitted to witness the holy influence descending upon our Colleges, and consecrating to the service of God many, who were ready to enter, with the greatest zeal and efficiency, into the service of the world. Similar scenes have been witnessed in our nurseries of literature, from the Primary school to the University, affording occasion of joy to all who highly appreciate the soul's redemption, and presenting prospects, the most animating to the church.

It is, however, a fact, well known to those who have regularly perused our religious journals, that revivals have become less frequent among our youth, who are undergoing a course of academic instruction. An Academy or College is not known, in which a revival now exists. Why this truly melancholy change? Shall not this question be discussed in the fear of God? and however much reproof may be conveyed by the answer, and wherever it may apply, shall we not faithfully investigate and declare it? The writer of these strictures, being himself connected with the Faculty of one of these Institutions, apprehends not, that he will be judged totally unqualified to undertake the task, nor that he will be censured for the selection of causes, which he will now propose, as operating in a suspension of the blessings so much desired.

1. The speculations that have been indulged by the friends of revivals, concerning their nature, and "the manner of conducting them," have been of unhappy tendency. They may have furnished the public with many true and even valuable remarks; but they have exhibited evangelical Christians in the unfavorable attitude of collision; they have had a tendency to diminish the reverence, which had previously prevailed in relation to the mysterious operations of the Holy Spirit; and they have apparently formed a partial denial of those operations, while they have been represented as capable of being controlled by human instrumentality. Many qualifying terms and statements have accompanied these discussions; and yet it must candidly be acknowledged, that a liability to the inference, has not been effectually prevented. Now these speculations have operated unfavorably to the *general prevalence* of

revivals; but especially to their existence among the more enlightened and reading classes of the community; and such is the character of those who are assembled at our literary Institutions.

2. Collegiate rivalships, and those enterprises that have engaged the attention of the governments of our Institutions, to raise the standard of American literature, and to give greater eligibility to their respective establishments, have probably contributed a share of influence to the aggregate cause under consideration. It is a source of congratulation, that the standard of our literature is rapidly advancing, and that there have been accessions to the means of facilitating this advancement, by appeals to public patronage, and by importations from the other side of the Atlantic. But similar are the causes of spiritual declension in individuals and in associations of individuals. External allurements are, in both cases, pernicious. The standard of Christian deportment will graduate the ardor of religious feeling; and the spirit that is indulged in the maintenance of public and private relations, is direct and invariable in its influence. The competition of our literary Institutions for public favor, forms a species of rivalry, which, far more than that of individuals, is to be deprecated.

3. The character of the intercourse of religious students, with each other, and with their other associates, claims here to be considered. It is a singular fact, that young men, who would have travelled many miles from their paternal homes, to spend a few hours only, with one, who cherished the same Christian hope, and who contemplated the same holy purposes, on becoming daily associated with *many* of a similar character, neglect, often to a great extent, the advantages of Christian intercourse. But it is more to be lamented, that by mutual confidence they often feel less the need of circumspection—that they prove snares to each other, and that they occasionally become mutually the subjects of suspicion, jealousy, envy, and even of secret or open abuse. Such a result does not necessarily flow from the intimate intercourse of Christians, nor are Christians, associated together for the purpose of study, more exposed to such evils, than if they were for the same time, and to the same degree, associated for any other purpose. On the contrary, the employments of Christian students may become very conducive to their advancement in true love to God, and love to man. The pious members of literary Institutions, are necessarily connected with others who make no pretensions to religion. Their failings, consequently may be observed, and may considerably hinder the effect of efforts for the religious welfare of their fellow students. May these evils be found less frequent, than it is feared they are. But as it has been our design, to point out the causes of the late suspension of divine influence in our literary Institutions, it is suggested, that though the number of professors of religion in them has increased, yet a spirit of circumspection and sedulous concern for the promotion of piety may not have been cherished; and thus students, even professedly pious, may have afforded occasion for this species of relapse, and its deleterious consequences.

4. Our last topic of remark needs but to be *named*, as we are persuaded, that its application will be readily perceived and carefully investigated. It is proposed as a question, whether our instructors feel, and act under the impression, that the spiritual welfare of their students, claims their *first*, their *constant*, their *unceasing* regards? Is eminent personal piety constantly cultivated as a most desirable associate of their other various qualifications?

The preceding observations may appear deficient without some direct and appropriate suggestions, relative to a *removal of the barrier* to spiritual prosperity in our public Seminaries. These are, however, deemed unnecessary, as they may easily be supplied by every reader of this article. Let it suffice, that we call upon our brethren and fellow laborers in the interesting and responsible charge of instruction, to make a faithful examination of this subject; and that, while they strive with us to effect the removal of all causes of offence to the blessed Spirit, they will unite with us in seeking humbly and most importunately the renewal and more abundant blessings of his holy energies.

MARTYN.

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THE TITLE D. D.

Messrs Editors,

I was peculiarly gratified to discover in the last number of the Magazine, a communication from our Missionary, the Rev. Adoniram Judson, declining the title, *Doctor of Divinity*. And I was not less pleased, at seeing previously in the Columbian Star, a request from the President of our General Convention, the Rev. Robert B. Semple, that his brethren would never attach the same title to his name.

As they have voluntarily relinquished the title, and prefer to be addressed in some other manner more consistent with their views of Christian humility, and ministerial equality, it is to be hoped that their wishes may be gratified.

It is very possible that several others, who have had this degree inflicted upon them without their desire or consent, may not think this an unfit opportunity for them to follow the example of two such men as Judson and Semple. Some, I am confident, would have so refused at first, had they not been fearful of displeasing their friends, or of incurring the imputation of a 'voluntary humility.'

It would be truly a delightful spectacle to see all those servants of Christ, in the United States, who have received this degree, come forward, like these brethren, and signify their wish that the title may never again, in any way, be prefixed or affixed to their names.

Yours truly,

MATTHEW xxiii. 8.

## REVIEWS.

*A Memoir of the Rev. LEGH RICHMOND, A. M. Author of the Dairyman's Daughter, Young Cottager, &c.* 12mo. pp. 364. Boston: Crocker & Brewster. 1829.

We are not among those who can see nothing good or great out of our own denomination. Neither do we consider it a liberal or a discreet policy, to keep our readers ignorant of the bright examples of piety which have been exhibited by individuals of other sects. We would have them remain steadfast in the truth and order of the Gospel, but we would also have them know and imitate, whatever is lovely and of good report among Christians from whom in some things they conscientiously differ.

With these views, we would most cordially recommend for their perusal the Memoir of Legh Richmond. It is written with ability and candor, and exhibits, in an interesting light, the conversion and labors of a truly eminent servant of Christ. Mr Richmond was a clergyman of the established church in England. But notwithstanding the unfavorable influences to which he was exposed as a member of a *national* church, he abounded in the 'work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.' His name will long be held in delightful remembrance as the author of the *Dairyman's Daughter*, the *Young Cottager*, and several other interesting tracts.

As a preacher he was instant in season and out of season. He was not satisfied with performing the regular duties of the Sabbath. Although village preaching was peculiarly odious to his clerical brethren, yet he established lectures in destitute places, regardless of all their opposition. As a pastor he was much devoted to the religious interests of his people. He taught them from house to house, and 'ceased not warn every one night and day with tears.'

If we would judge accurately of a minister's piety we must follow him from his pulpit to his family, and witness the spirit and conduct which he manifests there. It is in the unreserved familiarity of domestic intercourse, where a minister throws off, in a degree, the restraints of official decorum, that you may best learn his true character. Here Mr Richmond gave constant evidence, that his was not the Sabbath religion of a parish priest, but the daily religion of a man of God. The regulations of his family devotion, the affectionate and pious instruction which occasionally he gave in private to his children, and the letters which he addressed to them, all show that he was a Christian of no ordinary grade.

There is another view which the Biographer of Mr Richmond gives of his character that deserves particular notice, especially, as it constitutes a large and most interesting portion of the work. He is described as a man of enlarged public spirit; and when we read the utterance of his heart in his correspondence, and follow him in his journeyings, we are overwhelmed with the conviction

that the description is a just one, We see that he was not only a good minister and a devoted pastor, but he looked abroad, and felt most intensely for all who were perishing for lack of knowledge, whether in his own country or among the Heathen. His sympathies were not expended in useless regrets: He saw that much was to be done, and gave his heart and hands to the work.

To meet the wants of the poor and illiterate at home, he wrote for gratuitous distribution some of the most interesting Tracts that have been published in any language; and his feelings of commiseration for the heathen, led him to become a most zealous and intrepid advocate for the religious charities which had been established for their benefit. He did not wait till these Institutions were popular, but *volunteered* his services in their support, when he knew that it would subject him to reproach. For a long period he annually made excursions from four to eight weeks at a time, for the purpose of pleading the cause of the unbelieving Jews and the idolatrous Gentiles.

His success surpassed his own most sanguine expectations. In one journey he collected over three thousand, and in another, over five thousand dollars for these objects. In this way he probably raised more than thirty thousand dollars for the societies of which he was so efficient a member. What is still more gratifying to know, he performed all these services without the least pecuniary reward. But his usefulness is not to be measured by the amount of funds which he procured. He excited a deep Missionary feeling which still exists; and wherever he went, he greatly promoted, by his conversation and preaching, the interests of vital religion.

If we are not mistaken, we have closed this book with feelings of deep abasement. We have experienced emotions of *self-reproach*, while we recollected how little we had done, when compared with him, for that cause which is professedly so dear to us; and have determined, with divine aid, to follow more closely in his steps. Hoping, that the same effects may be produced on the minds of others, we are exceedingly desirous that this volume should be possessed by all classes, but especially by the ministers of the gospel.

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*Memoir of the Rev. PLINY FISK, A. M. late Missionary to Palestine.* By ALVAN BOND, *Pastor of the Congregational Church in Sturbridge, Mass.* 8vo. pp. 437. Boston: Crocker & Brewster: 1828.

[Continued from p. 98.]

[Our readers will recollect, that, in our last Number, we left Mr Fisk distributing tracts in Smyrna.]

In March he proceeded up the Nile to Cairo, where he remained a few days, and visited the pyramids, "those wonderful monuments of antiquity." Thence, having heard of the arrival at Malta of a fellow missionary, the Rev. Daniel Temple, he proceeded to

that island, to welcome him to the field of labor and peril. While there, however, he was not inactive, but was constantly engaged in some "labor of love,"—either "getting or doing good."

Early in January, 1823, in company with the Rev. Mr King, from America, and the Rev. Joseph Wolff, from London, he sailed for Alexandria in Egypt, where they labored together, endeavoring to enlighten the minds, and save the souls of Jews and Catholics, Greeks and Mahometans. In conversation with four Jewish Rabbies from Constantinople, Mr Wolff attempted to prove that Jesus of Nazareth was the true Messiah. When closely pressed in reference to the interpretation of Zech. xii. 9, 10, they made the following evasive reply, which we quote as a specimen of the Hebrew idiom :

"My lord, we are come from a distant land, and by sea were sick with a great sickness; and therefore our mind is a little confused with confusion, and we cannot therefore speak to day words of wisdom, and understanding, and skill; for you must know, my lord, that we are wise with wisdom, and we are comely men, and honored with great honor, and sit in the first seat at the table of the rich. We will return unto you, and open our mouth with wisdom, and speak about the Holy One, blessed be he, and blessed be his name; and then you will be astonished with great astonishment." p. 232.

After ten laborious, and not unprofitable days in Alexandria, Mr Fisk and his associates went up to Cairo, where they were employed, as usual, endeavoring to do good by every judicious and practicable method. They next made an excursion into upper Egypt, and visited the stupendous ruins of the renowned Thebes, "one of the most ancient, and one of the most magnificent cities of the world, which is said to have had one hundred gates, and to have been able to send out ten thousand soldiers from each gate." After an absence of forty-six days, they returned to Cairo, continually prosecuting the good work of preaching the gospel in various languages, and distributing in that land of darkness, the light of eternal life.

April 7, 1823, Mr Fisk, in company with Messrs King and Wolff, commenced his journey from Cairo to Jerusalem. He passed through the same desert in which the children of Israel wandered, and where God exhibited to them so many wonders of mercy and justice. Their caravan, at first small, was soon enlarged, and on the third day consisted of seventy-four, a large proportion of whom were far from being agreeable. The weather was exceedingly warm, and their mode of travelling inconvenient, and they suffered not a little from the want of good water, as well as the pestilent annoyance of strolling Arabs and Bedouins. The journal of this *pilgrimage*, written by Mr Fisk, contains much that is interesting. Under different dates he says :

"April 8. In looking off upon the desert, we have observed at a distance the appearance of water. The illusion is perfect, and did we not know that it is a mere illusion, we should confidently say that

we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false and delusive as the streams of the desert." p. 266.

"14. The thermometer in our tent stood at 99 degrees. The country we passed was full of sand hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

"17. We are still in the desert, and have to travel one day more before reaching the cultivated country. I can form a better idea now, than I ever could before, of the strength of those temptations which led the Israelites to murmur in the desert. Alas! I fear many who call themselves Christians, murmur in circumstances a thousand fold less trying than theirs." p. 273.

On the 19th they reached Gaza, in the land of the Philistines, "one of the oldest cities in the world." Thence their journey conducted them through Esdood, the ancient Ashdod; Jaffa, the ancient Joppa; Ramla, the Arimathea of the Scriptures. On the 25th their road was exceedingly rough, and their progress slow and troublesome, till they were within half an hour of Jerusalem, when suddenly Mount Olivet and the Holy City opened to their view.

"With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of four thousand years rushed upon our minds; events, in which heaven, and earth, and hell, have felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the 'perfection of beauty,' and the 'glory of all lands.' Here David sat and tuned his harp, and sang the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage." pp. 280, 281.

(To be continued.)

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*Memoir of MRS ANN H. JUDSON, late Missionary to Burmah; including a History of the American Baptist Mission in the Burman Empire.* By JAMES D. KNOWLES, *Pastor of the Second Baptist Church in Boston.* 12mo. pp. 324. Lincoln & Edmands, 1829.

In calling the attention of our readers to this account of Mrs Judson and the Burman Mission, we perform a task 'pleasing and mournful to the soul.' Most of the facts, indeed, were already familiar to us. But they are here brought together and exhibited in their due connexion; and, instead of having lost, along with the attraction of their novelty, the power of interesting us, they have, in the perusal of this volume, impressed our minds more deeply than

at any former period. Such a character and such events as are here exhibited, must be permanently interesting, like those sublime sentiments and those great and eternal truths which have been contemplated, from age to age, with undiminished admiration; or like those elevating and beautiful objects in the natural world, that never cease to be beautiful and elevating.

The mission in Burmah is emphatically what the Russian counsellor Papoff pronounced it, *the labor of love, and the triumph of faith*. But associated, as it is in the book before us, with the biography of Mrs Judson, it possesses the spirit-stirring qualities of romance and of tragedy, with all the advantage, and a mighty one it is, of being a simple narration, of what has really occurred. It has occurred in our own day; and it is likely to be followed by the most important consequences to millions of the human family, not only in this life, but also in that which is to come.

The religious influence of the book cannot fail of being salutary in a high degree. Whoever wishes to promote the spiritual welfare of his family and friends, or to feel anew, in his own bosom, his first love for the Saviour, will do well to read and encourage others to read this Memoir of Mrs Judson. But aside from its religious interest and tendency, it is well worth the attention of the reading community. We are confident that few will rise from the perusal of it, without an impression that, after all the ingenious speculations to the contrary, *real* biography and history are better than *fictitious*; that they may be quite as interesting, and ten thousand times more instructive, and more worthy, in every respect, of being read and remembered.

We had expected a volume of no ordinary value; and our expectations have been fully answered. The work ought to be in every family, and in the hand of every lover of piety and benevolence. No adequate idea of its contents, nor of the life of Mrs Judson, can be given by any extracts that our limits permit us to make. We must refer our readers to the book—to the whole book itself—for their own satisfaction.

We present our sincere thanks to Mr Knowles, for the manner in which he has accomplished the task assigned him. May God give him an abundant reward in the consciousness of having performed an important duty, and in the pleasure of knowing that this Memoir has been the instrument of great and lasting benefit to the churches, and, at least indirectly, to many an immortal soul that is now far from the holiness and the hope of heaven.

The concluding remarks are so appropriate, that we will make no apology for inserting them in this place. The reading of them here will render them none the less useful in their original connexion.

‘Having finished our narrative, it is proper, before we close the book, to make a few observations respecting the mission. It has been a favorite hope, which has cheered the labor of the Compiler, that this work would assist to invite the attention of our churches to the Burman mission, and to arouse the slumbering energies of the



denomination to a degree of zeal and effort, commensurate with their numbers and their increasing power.

*'The Mission has been very successful.*—It is true, that it has been impeded by intolerance; interrupted by sickness and by war; and weakened by the death of five Missionaries. But these events show, the more plainly, how great has been the success of the mission, notwithstanding the untoward incidents, which have checked and annoyed it. If we take the number of converts only, as the measure of its success, we may safely affirm, that few missions in modern times have accomplished more in the same period, and with the same means. Twenty-six persons have been baptized, and with one or two exceptions, have proved, by the uprightness and purity of their conduct, the sincerity of their profession; and this, too, notwithstanding their frequent separations from their teachers, and their consequent dispersion among idolaters. The mission has been established about sixteen years, during two of which its operations were wholly suspended by the war. Have not some ministers preached the Gospel, in this country, for an equal length of time, with all the advantages of a common language, of Sabbaths, Bibles, tracts, and the numberless other auxiliaries to the ministry in a Christian land, without the conversion of a greater number of individuals than Mr Judson has baptized in Burmah? Several of the converts have died in faith and hope. If one soul be more valuable than worlds, would not the conversion of Mah Men-la alone, have been worth all the expense, toil, and suffering, which have hitherto attended the Burman mission?

But the number of conversions is not the proper gauge. In the establishment of a mission, there is much to be done, in laying its foundations. The language is to be acquired, the habits and feelings of the natives are to be learned; the Scriptures are to be translated; tracts are to be written and printed; and the other weapons of the Christian warfare are to be collected and prepared, before a Missionary can make a successful onset upon the strong holds of Satan, in a heathen land. The first Missionaries, therefore, must necessarily be pioneers, to remove the obstructions, and make strait in the desert a highway for their successors.

Mr Judson has performed this service for the Burman mission. He has thoroughly acquired the language, and has prepared a Grammar and Dictionary, by the aid of which future Missionaries will be enabled in a brief period to qualify themselves to preach the Gospel. The New Testament is translated, and portions of it have been printed and circulated. The Old Testament is now in the hands of Mr Judson, and will be completed as soon as possible. Thousands of tracts have been distributed. Four Missionaries, besides Mr Judson, have obtained a sufficient knowledge of the language, to hold intercourse with the natives, and are now actively engaged in their schools and zayats. One of the native converts has been licensed as a preacher, and two or three others exhibit encouraging evidence of good gifts for the ministry. Above all, a Christian church has been gathered, composed of converted Burmans, and built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Has not God, then, given great success to the Burman mission?

*'There is an inviting field for Missions in Burmah.*—The experiment has been tried, and it has been proved, that the truths of the Gospel can triumph over the errors and subtleties of Burman minds, and the levity, deceitfulness, and sensuality of their hearts. It is no longer a question, whether the Burmans can become sincere disciples of Christ.

The learned and acute Moungh Shwa-gnong, and the ignorant and simple hearted Moungh Shwa-ba, have bowed at the foot of the cross. The principles of Boodhism have been arrayed against the doctrines of the Gospel, with all the force of ardent zeal, and subtle argument; but the truth as it is in Jesus, has pierced like a two-edged sword through the joints and marrow of the system, and its discomfited advocates have retired abashed, if not persuaded. We may be assured, then, that if the Gospel be preached in Burmah, with the usual blessing of the Holy Spirit, it will become the power of God, to the salvation of the natives.

‘Another encouraging circumstance is, that there is not, in Burmah, a very strong attachment to the prevailing religion. A system, like that of Boodh, which differs little in effect from absolute atheism, cannot obtain a firm hold either of the mind or heart. Its doctrines are at war with the suggestions of reason, and the testimony of the material creation. The first principles of Boodhism rest on so frail a basis, that the simple announcement of the doctrine of an eternal God is sufficient to subvert it. Moungh Shwa-gnong declared, that the instant he heard this doctrine he believed it. Mr Judson ascertained, that a wide-spread scepticism, in reference to Boodhism, exists among the educated classes in Burmah. The system is destitute of objects to fill and dazzle the imagination; and of motives to touch the heart. The sacred books are sealed from the eyes of all but the learned and the priesthood, by the secrecy of a learned language; and little is known, by the people, of the established religion, except its popular fables, and its external rites. Gaudama is indeed worshipped, and his images are found in the pagodas and in private dwellings. But there is not that variety of deities which gave to the idolatry of Greece and Rome, as it now does to that of China and Hindostan, its poetic attraction to cultivated minds; nor that connexion with all the objects of nature, with the heavens, the mountains, the rivers and the groves, which brought it home to the daily business and the bosoms of the common people. The *cast* that exists in Hindostan, and which constitutes one of the firmest bulwarks with which Satan has fortified the strong holds of idolatry, is not found in Burmah. The Gospel, therefore, has nothing to resist it, in the heart of a Burman, beyond the ordinary depravity of man, except the shadowy abstractions of Boodhism, which has no great, intelligible doctrines to expand and satisfy his mind; no consoling truths and definite hopes to cheer his heart. It is, for these reasons, confidently asserted by travellers, that the king might, by a simple decree, sweep away at once the whole system of Boodhism.

‘There is, then, ample encouragement to preach the Gospel in Burmah; and there is now an opportunity for the introduction of any number of Missionaries who may be sent thither. There is, at present, no station within the territories actually under the sway of the Burman monarch; but there are millions of persons in the provinces ceded to the English, to whom access may be obtained, without difficulty or danger. The station at Maulaming is a central point, where Missionaries may study the language, under the immediate tuition of Mr Judson, and may prepare themselves for their duties; and from which the Scriptures and tracts may be circulated in Burmah Proper. And there is reason to hope, that missionary stations may be soon formed, and the Gospel safely and successfully preached, within the Burman territories.

‘*This field belongs appropriately to the American Baptist churches.*—Those who have traced the history of the mission, must have seen

countrymen is most violent and abusive; but he says calmly, 'I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided. If they revile me, let them revile; if they will kill, let them kill. I fear not death. I will love and pray for my enemies.'

'The ordinance was administered last Lord's day, in a tank adjacent to a venerated pagoda, which points its spire of gilded blasphemy towards the heavens. You can imagine better than I can describe the joy occasioned by this event. I am happy to add that the attention to Christian instruction is evidently increasing.

'But I have not told you the whole occasion of our joy. Yesterday we received letters from Maulaming containing the cheering intelligence, that the Holy Spirit is poured out on that station; that five persons were recently baptized there, and several more gave good evidence of true grace. The influences of the Spirit seem to be felt more particularly in the girls' school, which, while we were all together at Maulaming, was under the united management of Mrs Wade and my beloved partner. Several of the children have obtained a hope of pardoning grace, two of whom are among the baptized. O what thanks are due to the blessed Redeemer for such displays of his grace. Our hearts are full; but still long for more.

'You have doubtless heard that according to the latest intelligence from Rangoon, fifteen persons there, without enjoying the labors of a foreign missionary, have recently avowed their belief in Christ, and their desire to be baptized.

'Unite with us, dear brethren, in the most devout thanksgiving to that God, who, after hiding himself so long behind a cloud of mysterious and afflictive events, is now shining forth in his majesty and grace.'

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### THE LORD'S PRAYER

VERSIFIED IN THE SHORTEST COMPASS, BY ONE OF THE MISSIONARIES WHILE IN PRISON AT AVA, MARCH, 1825.

OUR Father God, who art in heaven!  
 All hallow'd be thy name;  
 Thy kingdom come; thy will be done,  
 In earth and heaven the same.

Give us this day, our daily bread;  
 And as we those forgive,  
 Who sin against us, so may we  
 Forgiving grace receive.

Into temptation lead us not;  
 From evil set us free;  
 And thine the kingdom, thine the power,  
 And glory ever be.

# MISSIONARY REGISTER.

FOR APRIL, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## MEETING OF THE GENERAL CONVENTION.

The Sixth Triennial Meeting of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c. will be holden at Philadelphia, at the Meeting-house of the Fifth Baptist Church, on the last Wednesday of the present month.

The meetings of this Convention have had a happy influence on the interests of the denomination and of the cause of religion generally, by bringing into personal acquaintance and cheerful co-operation, brethren stationed at situations remote from each other, and who would not otherwise have had opportunity to impart mutual counsel and encouragement. By united efforts, a healthful pulse may be given to Missionary operations in our churches through the immense extent of territory over which they are scattered. The churches are many, and the members constitute a numerous host; but they require to be marshalled and called into action. As the guilty and miserable state of the heathen world becomes more generally known, and the obligation of Christians to diffuse the gospel more deeply felt, pecuniary resources for advancing the object will be more abundant, and will enable the Board more extensively to prosecute the benevolent labors in which they are engaged.

The approaching meeting will be held under highly favorable auspices. The prospects presented at the Mission

Stations are cheering, and invite an extended plan of operations. The deliberations of the Convention, not being embarrassed with extraneous subjects, which have sometimes impeded its progress, may now be vigorously prosecuted with a simplicity of object, and bear directly on the illustrious enterprise of evangelizing the world.

Let united prayers ascend to heaven, that the brethren may so enjoy the divine presence, and discharge the high duties of the Convention, as to receive a fresh impulse in their own bosoms, produce deeper convictions of the value of the gospel, and return again to their fields of labor with invigorated strength and quickened zeal.

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## BURMAN MISSION.

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MR WADE'S JOURNAL.

[Concluded from our last, p. 102.]

'Jan. 9, 1828. The priest\* came rather earlier than usual this morning, and in a few minutes after, a large number of persons collected upon the zayat; among the rest, was an old and rather respectable looking man, to whom the priest began to tell what the new Scriptures say about an eternal God, &c. 'But,' said he, 'it is strange, if there is an eternal God greater than Gaudama, that Gaudama has said nothing of him. Gaudama told us particularly about Nat country, Brumah country, &c. But he told us nothing about this heaven, the residence of an eternal God greater than himself.' As he has been harping on this string several days, I ventured to ask him how he

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\* Referred to in the former part of the journal.

APRIL, 1829.

knew what Gaudama said, and what he did not say. 'How do I know? The sacred books tell me.' What evidence have you that these books are true? 'Why, they are the instructions of Gaudama, therefore they cannot be false.' Tell me how you know that Gaudama ever taught what is in these books. 'Why! the sacred books say he taught what is contained in them.' That is granted. But did those who wrote these books write truly? were they disposed to write truly? And if they were thus disposed, had they at the time of writing, the means of ascertaining the truth? The Beetakat itself, states that it was not composed until four hundred and fifty years after Gaudama; that in Gaudama's time, not a scrap of what he did and taught, was committed to writing. When four hundred and fifty years had elapsed, the king of Ceylon directed the priests to write an account of Gaudama and his religion. They went about the work without a single written document, or any other guide but oral tradition. If they had been ever so well disposed, had they the means under these circumstances of writing a true account? 'Why! one part of the sacred books which I have once seen, states, that these books were written in Gaudama's own time.' I called upon the people to listen to what the priest was saying, that in one of the sacred books which he has seen, it is stated that the Beetakat was written in Gaudama's own time; and every body knows that another book of the same Beetakat, states that nothing was written till four hundred and fifty years after Gaudama. What further evidence is needed, to prove the Beetakat false, than what the priest has just now said? If what he says is true, the Beetakat is at war with itself. The priest saw he was caught, and gave a significant nod to the old man before mentioned, as much as to say, 'We are down, we can make no defence.' As they retreated, I followed them closely, with one blow after another, and the old priest bore it as patiently as a lamb. At length he said, 'It is a very difficult case; if I embrace the Christian religion, I must discard entirely what I have revered, and held dear all my life time; which, also, my forefathers esteemed and revered, and become an outcast among my own people: it is hard to bring the mind to this at once.'

Jan. 12. Had a meeting of the little church. Moung Dwah, and Mah Lah, were examined and unanimously received as candidates for baptism. Have felt this evening great pleasure in seeing these two persons who, a short time since, were worshipping idols, involved in all the darkness of heathen superstition, now coming forward and requesting to have a place among the followers of the Lamb.

15. Had the priest the greater part of the day as usual. He said one of the other priests had been talking with him on the subject of a new religion being introduced among the people, and said, 'There is one teacher at one end of the town, and another at the other, preaching daily, and the people's hearts begin to be turned,—their offerings to us are much less than formerly.—What shall we do? If it continues in this way, we shall have nothing to eat soon,' &c. So that it appears they begin to feel somewhat alarmed, not so much lest their temples should be abandoned, as they are lest their rice pots should be empty.

17. Had one attentive listener whom I have not seen before. This afternoon Moung Dwah and Mah Lah were baptized. May many more follow them before the year is ended.

18. Several individuals stayed and listened attentively a long time—promised to consider this religion farther. One who stayed till near night, desired a tract.

22. Have had several very attentive hearers to-day, two or three of whom professed to be convinced of the truth of what I said to them. But I shall know whether their professions were sincere or not when I see whether they come again: this is the grand test. One said when he heard me talk he was convinced, but when he went home his old opinions returned again. I urged him to pray for light and wisdom, to enable him to distinguish between truth and error, and God would enlighten his mind. He has been to the zayat two or three times before.

23. The first priest came again to-day; but his appearance was very unpromising. I felt that he had made up his mind not to come any more to hear about the eternal God. He seemed to be like one who was signing his own death warrant without knowing what he was doing; like one who was taking the last step between himself

and eternal misery, and would not be persuaded to stop and look at the awful gulf just before him. I do not recollect that I ever felt my mind so burdened on account of any individual before. After he went away, I walked the zayat in real agony, but could only say, I have done all that I could to enlighten his dark and superstitious mind, without effect; but he is still within the reach of thy mercy, O thou Saviour of sinners!

26. To-day I had rather more company at the zayat than usual; but they were mostly new ones, whom I have not seen before. Several from the Martaban side listened with apparent attention and interest; at their request I gave them a tract. The knowledge of the gospel is spreading extensively; people from Martaban, Rangoon, Tavoy, Mergui, Yaw, and various other places, call, listen awhile, and take away with them the tract or some portion of the sacred Scriptures.

28. The priest made his appearance again to-day, but has most evidently made up his mind to continue a disciple of Boodh, and venture the consequences. Several persons listened attentively, and seemed very favorably inclined towards the new religion.

30. Not a great deal of company at the zayat. I suspect the priests and some of the principal men of the place begin to feel alarmed for the religion of Gaudama, and are exerting what influence they have to prevent the common people from coming to listen lest they should become convinced of the folly of feeding and praying to dumb idols; and what is still dearer to the priests, lest they should grow negligent in their usual offerings, and their rice pots not be well filled. But whatever influence they may exert, I feel persuaded that the gospel will prevail here, and the idols be rejected as things of nought; and that, too, before a very long time shall have elapsed: for the gospel commends itself to their minds as truth, as soon as they hear it; and they readily acknowledge that they dare not say it is not true, while they confess that they have no positive evidence of the truth of the Beetakats. Nothing, however, can be done towards changing the hearts of the people without the influence of the Spirit of God. I feel that it is most true that he that planteth is nothing, and he that watereth is nothing, but God who giveth the increase.

Feb. 6. Two persons from Siam came in and heard the truth with apparent gladness. They begged for some of the sacred writings to transcribe. I gave them the tracts: Several others listened with attention, and I feel encouraged to hope that before long, we shall see a work of grace in this place.'

#### YORK AUXILIARY SOCIETY.

The Corresponding Secretary has received a letter from Rev. Oliver Barron, containing a report of the second annual meeting of the York Auxiliary Foreign Mission Society at Wells, Me. Dec. 31. Rev. William Godding, Moderator, Rev. Oliver Barron, Secretary. Appropriate Sermons were preached by Mr. Clark of Saco, and Mr. James of Great Falls. Earnest desires were expressed by those who attended, that missionary zeal and ardour for the extension of truth, may be diffused through the Society, which does not at present exhibit encouraging prospects.

The next annual meeting is to be holden at Alfred, on the last Wednesday in December, 1829.

#### MISSIONARY EFFORTS.

A communication has been received by the Secretary from a respected friend in Homer, N. Y. Feb. 21st, which announces several gratifying items of intelligence. An increasing interest on the subject of missions, is apparent in this section, which appears to be the result of information, and established principle, rather than the effect of temporary excitement. Cephas Bennet, who has been appointed printer to the Burman Mission, is engaged in obtaining collections. A Society, styled the Cortland Auxiliary Society, was organized in January, under circumstances which warrant the hope, that it will annually furnish efficient aid. The course generally pre-

ferred by brethren in this part of New York, is to form an Auxiliary Society in each Association, and thus have a regular channel of communication with the Treasury, and a connexion with the Convention of the United States.

On Lord's day, Feb. 15, at the Baptist Meeting House in Homer Village, public notice was taken of the appointment of Mr. Bennet. In the morning a discourse was delivered from Isa. ii. 2, 3; and in the afternoon, from 2 Tim. ii. 1. In the evening, a public prayer meeting was held, in which the ministers of different denominations in town, took a part. The season was interesting, and a collection of forty dollars was taken up. Mr. Lyons, the Presbyterian minister in Cortland Village, kindly evinced an interest in the object, by proposing a public prayer meeting and collection at his place of worship; but the object was nearly defeated, by a tremendous storm.

At the annual meeting of the Madison Auxiliary Society at Delphi, Feb. 18, a collection of 20 dollars was taken up for the Mission. At the close of the business, a number of brethren from different parts, being present, efforts were made to extend the 50 dollar subscription, for printing the Bible in the Burman language, and the following persons subscribed each 50 dollars for the object:

Alfred Bennet, Elon Galusha, Samuel Payne, John Blain, James Nickerson, and S. Munroe, Esq. James Nickerson and John C. Holt, also engaged each to furnish 30 dollars, for the education of a Burman child.

We record with unmingled pleasure the awakened zeal among our brethren in the cause of Christian benevolence, which this communication so happily announces: Let the heavenly flame burn with increasing intensity, and rapidly communicate its light and heat, till the denomination at large shall participate in the blessing.

## REVIVALS OF RELIGION.

In our Magazine for January, we offered a few remarks on the happy revivals of religion, with which the churches in the United States have been favored; and the interest which they had recently excited on the other side of the Atlantic. The English publications exhibit an increasing solicitude for the enjoyment of similar visitations of the Holy Spirit, and indicate, among different denominations, simultaneous zeal and effort for the desired object. Numerous sermons, on the nature, the means, and the happy effects of revivals, are announced from the most distinguished preachers; pastoral letters are circulated by watchful and zealous shepherds; and meetings for united prayer are multiplied. In almost every number of the London Evangelical and Baptist Magazines, communications are inserted, either to excite prayer for the object, or to trace the causes which have obstructed the free course of the word of the Lord among their churches.

A national establishment of religion is assigned as one obstruction in England, as it naturally leads to a dependence on an arm of flesh, instead of presenting strong cries, with tears, to Him who alone is able to grant the showers of his grace. It is apparent, that the happy religious freedom enjoyed in the United States is highly favorable to the prevalence of piety, and should therefore excite daily thanksgiving from every pious bosom. Substituting an engagedness in public objects in the place of personal piety, is also named as an obstruction to revivals of religion. It was anciently said, "They made me the keeper of the vineyards, but *mine own vineyard have I not kept.*" No services can supply the absence of personal piety, and habitual intercourse and daily communion with God. In a day when the Christian world is called to diversified

objects of public benevolence, it greatly concerns every Christian to mingle an ardor of devotion with his public efforts. This is indispensable to the ultimate success of the public objects, as well as to the promotion of vital godliness at home. In relation to personal piety and public objects, our Saviour's remark is appropriate—"This ought ye to have done, and not to leave the other undone."

The English Magazines state, that the 10th of December, according to previous appointment, was observed by almost the whole of the Baptist Churches in London, as a day of fasting and prayer, to seek the special effusion of the Holy Spirit. Most of the churches assembled at their own places of worship in the morning, and in the evening several neighboring congregations united. It is stated to have been a day of peculiarly solemn and interesting feelings, and of great fervor and earnestness of supplication.

The Congregational Board in London have held several meetings in relation to the subject. On the 26th of Nov. forty-nine ministers assembled at the Poultney chapel, with a view to promote a revival of religion among themselves, and in the churches with which they were connected. The Evangelical Magazine states, that a spirit of love and holy excitement prevailed at the meeting. It was adjourned to the 3d of December, when 51 assembled. Prayers were offered and addresses delivered, which indicated a deep solicitude for the rich blessing. They assembled again on the 17th of Dec. which was a season of peculiar solemnity. Fervent prayers ensure blessings from the skies, agreeably to the Saviour's promise,—“Ask, and ye shall receive; seek, and ye shall find.”

These circumstances presage some great blessing for the English churches. The New Baptist Miscellany remarks,

‘Already are results of pious combinations for prayer for revivals of religion apparent; and the period is confidently anticipated, when the divine and dove-like Spirit, which has so long brooded over the western churches, will spread his wings across the Atlantic, and shed a portion of his reviving influences on the barren churches of our beloved land.’

Revivals of religion, however, are not peculiar to any land, or any age. They have been enjoyed, in a greater or less degree, in all periods of the church. The Acts of the Apostles record numerous joyful reasons, when the Holy Spirit was copiously imparted, which resulted in the happy effect, that the work of God in the conversion of sinners was illustriously extended. Succeeding ages enjoyed similar blessings. The present is, indeed, conspicuously favored; and each succeeding age may be expected to be more signally blessed, till the millennial sun shall arise, with healing beneath his wings.

#### REVIVAL IN WALES.

A late number of the London Evangelical Magazine contains a letter from Wales, Oct. 30, 1828, detailing a happy work of grace. It began in a place, called Gewtheren, a parish containing about 500 persons. We select the following particulars.

‘The Sunday-schools have been eminently useful in bringing a reformation; by the instruction of their teachers, the young people were brought to see the sinfulness of attending wakes, fairs, &c. which have been the ruin of many. The families have been brought to see the duty and privilege of worshipping God in their families; believing that the Lord would pour his wrath upon all households that call not on his name. By degrees the word preached, had a great effect upon the hearers, and the members of the small church of Christ began to pray earnestly in private, and in their public worship, for an outpouring of



the Spirit: and the Lord answered their prayers. In the beginning of August last, nine persons offered themselves to be admitted members of the church; the deacons and members there, could not help weeping for joy, to see what they so earnestly prayed and longed for, coming to pass. From that day to this, every week, several persons have come forward seeking the way to Zion. From the first week in August, to the present time, above eighty persons have joined themselves to the Church of Christ at Gwytheren. The work of the Lord is going on wonderfully and delightfully—it is a little heaven below. You can better imagine, than I can describe, the happy scenes;—rich and poor, parents and children, young and old, young men and maidens, subscribing with their hands that they shall be the Lord's. What a glorious spring and summer, after a long and dreary winter! Many of our ministers take a great pleasure in visiting this delightful spot, and are obliged to exclaim, *What hath God wrought!* I have the happiness to inform you that this heavenly flame has caught two or three of the neighbouring churches and congregations. The members of the church at Denbigh, about three hundred, assemble *one night in every week*, at the chapel, to pray for the same outpouring of the Holy Spirit.'

From an article in the London Baptist Magazine, we are happy to learn, that many of the Welch Baptist churches have been visited with revivals the last year, and 1752 have been baptized in the three Associations in that Principality.

#### IRELAND.

Pious and benevolent persons have long wept over the misery of Ireland. The prevalence of Roman Catholic darkness and superstitions, combined with other causes, has entailed ignorance, irreligion, and poverty on its wretched population. But the various evangelical denominations in England, are now zealously engaged in pouring light on this benighted land; and by circulating the Scriptures, opening schools, preaching the gospel, and reading the sacred oracles from house to

house, the most happy results are witnessed. The Wesleyan Magazine contains the following intelligence from the Rev. Mr Foote, March 18, 1828. 'Many places have felt the gracious outpourings of the divine Spirit. It is encouraging beyond my most sanguine hopes. Sinners are bowing before the word of God, and many that were but yesterday in open rebellion against the Majesty of Heaven, have laid down their weapons of warfare, and are now arraying themselves under the banner of the cross.'

The Baptist Irish Society in England, expend annually \$3000 in supporting in Ireland nearly 90 day Schools, 53 itinerant and Sunday readers of the Bible, and six ministers.

#### UNITED STATES.

With pleasure we present our readers with the following extract of a communication from Rev. Adamson Bentley, a minister at the West.

Warren, Trumbull Co. Ohio,  
Jan. 13, 1829.

Gentlemen,

'As you are in the habit of noticing in your Magazine, the very pleasing intelligence of revivals of religion, wherever they may occur, and the means by which they have been advanced, I have been induced to forward you the following intelligence. The Mehoning Association, in the year 1827, after examining the returns of the churches, found only thirty four added by baptism among all the churches for that year. The number of churches was 17, of members composing the churches, 492; 34 only having been added as the result of our labors. The Association was led to feel that we had been very remiss in the practice of vital piety, or deficient in our liberality or exertions, to spread the knowledge of salvation amongst the destitute in our own neighborhood. Whilst efforts were making, to send the gospel to the heathen, hundreds were perishing around us for lack of knowledge. The Association, from these considerations, was induced to employ some person to preach within the limits of the Association, the ensuing year, to stir up the brethren by

way of remembrance, and find out, if possible, the situation of the churches. Accordingly Elder Walter Scott was solicited to accept the appointment, and he immediately entered upon the labors connected with it.

He soon discovered that the members had fallen into a kind of apathy and indifference truly alarming. Indeed they were like lost sheep upon the mountains, they knew not where to go themselves, and of course it could not be expected that they could inform others. He also found as great a diversity of feeling and sentiment existing among the professors of religion, as might be found in the height of their stature, or in their countenances. This led him to deep reflection concerning the duties of his appointment, and caused him to resolve in his own mind, that he would commence where the gospel commenced, and pursue it without regard to the sentiments or feelings of men.

While pursuing his labors, an astonishing accession has been made to the church of God, the last year; and all who have received the truth, and are now pursuing it, have the pleasure of seeing the word of God operating like a fire and a hammer, to break the hard hearts of sinners, and bring them to bow to the mild and peaceable sceptre of our dear Redeemer.

The Association, during the last year, had added to her number, 512—and upwards of 500 more were baptized, who are now constituted into churches, but not yet connected with the Association. Yours, &c.'

We are pleased also to learn, that 'the Lord is reviving his work in Belcher-town and Palmer Baptist church and Society, Mass. Five or six have become the subjects of hopeful conversion; others are inquiring what they shall do to be saved. Meetings are well attended, and the church engaged.'

Late numbers of the Kentucky Baptist Recorder, contain several additional relations of revivals in that state, from which we select the following:

Elder D. Thurman, Harden County, Jan. 22, says, "With great pleasure, I give you information of a revival in Nolin church. On Sabbath I baptized 14, one of whom was my second

son. On Thursday following I baptized four more. Thirty have been baptized during the last month. The work is progressing, at Mill Creek; on last Sabbath, I baptized 15 for that church; and at Little Union, 11 were immersed last Sabbath, and several others are received for baptism.

Elder J. A. McGuire, Sulphur Fork, Henry Co. Jan. 19, thus writes to the Publishers of the Recorder: "Since my last to you 51 have been added to us by baptism. We may well say with David, *The Lord has done great things for us, whereof we are glad.* Since our October meeting, we have received 125 by experience.'

Mr Daniel Smith writes—'Brother Warder is now on a visit to Glasgow, where I am told there is the greatest revival of religion which was ever known in this part of the country. Nearly every individual in the town has made a profession of religion. The Cumberland Presbyterians and Methodists immersed nearly all who joined their Societies.'

Mr Isaac D. Newell, a student from Hamilton, has been recently preaching at Warren, N. Y. and the Lord has granted a season of refreshing; it is supposed about 100 have become the sons of God.

#### PRESBYTERIANS IN OHIO.

The Richmond Visitor and Telegraph states that five presbyteries and about thirty congregations in Ohio have enjoyed seasons of refreshing during the last year. The number added to the churches under the care of the synod, during the year, is nearly 2000. The writer remarks, 'This work of grace furnishes occasion for the exercise of devout and fervent gratitude to the great Head of the church. But how many are still in the gall of bitterness and the bonds of iniquity! This is a distressing thought. Many have come out from the world; but many, very many, are yet in their sins,

and enemies to God. They are daily passing from this world without hope, or by persevering in the rejection of the Saviour, are *treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God.*

#### WATERFORD, VT.

Rev. Silas Davison, of Waterford, Vt. Dec. 5, furnishes a pleasing statement of a revival of religion among the people of his charge.

'The first Saturday in March, at our covenant meeting, there was an unusual solemnity. Coldness gave way to engagedness in the cause of religion. Serious inquiry commenced among sinners. About this time we received a supply of tracts. These silent preachers carried conviction to the minds of some of our youth, and led to the serious inquiry what they should do to be saved. By the first of April the work was general in our society; meetings were crowded, the penitential tear was on the cheek of many. We appointed a two-days' meeting, at which we had the assistance of several ministering brethren, whose coming was like that of Titus. Previous to this meeting a number had related their experience, and on the first day of May I had the pleasure of leading down into the water and baptizing 17 persons. From this time we had a conference on Saturdays; and for a season attended baptism on Sabbath. Fifty have united with the church during this season; forty-seven by baptism, and three by letter. We feel as though we could say, *Come, magnify the Lord with us, and let us exalt his name together.*'

[Vermont Tel.

#### LOUISIANA.

Nathaniel Holley, Cherryville, Louisiana, Nov. 1828, remarks, that seventeen years ago, when he first landed on the banks of the Bayou Boeuf, there was no Baptist Church on the west of the Mississippi in Louisiana; but now there are twelve Churches, and fifteen ministers.

#### MISSIONARY RECORDS.

Archdeacon Corrie, in a recent letter from near Calcutta, states, in rela-

tion to the efforts of the Episcopalians in India, that the result of their labors at the different Missionary Stations the past year, had yielded forty one adult converts, and 'nineteen of their offspring.' A candid reader of the Acts of the Apostles can scarcely fail to contrast this statement with the sacred records. We read of those who 'gladly received the word;' that the 'number of the men' was about five thousand; that 'believers' were added to the Lord, multitudes 'both men and women;' but where does Luke include the number of their 'offspring?' This was left for the records of modern missionary efforts. The primitive converts were such as *repented, believed, and were baptized.*

#### HUDSON MATERNAL SOCIETY.

We have received the Third Annual Report of the Hudson Baptist Maternal Society, from which we make the following extracts:

'For the most part of the year, our meetings have been but thinly attended; but for the last two months, more of a spirit of prayer has been manifest, and through the blessing of God, some good, we hope, has resulted from our endeavors. One little boy, about nine years of age, has, as we have good reason to hope, been brought to a saving knowledge of the truth; and is now in glory uniting with all the redeemed above, in praising that Saviour, who, when upon earth, said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' Another circumstance which it is our privilege to mention, and one, which we believe to be in answer to prayer, is that of a young man who has settled in business far from home, but has been followed by the intercessions of a pious mother, and is now earnestly seeking the salvation of his soul. In a letter to his mother, a short time since, he mentions that while on a recent journey from home, he had attended a Sabbath school, for the first time in his life, and while there was so struck with the importance of the object, that he resolved to establish one in the neighborhood where he resided as soon

as he returned home. He begged that she would not only pray for the prosperity of the school, but also that it might be the means of leading him to a knowledge of the truths of the gospel; that it was his earnest desire and prayer that he might be brought to embrace the religion of the blessed Saviour. We fondly hope that ere long we shall hear that he is ranked among the number of those whose names are written in the Lamb's book of life.

'Some of us have been made to drink deep of the bitter cup of affliction. Two of our number, who for many years had been blessed with affectionate and pious companions, who not only esteemed it a duty but also a delight to unite their prayers and efforts with ours, in training up our children for a glorious immortality, have, in the past year, been called to part with them by death, thus leaving a double responsibility resting upon us. But we would bow with humble submission to the will of our heavenly Father, and taking our precious orphans in the arms of faith, dedicate them and ourselves renewedly and unreservedly to him who has promised to be the widow's God and the orphan's father.

HULDAH ADSITT, *Directress.*

REBECCA GIFFORD, *Secretary.*

#### SCHOOLS IN MADAGASCAR.

The happiest results may be anticipated from missionary efforts among the heathen, in the establishment of schools for instructing children. This object is every year receiving increased attention, and is attended with increased success. We have received the Second Annual Report of the Madagascar Missionary School Society, 1828, which is under the patronage of his majesty Radama, the reigning monarch, from which we select the following particulars.

Schools were formed in Madagascar as early as 1820, and 1821, by the agents of the London Missionary Society; but to provide for the extended field of labor, and embrace the co-operation of friends, of whatever party

or sentiment, the School Society was established in 1826. At the time this Report was closed, there were thirty-seven schools, under the care of forty-four teachers, and forty-six assistants, embracing 2309 scholars, boys and girls; since which, sixteen schools of one hundred each, have been added. The schools are both week-day and Sabbath, and combine elementary instruction and Christian knowledge. One thousand, who have received instruction, have been dismissed, many of whom are employed as teachers, or have been appointed by his majesty to fill important official stations in the service of their country. Eight of the first students were appointed in February, 1827, to visit the schools every month, and make report to the Committee. At the close of the visit in each village, a prayer-meeting is held, and an address delivered to the scholars. The diligence and improvement of all the visitors and teachers are subject to the constant inspection of the Missionaries at the capital, where a careful monthly examination is instituted.

A powerful and beneficial effect must soon be produced by the dispersion of hundreds of intelligent youth through the island.

Towards the close of the year 1827, the London Missionary Society set up a printing press, which has enabled the Missionaries to print many elementary works and portions of the Holy Scriptures.

The report notices with high commendation the efforts of Radama, for diffusing knowledge among his people.

But under the most favourable circumstances, multiplied difficulties attend Christian efforts in heathen lands. The Society state, that 'the experience of years has powerfully demonstrated the immense importance of cultivating the decision of Ruth, the patience of Job, the perseverance of Paul, and the wisdom of Solomon; while to strength-

on and adorn every other virtue, the affection of John should be superadded.'

☞ Since preparing the above article for the press, intelligence has arrived of the decease of Radama, the king of Madagascar, which must be an immense loss to his subjects, as they had rapidly approximated to civilization during his reign. But the queen has kindly assured the Missionaries, that all the benevolent objects patronized by the late king, shall receive her cordial support.

#### BIBLE FOR BURMANS.

Two propositions are before the public; the one for raising 1000 dollars to print the New Testament in the Burman language, and the other for raising 5000 dollars to print the whole Bible.

Mr Thomas Hill, Louisville, Ken. thus writes the Treasurer. "Having learnt that two gentlemen wish to unite with eighteen others, in presenting 50 dollars each, as a New Year's present to the heathen, for the purpose of printing the sacred Scriptures in the Burman language, as an expression of my gratitude to my Creator and preserver, and the Giver of all my mercies, I wish to unite in this heavenly work, and have enclosed fifty dollars."

A friend in Greensboro' Geo. has enclosed 50 dollars to the Treasurer for this object. Mr F. P. Browning of Detroit, and John Withers, Esq. of Virginia, engage to be fifty dollar subscribers; and friends in the Federal Street congregation, Boston, have furnished 50 dollars, to enable their pastor, Rev. Howard Malcom to become a subscriber.

Extract of a letter from a gentleman in New Hampshire, to the Treasurer, March 12, 1829. "Enclosed I forward to your care, 50 dollars for publishing the Scriptures in the Burman language. This is the generous donation of Mr —, a venerable member of the Baptist Church in this place, who has more than numbered his three score years and ten. This sum, Sir, has come unto the Treasury of the Lord, in the following manner. Some years since, the companion of Mr —,

desired him to furnish her with twenty dollars, to procure a certain article of clothing. The money was provided, but for some reason not appropriated. It was put to interest, and never expended for the purpose for which it was raised. Some eighteen months since, Mrs — died. Our aged brother now feels that the above sum, as it was raised particularly for her use, belongs to Him, who he trusts has taken her to himself. Believing, from what he knows to have been her feelings, particularly in her last hours, that were she now living, it would be her desire to appropriate the sum, with what it has since gained, for the benefit of *Foreign Missions*, he cannot be satisfied to apply it to any other use. Having noticed with peculiar pleasure, the efforts now making in New York, and the vicinity of Boston, to give the Bible to the benighted Burmans, he feels that this specific object, claims 50 dollars of his consecrated sum. May many others find it in their hearts, to go and do likewise."

Extract of a letter to the Treasurer, from Rev. Spencer H. Cone, pastor of the Oliver Street Baptist Church, New York, March 12. "I have seen the notice in the Magazine, calling for 20 subscribers of 50 dollars each, to help print the Burman Bible; and as our friends have given their names on condition that the whole number shall be made up by the 1st of April, it affords me great pleasure to say, that if the balance of this most desirable stock does not amount to more than 500 dollars, you are hereby authorized to put down Oliver Street for ten fifties."

This accomplishes the object of the New Year's present, by securing the thousand dollars for the New Testament. But our brethren, we doubt not, will vigorously prosecute the object of raising the 5000 dollars for the whole Bible: because, though it will be highly necessary extensively to distribute the New Testament, yet nothing short of giving the sacred volume to the Burmans, can satisfy the wishes of the friends of Missions.

We are also gratified in receiving, by the letter from Mr. Cone, noticed above, the following pleasing intelligence: "At the meeting of the Board of Managers of the American Bible Society, on Thursday last, the sum of 1200 dollars was voted the Baptist General Convention, to assist in printing the sacred Scriptures in Burmah."

**ORDINATIONS, &c.**

Dec. 17, 1828, Daniel Sabin, was ordained an evangelist, at Fairfax, Vt. Sermon, by Rev. A. Sabin.

Jan. 28, 1829, Mr Leonard Tracy was ordained pastor of the Baptist Church in Claremont, N. H. Sermon, by Rev. O. Tracy of New London.

Feb. 4, Mr Isaac D. Newell, late a student at Hamilton, was ordained at Warren, N. Y. Sermon, by Rev. J. Blain.

Feb. 11, Mr F. S. Sheardown, was ordained at Catlin, N. Y. Sermon, by Elder J. Sears.

Feb. 11, By request of the Baptist Church at Osego, N. Y. George Holt, jr. and Stephen Hutchins, were ordained to the Christian ministry. Sermon, by Elder Benjamin Sawins.

the man whose name is the **BRANCH**, and he shall grow up out of his place, and he shall build the temple of the **LORD**; even he shall build the temple of the **LORD**; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne." The right hand of fellowship was presented by Elder John Haynes, of Norway. Elder Hezekiah Hull, addressed the newly constituted church, and Elder Joseph Palmer, prayed. The weather was pleasant, and the union and delight apparent among the saints, evinced that the Lord was present, and encouraged an interesting hope respecting the future prosperity of this little band of christian brethren.

**CHURCHES CONSTITUTED.**

Oct. 6. A Baptist Church was organized at Walsingham, Canada, and consists of 58 members, 36 of whom have recently experienced religion.

A Baptist Church was organized in Willington, Con. Dec. 18, 1828, and a subscription is filled for erecting a commodious Meeting-house.

Feb. 12. A Baptist Church was constituted at Harrison, Courtland Co. N. Y. consisting of 60 members.

A pleasing revival of religion, has for some time existed in the north part of Paris, Me. and the adjoining part of Woodstock, and near Washburn's Mills, and a number have been hopefully converted to God. Twelve or fifteen have been baptized. On the 11th of March, most of these, with others dismissed from neighboring churches, to the number of twenty-two, were constituted a church, by the name of the Baptist Church of Christ in Paris and Woodstock.

A sermon was preached on the occasion, by Elder John Tripp, of Hebron, from Zeeh. vi. 12, 13: "Behold

**MEETING-HOUSES OPENED.**

A new Baptist Meeting House was opened at Hampton, N. Y. in October last. Sermon by Rev. Samuel C. Dillaway.

In December last, a new Baptist Meeting-house was opened in William-son, N. Y. where God has blessed his people with frequent additions, so that between fifty and sixty have been added to the church by baptism within about two years past; and some attention exists at the present time.

Dec. 19, 1828, the new and commodious Meeting House, in Surrey Co. Vir. erected for the Baptist Church and Congregation, was opened with appropriate services.

A new Baptist Meeting House was opened at Monmouth, Me. Jan. 14. Sermon by Rev. John Butler.

A new Baptist Meeting House was opened in the village of Manlius Square, January 29. Sermon by Rev. Elon Galusha.

A brick Meeting House was opened at Cambridge, Vt. Feb. 5. Sermon by Rev. A. Sabin.

¶ As some highly respected friends have expressed a desire, that some suitable monument should be erected over the grave of Mrs Judson, we are authorized to say, that the Board of Missions will take upon themselves the responsibility of carrying their wishes into effect, provided the funds necessary for the object shall be deposited with the Treasurer, H. Lincoln, Esq. Boston; and that they will also do the same for any other of their departed missionaries, for which similar provision shall be made. Should surplus money be contributed, it will be applied to the support of Bureau Schools.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from Jan. 21, to Mar. 20, 1829.*

By cash from Samuel Payne, Esq. Treas. of the Madison Aux. Soc. N. Y. - - -	50,00
From Calvin Stockbridge, Esq. Treas. of the Cumberland (Maine) For. Miss. Soc. it having been received as follows, viz.	
From Young Men's Pri. Soc. Portland,	50,40
Female do. do.	22,13
Male do. N. Yarmouth,	31,00
Female do. do.	21,08
Mission Box do.	3,49
Minor Fem. Pri. Soc. for the education of a Burman youth, named Stephen Chapin, - - -	32,75
Male Primary Soc. Freeport, - - -	13,50
Female do. do.	21,00
M. Stockbridge, - - -	1,00
Mission Box, Brunswick, - - -	10,33
Female Primary Soc. do.	12,00
Rev. B. Titcomb, do.	1,17
D. Dexter and children, do.	3,50
Ephraim Brown, do.	1,00
Henry Dimmock, do.	1,00
Male Primary Soc. Bath, - - -	10,60
Female do. do.	12,00
Mission Box, do.	5,00
Female Pri. Soc. New Gloucester, - - -	9,56
	—162,51

M. Mims, Esq. Treas. of the State Convention of the Baptist denomination in South Carolina, for For. Miss. 50,00—Withington Station, 50,00, - - -	100,00
Miss Elizabeth Cornelius, Alexandria, D. C. collected in her school, for Carey Station, Mrs Sophia Leonard, first payment to educate an Indian boy at Carey or Thomas at the option of the Board, to be named Abraham Faw, - - -	30,00
Collection at missionary prayer meeting, Alexandria, D. C. for printing the Scriptures in the Burman language, - - -	4,54
Mrs Leonard, for the same purpose, - - -	1,00
Mrs Cornelius, for do. - - -	5,00
A female friend, do. - - -	5,00
Received from Rev. S. Cornelius, Alexandria, D. C. per Rev. Dr. Bolles, - - -	45,54
South Boston Fem. Pri. Miss. Soc. by Mrs Mary B. Hill, Secretary, - - -	18,50
Bap. Miss. Soc. Amherst College by Mr Chapin, - - -	23,25
Hiram Richmond, Treas. of the Pri. Soc. Ashfield, for For. Miss. - - -	12,00

\* To be applied for printing the New Testament in Burman.

Mr Wm. Stow, being a donation from Mr Solomon Goodale, late of Conway, Mass deceased, per Col. Charles E. Billings, for Indian Miss. 3,00—For. Miss. 106,00, - - -	111,00
A friend, to aid in publishing the New Testament in Burmah, - - -	2,00
American Benevolent Society, it having been contributed as follows, viz	
Female Judson Soc. Richmond, Va.	57,00
Fem. For. Miss. do. do.	80,43
Do. do. do. do. N. C.	22,63
per Rev. Luther Rice, - - -	140,06
E. Probyn, Esq. N. Y. per Rev. Dr. Sharp, - - -	50,00
Primary Society, Montville, Me. - - -	12,50
Do do. Prospect, do. - - -	5,62
Do do. Belfast, do. - - -	1,88
Per J. McCallis Treas. of the } Waldo Aux. Soc. in Belfast, }	20,00
A friend, by Mr Bailey, Scltuate, for the Burman Scriptures, - - -	2,25
Mr Philip Brown, Treas. of the New Hampshire Bap. State Convention, contributed as follows, viz.	
Male Primary Soc. in Milford, - - -	69,54
Female Miss. Soc. do. - - -	24,17
Contribution at the close of the Association in Milford, Oct. 15 & 16, 1828, 14,03	
Per Mr Benj. Cresw., - - -	107,74
General Committee of the Charleston, S. C. Association, by M. Mims, Esq. - - -	75,00

H. LINCOLN, Treas. *dolls.* 1031,85

*The following liberal donations have been received to aid in publishing the Scriptures in the Burman language.*

By cash from E. Probyn, Esq. Y. N. per Rev. Dr. Sharp, - - -	50,00
Mr A. Perkins, Claremont, N. H. per Rev. Leonard Tracy, - - -	50,00
Bap. Church in Hartford, Conn. - - -	50,00
A friend to the Heathens, in do. - - -	100,00
Do. do. do. - - -	50,00
Do. do. do. - - -	50,00
A Friend, Greensboro, Ga. - - -	250,00
Mr Thomas Hill, Louisville, Ky. - - -	50,00

H. LINCOLN, Treas. *dolls.* 450,00

*Account of Moneys received by the Treasurer of the Newton Theological Institution, from Jan. 1, to March 20, 1829.*

Boston.		Ephraim Wood, - - -		5,00	Stillman Messer, - - -	5,00
Mrs Fanny Shelton, - - -	10,00	Mrs Smith, - - -	5,00		Wm Cobb, - - -	10,00
Friend, by Rev. J. D. Knowles, 10,00		Amos Bridges, - - -	10,00		Pere's Gill, - - -	50,00
Richard Fletcher, - - -	100,00	John Augustus, - - -	3,00		Rev James D. Knowles, - - -	25,00
Wm. Goddard, - - -	20,00	Wm Manning, Jr., - - -	5,00		Asa Lewis, - - -	5,00
Enoch Sutton, - - -	5,00	Sam'l Eveleth, - - -	5,00			
Willard Messer, - - -	10,00	John Richards, - - -	5,00			
H. A. Hovey, - - -	10,00	Dea Jacob Hiller, - - -	5,00			
James Waldo, - - -	10,00	Edward Smith, - - -	3,00			
Dr. Messer, - - -	5,00	Thomas Mann, - - -	3,00			
Joseph Woodcock, - - -	10,00	Wm. Bittle, - - -	3,00			
Wm. Keith, - - -	5,00	B. Sweetser, - - -	5,00			

*Medfield.*

Hannah Fisher, - - - 2,00

*Philadelphia.*

Noah Davis, - - - 20,00

LEVI FARWELL, Treas.

*The Agent of the Mass. Bap. Education Society has recently obtained the following Subscriptions for Life Trustees of the Society.*

Edward Probyn, New York, - - -	50,00	Male Members of the Baptist church and congregation in Hartford, to constitute Rev. Barons Sears a Life Trustee, - - -	50,00
By male members of Oliver-Street church and congregation, to constitute Rev. S. H. Cone and Wm. Hague, Life Trustees, - - -	100,00	The fifth Baptist church, Philadelphia, to constitute Rev. J. L. Dagg a Life Trustee, - - -	50,00
W. C. P. Wilson, Amenia, N. Y. by himself and friends, in part, - - -	25,00		

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COMMUNICATIONS.

BIOGRAPHICAL SKETCH OF THE REV. JAMES MATTHEWS.

THE subject of this Memoir was born in Virginia, the 15th of October, A. D. 1755. His parents were Moses and Sarah Matthews, who were poor, but reputable members of the "high church," as it was then called, but without any knowledge of the regenerating influences of the Holy Spirit. Consequently, they taught their son nothing of the necessity of the *new birth*. While James was quite an infant, his parents moved to South Carolina, where he grew up to manhood, with scarcely any other improvement than that gained by the labors of the field in procuring the necessary support for the family.

It pleased the Lord in his 15th year to excite in him a solicitude about his future state. It was not, however, till August of his 17th year, that he became the subject of those heart searching convictions, which resulted in his being brought, about the middle of October, into the liberty of the Gospel, by faith in Christ. After enduring many doubts and fears for several months, he was baptized in March the following year, 1773, by Jacob Gibson, the venerable pastor of the Baptist Church on Little River, (of Broad River,) S. C. with which church he united. Under the ministry of Mr Gibson, he was nurtured for several years. About this time, also, his parents, much to his comfort, became hopeful subjects of divine grace, and united with the same church—in which profession they lived happily, and died hopefully in a good old age.

Soon after our brother had obtained hope in Christ, his mind became impressed with the condition of his fellow-men; and under a discourse from Elder A. Marshall, of Georgia, his feelings became so elevated, that ere he was aware, he was exhorting the people. After he was united with the church, his desire to do good to the souls of his fellow creatures increased, and



he became more deeply impressed with the duty of engaging in the ministry. But he was still deterred by his want of suitable qualifications. To supply his lack of education, he endeavored to make attainments in learning, by every means in his power; but for want of time and books, he never attained to that degree which he so much desired. The revolutionary war taking place, he was called into camp. Surrounded by loose, carnal company, he had but little opportunity, and less suitableness of spirit, for preaching. Still *he could not be at rest*.

When far advanced in age, he wrote to a friend, that from the first dawn of his Christian hope, his mind was impressed with the duty of publicly exhorting, though he had no expectation of entering upon the ministry—nay, the very thought was too much for him—but he could not suppress the desire to do good to his fellow men. He was much disposed to solitude, and sought occasions to ride alone to meeting. One Sabbath morning, when thus riding alone on a private road, he was impressed to turn aside for prayer. He did so, and while at prayer, the words, “*I have chosen you to preach the Gospel,*” seemed like thunder to burst from heaven into his heart. But instantly he felt a violent opposition to what seemed to him the will of God. He went to meeting in extreme anguish. At the close of the prayer, the minister said, “Send thy Gospel far and wide; and for this end take thy Gospel ministers near thee.” At hearing these words, he seemed to himself to be taken near, even into the arms of the Saviour, and the words, “*I have chosen you to preach the Gospel,*” rushed with double force on his mind, and he trembled, so that he could scarcely regain his seat. This left an abiding impression on his mind that God had called him to preach the Gospel to a dying world. But still he hesitated, under an appalling sense of his want of qualifications.

In the mean time he had married a Mrs Jenkins, a member of the church, by whom he had one son. But it pleased God soon to remove her from him by death. This trying bereavement was the occasion of his becoming excited to a more active discharge of his duty, to which he was also encouraged by having received the approbation of the church to preach the Gospel.

In 1782, he moved into the State of Georgia, with his little motherless boy; and united with the Red’s creek church, under the care of Elder L. Savage, in Columbia County. He preached among them, and travelled as he had opportunity for two or three years. Having gained their approbation and esteem he was called to ordination, and came under the imposition of hands by a Presbytery, namely, L. Savage, D. Tinsly, S. Walker, and A. Marshall in 1785. With these excellent men he lived in high esteem, both as a Christian and as a minister, during their lives. He now went forth as a missionary of the cross, filled with a fervid zeal for the Lord, and an ardent love for the souls of men. He soon acquired general esteem; and his career promised, as it has by the grace of God accomplished, much usefulness. He married his second wife in 1786, Miss Rebecca Carlton, who is

now his mourning relict. She proved to be a help *meet* for him indeed, and "*helped him much in the Gospel.*" Of their twelve children, three of the sons and an infant daughter, as also his first born son, are gone to their long home. One of the sons has, since the death of his father, been ordained to the gospel ministry. The latter is a hopeful exhorter; and the other three are moral and respectable citizens. The three daughters all profess hope in Christ.

It was not long before our brother attracted the attention of the churches, and was called into their service. The first church he was engaged with was situated on Briar Creek, in Burke County,

#### AT BOTSFORD'S OLD MEETING-HOUSE.

This church was constituted before the revolutionary war, under the ministry of that venerable man of God, Rev. Edmund Botsford, after whom it is called to this day. During the war it had dwindled almost to extinction; but after his connexion with it, the work of the Lord prospered under his labors. And in one year he had the unspeakable joy to lead seventy hopefully redeemed sinners into the yielding stream, and bury them in baptism with Christ, in hope of a glorious resurrection with him into eternal life. The work spread, and two other churches were constituted, and the foundation of another was laid, which afterwards was built up. The two constituted were at Buckhead and Mobley's Pond. In the former he baptized about fifty; and many others in the latter, as well as at Rocky Creek, a branch of one of the churches. But falling sick, and remaining with his family in a declined state of health, he deemed it expedient to leave the low country. He moved to Wilkes County, and settled a farm on Clark's Creek, which was his unchanged residence till death. Here he soon became a member, and the pastor of the church,

#### AT CLARKE'S STATION.

He undertook the pastoral care of this church about the year 1789, and continued it about fifteen years. During this period he enjoyed much satisfaction. He had the esteem and confidence of church and people; and labored much night and day for their good. His zeal and fervent mind for the prosperity of the church and for the salvation of his congregation, are embalmed with his devout prayers and many tears, in the tenderest recollections of his numerous and affectionate surviving friends. But the season was barren—a wide spreading religious dearth afflicted the State in many sections, and few churches suffered more than that at Clarke's Station. From the records of the association it appears, very few were added to this church by baptism during his connexion with it. At length a contention took place in the church, which disposed him to resign his office, and to unite himself with the sister church

#### AT FISHING CREEK.

Of this church also, he became the pastor a few years before his death. In this relation he continued as the pastor in much affec-

tion, till age and disease made it necessary to retire from the office. But he continued a member in much Christian love and esteem with all the brethren till his death. The church was in a very declined state when he joined it, and received but few additions, (chiefly of blacks.) Of late, however, a happy revival has taken place, and within two years nearly a hundred members have been added. It is now in a good state of resuscitation and joyful increase.

He was called to the pastoral supply of several other churches, according to the custom in this part of the country, of having only *one* church-meeting in a month. In this relation he was engaged with the church in Elbert county,

#### AT HEBRON.

He had been instrumental in gathering and constituting this church in the early part of his evangelical ministry; but when he moved down the country, Jeremiah Walker from Virginia became their pastor. He had been the subject of a most shameful apostacy; and professing restoration, he also professed a change of sentiment, and adopted certain unscriptural opinions. He was instrumental of drawing off a part of the members to his sentiments, and soon, (for his powers of argumentation were great), spread the defection into other churches, and succeeded, by the help of some other preachers, in effecting a division in the association. This division among the Baptists, (for at this time, there was only one Baptist association in Georgia), filled the state with controversy. In these severe conflicts, which tried men's souls, our beloved brother was much shaken. He was affectionately connected with several of the seceding party, and very much so with Mr Walker, which circumstance contributed not a little to his indecision and want of firmness. But it pleased the Lord, as he believed, to save him from this unsoundness of mind and more than ever to confirm his sentiments respecting the sovereign and free grace of God. In reference to this fact, only a little before his death, he wrote to a friend thus:—"My life is just gone—but had I a thousand lives and ten thousand tongues, I would willingly spend them all in the *delightful* work; in preaching the *same* doctrine, and in the *same* denomination—I say the *same* doctrine—for *once*, the great Jeremiah Walker had well nigh led me to embrace the *Arminian* sentiments. Had it not been for my experience, the works of Providence and grace, more especially the character and goodness of God, I should have embraced those delusive errors." However, after his engagement with the regular part of this church, the death of Mr Walker occurred, and his influence died with him; several of the disaffected members returned and sought union again with their deserted brethren; and better times ensued. He had the happiness of receiving sixty or seventy to baptism, and the fellowship of the church in the term of his service with them, which was about twenty-five years. But the Meeting-house being situated between Broad and Savannah rivers, and other churches being constituted in more commodious places con-

tiguous, and the number of members diminishing by deaths and removals, the church was regularly dissolved, and the members united with the adjoining churches.

Our brother was early in his ministry engaged with the church

AT ROCKY SPRING.

This church was situated in Wilkes (now Lincoln) county, near the Savannah river. Here he labored with good effect and much harmony and Christian affection for thirty years. He enjoyed two precious revivals, and baptized many happy believers. His own account is, "That in one of these gracious seasons I baptized near by one hundred;" and it is a fair calculation that in the other, and at all other times, he did not receive less than one hundred. But we have no data at hand, which will precisely show how many. The veneration and Christian estimation in which he was held, both by church and people, fully appears in a letter and resolution he received from them on the occasion of his leaving.

He served the church, also, as a pastoral supply for twenty years or more,

AT NEWFORD.

This church lies in the north-east of Wilkes county, and here the labors of our brother were blessed with two precious revivals, in which he baptized more than a hundred, and saw the work of the Lord prosper in his hands. Here he labored, till afflictions, a few years before his death, made it necessary to retire from all his pastoral services.

In the same capacity, he also attended a church in S. Carolina,

AT BUFFALOE.

In this church he had not the happiness to enjoy much success. He continued his labors for five years, baptized a few only, and declined his attendance. He then gave his services to the church

AT GREENWOOD.

Here he enjoyed a good degree of success. In the short time he was engaged with this church, he baptized about fifty. But some young ministers being raised up, after two years he left the church to their care and retired.

In the course of his ministry, which continued upwards of forty years, he aided in the constitution of five churches and in the ordination of twenty-one ministers, and was the instrument of much usefulness. He died in a good old age of seventy-three years, highly esteemed for his work's sake. In his civil and social life he was innocent, honorable and generous. As a Christian he was devoted and persevering. As a minister, in prayer, fervent—in exhortation, warm—in doctrine, clear—in all, ardent, zealous and indefatigable. He lived as he died, in the Lord. His views of himself were very humble; he walked much in the vale of fears, and conversed much with his own heart. He often complained of his want of spiritual comforts, to his confidential

religious friends. Yet he was often on the mount enjoying the light of heaven and of God.

He was particularly anxious for the salvation of his children. He was zealous to "bring them up in the nurture and admonition of the Lord." He poured out his prayers and strong cries to God for them; yet he saw no lasting symptoms of permanent hope, till they were all grown, and chiefly settled in families. This gave him "great heaviness and continual sorrow in his heart." He made several unsuccessful efforts to have them all assembled together *once* before he died, that he might detail to them his own Christian experience and ground of hope; and address to them, as it were his dying admonitions. This he effected, in connexion with a meeting to be continued several days, held at the church near him, some time before his death. One evening, they all repaired to his house, together with several of his brethren in the ministry; and having called the attention of all, he stated his earnest desire for their salvation, and his reasons for wishing them all together, and the design of his address. He then rehearsed at length, his religious experience and hope of salvation; and with much affection and earnestness exhorted them to flee from the wrath to come—to Jesus Christ the only Saviour. All was solemn, impressive and interesting.

It pleased God, a little before his decease, to bring his son, named after himself, to the hope of the Gospel, and to incline his mind to the ministry. His daughters soon after became hopeful believers; and just before his death, another son made a declaration of his faith in Christ, and transmitted an account of his experience to his father, but it was not received by the family till it was too late.

Our beloved brother was the subject of severe and protracted afflictions, which he bore with patience and fortitude. In addition to many other infirmities he lost his hearing. This was truly an affliction to him, as it broke off, almost altogether, his social enjoyments and intercourse. But it was observed, that though he could not hear himself speak, he preached with more ardor and clearness than before. About two years before his decease he was sick, in the view of all his friends and of himself, unto death. He was happily sustained in his religious feelings. His beloved pastor, Rev. James Armstrong, visited him, to whom he said, "After my departure, I wish you, or my brother, Jesse Mercer—if he returns home in time, (for he was at New York, attending the General Convention), to deliver a discourse to my friends and brethren from 2 Cor. v. 8." But it was the will of God to raise him up, and he afterwards enjoyed pretty good health; and travelled and preached considerably. His last tour was to attend the General Association of Georgia; where he preached the closing sermon, under sensible indications, as was reported by them that heard him, that it was to be his last.

In his final sickness, he languished for many days. His faith was fixed and his soul serene. When prayer was about to be made,

he, perceiving it, said, "Pray not for my recovery, for I wish to go." When almost past articulation, he said to his much beloved brother Mercer, in broken accents, "I believe I shall die of this disease.

"O, for some angel bands to bear  
My soul up to the skies,  
Where years of long salvation roll,  
And glory never dies."

His pain in some measure ceased for sometime before his death, and he lay quite composed, waiting till his change should come; which occurred on the afternoon of June 5th, 1828. His remains were deposited in his own grave-yard, at his late residence. A short time after, his funeral sermon was preached by Mr Mercer, from the text of his choice, "Willing rather to be absent from the body, and to be present with the Lord."

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LESSONS FOR THE YOUNG.

(Translated from a work of Chancellor Niemeyer.)

No I.

EVERY branch of knowledge that you acquire diligently at school, is adapted to increase your usefulness in life. But what stands higher than all science is the knowledge of God, of the destination of man, his duties and his hopes, according to the teaching of Him who is the light and the salvation of the world. To lead to this knowledge is the object of all religious instruction, to whatever age it may be imparted. Its essential purport remains constantly the same. It is needed by all; and it must be perceived and understood by all.

The simple instruction which our Lord and his apostles have given, soon became not only an object of more extended reflection, and comparison with what can by other means be known of God and his will, but also an occasion of searching and striving to investigate what is unsearchable. Upon the Scriptures which we possess written in foreign languages, we have all the helps that are used in judging and expounding other monuments of antiquity. And the society of the disciples of Christ, or the church, must, like every human community, be an object of historical research, in respect to its origin and its progress.

A more profound knowledge of the whole is to be expected in preachers and theologians. But to have a general acquaintance with these matters, may preserve from many an error and offence. And any one who would be thought well educated, should endeavor not to be ignorant on a subject so naturally interesting to all considerate men.

This compendium is designed to impart the requisite general knowledge to those who have already attended to the lower and

intermediate steps of religious instruction. May it, in the hand of Divine Providence, be a durable instrument of awakening respect and love for religion, the holiest possession of man ; and, especially, may it lead to a sanctifying knowledge of the truth.

What is to be presented, dear youths, is not all religion, by any means, in the highest and truest sense. It is connected with religion. But much of it is human opinion and historical knowledge. Especially is this true of the introduction to the Scriptures, and of the history of religion.

Let no one imagine that he can merely by such knowledge acquire the spirit and power of genuine Christian faith and feeling. Only he who learns in a better and more worthy manner, [through the Holy Spirit] to know and honor God and Him whom He has sent, he who cherishes in himself a feeling of dependence on Him in whom all life dwells, he who hearkens to the voice of his conscience, he who makes the temper of Christ his own, he who chooses the requisition of our sacred books for the rule of his life, he only is worthy of the high name of a Christian. From him the levity and seductions of the world will not tear away his faith. The superstition and fanaticism of the age will not darken the light of his mind. His religion will be truth, virtue, and love ; its fruit, quietness, peace, and holiness. To no one does the letter of a dead knowledge give assurance of this ; nor does mere philosophy, nor erudition. But it will, in the hands of one who has a right sense for what is holy and divine, be a means of giving him to perceive more and more of the excellency of Christianity.

Happy the youth who from his early years takes such a treasure into subsequent life. Happy the teacher who is enabled to awaken this relish for the highest good. Without it, all earthly happiness loses its true purpose. With it, one may safely calculate on a peaceful and blessed life beginning on earth, and, after this imperfect state has passed away, perfected and continuing forever.

The youth who, having passed the period of childhood, needs and can receive more extensive instruction on various subjects than formerly, will, it may be hoped, wish to become more extensively acquainted also with religion, the most important of all subjects.

Instruction thus adapted to the more advanced period of youth, presupposes the elementary knowledge, and only builds on the ground which that has laid. Without that, much of what follows must be unintelligible, or at least it must seem not much to the purpose. When we speak of religion, we understand generally the belief in God and the honoring of him by our thoughts and actions. The appropriate and higher religious instruction is occupied with the establishing and explaining of this belief and with a more extended representation of what pertains to our internal and to our external conduct.

Now the belief in religion as it is found among Christians, rests on the written documents which we receive as sacred. To lead to a more intimate knowledge and a more accurate judging of these documents, may therefore be regarded as a part of this higher instruc-

tion concerning religion. Information also upon the various forms, and changes, and circumstances of religious belief among various nations, or the knowledge of their religious history, will be useful.

The whole course, then, will naturally separate itself into four principal divisions : 1st, an Introduction to the Scriptures ; 2nd, a History of Religion ; 3d, Christian Doctrine ; and, 4th, Duties.

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## REVIEWS.

*Memoir of the Rev. PLINY FISK, A. M. late Missionary to Palestine.* By ALVAN BOND, *Pastor of the Congregational Church in Sturbridge, Mass.* 8vo. pp. 437. Boston : Crocker & Brewster : 1828.

(Concluded from p. 126.)

In a letter to the Rev. Dr Porter of Andover, Mr Fisk says :

‘I have now spent four days in the city where David lived and reigned, and where David’s Lord and King redeemed the world. The house I inhabit stands on Mount Calvary. My little room has but one small window, and this opens toward Mount Olivet. I have walked around Zion. I have walked over Calvary. I have passed through the valley of Hinnom, drunk of the waters of Siloam, crossed the brook Cedron, and have been in the garden of Gethsemane. The next day after my arrival, I made my first visit to the tomb of my Lord. . . . I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed to be moved in a way I cannot describe.’ p. 286.

The garden of Gethsemane he describes as one of the most affecting and interesting spots on earth. It is a small plat of ground, with a low enclosure of stones, and nourishing eight venerable looking olives, which appeared as if they had been growing there from time immemorial.

April 30, he went to Bethlehem, and visited the two spots which are venerated as the birth-place of our Lord, and the manger in which he was laid, as also the Shepherd’s Field, a delightful valley covered with verdure, where it is alleged that the shepherds were watching their flocks, when the angel announced to them the birth of the Redeemer.

During the subsequent week he visited several of the most interesting spots within and around the Holy City—such as the Church of the Holy Sepulchre, “where the Lord lay”—Mount Olivet, from whose summit the Mediator ascended to glory—the cave of Jeremiah, where it is said he wrote his Lamentations—and the dungeon where he was imprisoned by Zedekiah—Bethany, the town of Mary, Martha, and Lazarus, and the cave where the inhabitants say that Lazarus was entombed.



Early in June, accompanied by his missionary brethren, he took a journey to the Dead Sea, and the river Jordan. Speaking of the Dead Sea, he says :

‘The water looks remarkably clear and pure, but on taking it into my mouth, I found it nauseous and bitter, I think beyond any thing I ever tasted. It has been said, that these waters are so heavy, that the most impetuous winds can scarcely ruffle their surface. Nothing could be more entirely without foundation. The wind was by no means impetuous when we were there, and yet the waves ran so high, that I found difficulty in filling some bottles with the water. My clothes were wet by the waves, and as they dried, I found them covered with salt. It has been said, that birds cannot fly over this sea ; but we saw a great number flying about its shores, and I once observed three at a time flying over the water. It is said no vessels ever sail on it. This is true, and the reason is obvious. There are no vessels here, nor is there any person either desirous or capable of constructing one.’

p. 306.

In the afternoon of the same day, they made a visit to the Jordan, at the place where the Israelites passed over on dry ground, “right against Jericho.” Mr Fisk says he there “*swam* across the river, and took a walk in the plain of Moab, in the inheritance of Reuben.” Of course, if the water was sufficiently deep for *swimming*, it was deep enough for *another purpose* of interesting import.

In his journal, under date, June 20, after mentioning a visit to Mount Moriah, where stood the temple of Solomon, he says :

‘The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground, near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed ; miserable slaves on the very spot where their fathers were mighty kings ! . . . . . Poor Jews ! when will they learn the true cause of their oppression, and repent, and return to God ?’

p. 310.

Having remained in Jerusalem and the neighborhood, laboriously employed for two months chiefly in distributing the Scriptures, and in discussing religious subjects with Jews, Turks, Catholics, and Greeks, Mr Fisk concluded to pass the hot season at some eligible spot on Mount Lebanon. For this purpose he left the city, with Mr King, and after passing through Arimathea, Lydda, Jaffa, and Acre, he arrived at Tyre, concerning which place he says :

‘How affecting to walk over the ruins of the most powerful cities the world ever saw, and to read on scattered columns, broken walls, and fragments of buildings, the fulfilment of scripture predictions.’

p. 315.

‘The next day they went to Sidon—thence to Beyroot, where the mission was subsequently established—and soon afterwards to Antoura, on Mount Lebanon, where Mr Fisk took up his residence, and pursued, beside his missionary labors and researches, the study of the Arabic language. A letter from this place, to a lady in

Boston, is full of proof that his piety was of a deep and decided character. He loved prayer, he delighted in frequent communion with God.

In October, he visited the "cedars of Lebanon," a grove of about three hundred trees; and Balbec, whose ruins have been reckoned among the wonders of the world. The chief curiosity at Balbec is the *temple of the sun*, of which a great part of the walls, and many of the columns, are still standing. In the latter part of the month, Mr Fisk returned to Beyroot, and thence set out for Jerusalem. His journey lay through Nazareth, "the city where Joseph and Mary lived, and where the angel Gabriel announced the great mystery of the incarnation." He describes it as a "charming spot." After employing considerable time in missionary labors and researches in Samaria and other places through which he passed, he reached Jerusalem, and resumed the use of his former room, at the convent on Mount Calvary.

The following is the description of a scene which Mr Fisk denominates *baptism* :

'One part of the service was explained to me, as intended to expel the devil from the *child*. When ready for the baptism, the font was uncovered, and a small quantity, first of warm water, and then of cold water, was poured into it. The child, in a state of perfect nudity, was then taken by the bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand he took up water, and poured it on the child in the name of the Father, the Son, and the Holy Ghost. After this he anointed it with oil, and returned it to its parents.'

p. 357.

This sublime performance was witnessed by Mr Fisk at the Syrian church. As connected with the same subject, it may not be amiss to introduce here an account of some conversation which he had with a Jew at Alexandria, in Egypt. Speaking of him in a communication addressed to the Corresponding Secretary of the American Board of Foreign Missions, he remarks :

'We have often read the Scriptures together. After reading the account of Philip and the Eunuch, I inquired whether any such thing as baptism is known among the Jews. He said that in ancient times when a stranger embraced the Jewish religion, he and his wife and children were all baptized. The ceremony was performed by sprinkling or pouring a cup of water on the head; and this was done seven times. *Now* foreigners never embrace the Jewish religion; and if they should, he does not think they would be baptized. I do not yet know what other Jews would say on this subject.'

p. 195.

Some of our Pedobaptist brethren may regard this as a remarkably instructive passage, especially if they may be allowed to stop at 'sprinkling.' Others may feel their consciences somewhat relieved, if they may proceed to 'pouring;' but most of them, it is probable, will be a little startled at the '*seven times*.' Here they must be within a step of immersion or real baptism. And perhaps they will be tempted, if they indulge in Judaizing on this matter,

to complete the process through which it would seem the Jews have passed. How natural the transition from immersion to pouring seven times—to pouring once—to sprinkling—to nothing! But many of them, we trust, will at length yield themselves to the guidance of the Holy Scriptures, and rejoice in a light far superior to Jewish or any other tradition. To perceive the utter worthlessness of this Jew's representation, they need only recollect what we find on the very next page, where Mr Fisk proceeds :

'One day we read Genesis xlix. 10, and I inquired what the Jews supposed was meant by *Shiloh*. He replied, 'The Messiah.' Then, said I, the Messiah must be already come, for your sceptre departed centuries ago. You have no king, no kingdom, no government. 'You speak truly,' said he. 'The Rabbins, however, say there is a place where the sceptre still remains in the hands of the Jews.' But where is that place? 'Who knows,' said he, 'but it may be, as some say, in America, beyond Mexico, *where there is a river of stones, that run along as water does in other rivers, except on Saturday, when the river stands still?*'

During his residence at Jerusalem, Mr Fisk was industriously engaged in preaching to a few hearers at his own room, and in distributing the Holy Scriptures. For the latter service, however, he suffered much from the persecuting spirit of the Turkish authorities. He was rudely treated, and a proclamation was issued, requiring all who had received books from him to deliver them up to the judge. But though much excitement was produced, yet God overruled the persecution for the benefit of his servants, and the more extensive circulation of his own word. A spirit of inquiry was awakened that induced multitudes to purchase the Bible, who had never before seen the precious volume. About six weeks before the conclusion of his residence in the Holy City, Mr Fisk was attacked with a fever, which interrupted his labors, and debilitated his system. As soon, therefore, as he was able to travel, he returned to Beyroot. On the 22d of June, 1824, he joined Mr King at Der el Kamer, and soon after set out for Damascus, which place, after crossing Mount Lebanon and Anti Libanus, they reached on the third day. While there they had opportunity, not only for the study of the Arabic, but also 'for discussing religious subjects with Jews, Greeks, and Mussulmans, and for the circulation of the Scriptures, notwithstanding the interdiction of the pope, and the opposition of the priests.'

July 17, they left Damascus, with a caravan, for Aleppo; and during their journey thither, which occupied them twelve days, they suffered much from heat and fatigue. Their arrival produced an immediate alarm among the Mussulman authorities, and on the next day the British Consul received a message from the pasha, stating that an order had been received by him, prohibiting the distribution of the Christian Scriptures among the Grand Seignior's subjects. Mr Fisk continued the study of the Arabic, and preached on the Sabbath at the house of the consul. After a stay of about eight weeks, they returned to Beyroot, passing through Antioch, in Syria, where 'the disciples were first called Christians.'

From Beyroot, on this interesting tour, Mr Fisk had been absent nearly five months. His object had been to survey the country, not so much 'geographically,' or 'statistically,' or merely as an antiquarian, as 'morally,' and to ascertain what could be done to advance the object to which his valuable life was devoted. Of course he found much to appal, and not a little to encourage. 'But,' says his biographer, 'having set up his banner in the name of his God, he felt a strong conviction, that though the conflict might be sharp, the victory was sure.'

In the succeeding month of January, Mr Fisk, in company with Mr King, took up his residence at Jaffa, where they engaged in study, in addition to their missionary duties. In March, they removed to Jerusalem, with the view of recommencing their labors in that rendezvous of darkness and sin. On the anniversary of the crucifixion, they went to the Church of the Holy Sepulchre, to witness the idolatrous worship of the Catholics. There were delivered, as usual on this occasion, seven sermons. The first in the chapel—the second at the place where it is said, the garments of our Lord were divided—the third where he was beaten—the fourth where he was nailed to the cross, &c. "Thus," says Mr Bond, "do the paganized Christians of that country, 'crucify to themselves the Son of God afresh, and put him to an open shame,' on Mount Calvary, in the house of God, and at the very place where once he suffered; while the Mussulman and Jew 'pass by and revile him, wagging their heads.'"

But their stay at Jerusalem was likely to prove hazardous, on account of the tumult excited by the arrival of the pasha of Damascus, with an armed force to collect tribute. The whole city was full of consternation, and few considered themselves as secure from the rapacity and vengeance of the pasha's soldiers. Accordingly after a few weeks of toil and danger, they judged it advisable to leave the place and retire to Beyroot. On their way they suffered from the depredations of wandering Arabs, and once had a severe encounter with a horde of them, who attacked their caravan with great violence.

Owing to excessive labor, anxiety, and exposure, the health of Mr Fisk had become impaired. Excepting some short excursions in the vicinity, he now continued within the mission family at Beyroot, prosecuted the study of languages, and consulted with his missionary brethren about future labors. *His end was drawing nigh.* Tuesday, October 11, 1825, he was taken ill of a fever, which gradually took deeper and deeper hold of his system, until the morning of the 23d, when "the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released."

His last hours, when not clouded by paroxysms of delirium, were full of proofs that he enjoyed the presence of his Redeemer. Under a clear conviction of the depravity of his nature, he was humble. In view of the faithfulness of God, as developed in his own experience, as well as in the Bible, he had "strong confidence" in the divine promises. His hope of heaven was deeply founded in

the atonement by Jesus Christ. His work was done, and well done, and his Father in heaven called him home to enjoy the reward of the faithful.

In this brief sketch of a good man's life and labors, we have endeavored to give not only an outline of the 'Memoir' by Mr Bond, but also a comprehensive view of those features in the character and exertions of Mr Fisk, which render him a model worthy of extensive imitation. The result of efforts at compression, however, will hardly be satisfactory to such as have contemplated and admired the full length portrait. The *miniature* must necessarily be wanting in *completeness*. Only a few prominent and general lineaments could be included in a space so inevitably restricted.

A recapitulation of his characteristic traits may not here be irrelevant.

Mr Fisk was a man of extraordinary *piety*. Possessing correct views of the character and government of God, he cherished continually an impressive conviction of his obligations and duties as a dependant and sinful subject. He ever made religion a consideration of *personal* interest, and consequently, notwithstanding his zeal and labors for the salvation of others, he did not neglect his own soul. Because of the multiplied efforts in which he engaged to bring others to the feet of the crucified Saviour, he did not consider himself as absolved from the duty which he enjoined upon them. His industry as a student, or as a Missionary, was not less conspicuous than as an humble and assiduous cultivator of his own gracious affections. He loved the Scriptures—he delighted in prayer—and in his examinations of his own heart, he was unusually particular and severe. The purity and strength of his devotional feelings, while prosecuting his academical education, have seldom been excelled; and they most thoroughly refute the oft-repeated objection, that classical studies *necessarily* repress the ardor of piety. It is possible that Mr Fisk did not devote so much of his time, while in College, to efforts for *intellectual* improvement, as might have been desirable. But he was not indolent; nor did he ungratefully despise and neglect the advantages which he enjoyed. All things considered, he held a creditable position in his class; and he was devotedly active, not only in cultivating personal piety, but also in diffusing around him the influence of an operative and fervid Christianity. We were well acquainted with him while in College, and at Andover. We have attentively observed the course which he has since pursued. And, in view of the whole, we have often contemplated him as affording a remarkable illustration of the fact, that a student, surrounded by many discouraging circumstances, and not distinguished at first as a scholar, may, in a few years, by well directed and persevering diligence, outstrip those who once were before him, and leave them far behind, both in intellectual attainments and in real usefulness.

In all his prayers and toils, he was distinguished for *unity of object*. The *one* engrossing, all absorbing object of his life, was the work of a Missionary. For this work he resolved, by every practicable method, to qualify himself, assured that should Providence

require him to remain and toil in some secluded country parish in New England, every qualification of a thorough-bred Missionary would even there be of essential service. And were this spirit—this genuine “passion for Missions,”—more extensively nurtured in our Colleges and Theological Institutions, they would become fountains whence far better streams would issue for the watering, not only of foreign, but also of domestic vineyards. The spirit of Missions is the spirit of the Apostles—the spirit of Christ.

Mr Fisk was remarkable, even from childhood, for *perseverance*. Whenever his mind was established in regard to duty, he urged his way firmly onward to its performance. In almost every enterprise of his life, we discover indications of this steady and unwavering adherence to his original purpose—never yielding to small difficulties—never relinquishing his object, unless convinced of its impracticableness by the opposing providence of God. He was a stranger to that disgraceful timidity which hesitates, and is fearful of doing duty because the consequences threaten to be disastrous to himself. He studied not his own ease or gratification, but the will and honor of his Master. He dared to do what he believed God required of him, and dared not do less. And this moral heroism was as strikingly developed in his patient submission when his plans were interrupted, as in his zealous prosecution of them, while their accomplishment seemed practicable.

In the loftiest and purest import of the term, Mr Fisk was an *enthusiast*. His enthusiasm, however, was accompanied by *light* as well as *heat*. It was chastened and regulated by principle, and seldom overstepped the limits of Christian prudence. It was the concentrated emotion of a mind, deeply convinced of the depravity and peril of the perishing myriads of the human family, and desirous to put forth its utmost energies to rescue at least some of them from the terrors of “the coming wrath.” He had enlarged conceptions of the stupendous value of the soul, the holiness of God, and the awfulness of the sinner’s destiny; and he counted not his life dear unto himself, so that he might be the instrument of publishing the tidings of a Saviour’s love in the abodes of ignorance and crime.

One fact developed in the course of this ‘Memoir,’ though perhaps of little value in the estimation of others, excited in us a peculiar interest. *Mr Fisk submitted to Providence, and the judgment of the Board, the selection of the field where he should labor.* He had surrendered himself, without reservation, to the work of a Missionary, and was willing to wear out his life in *any* part of the world where he might be useful in winning souls to Christ. This was his highest ambition. Consequently he felt little solicitude, whether, after doing all the good in his power, his body might be interred in some island of the Pacific seas, beneath the snows of Greenland, among the arid sands of Africa, or in the jungles of Hindoostan. He felt that he was devoted to the service of a Redeemer, who, while a Missionary in this ruined world, had “not where to lay his head,” and he would not be particular about his temporal comfort, provided he could *somewhere* demonstrate his fi-

delity to that Redeemer, and be permitted to guide some wandering souls to the field of his compassion.

Of the book, whose title is placed at the head of this article, and from which we have derived the materials for this condensed sketch, we have little to say. With its structure, in the main, we are pleased. To the eighth Chapter we would only add the following words: *And it would doubtless have been still more interesting, had there been among the communicants a Roman Catholic and a Quaker.*

The Author has exhibited his talent, not so much by what he has himself written, as by a judicious selection and arrangement of the documents which were left by his deceased friend. The memory of many an excellent man has suffered, and the influence of his writings and of his example has been greatly diminished, in consequence of the selection of a biographer, who has evinced less solicitude to do justice to the departed subject, than to *show off* his own ability to *make a book*. Not so in the case before us. We see nothing of Mr Bond, except what is necessary in order to preserve the narration unbroken, with occasionally a remark at the conclusion of a chapter, or of a particular subject, such as would be natural to any one whose mind was deeply interested in the events recorded. He throws himself into the distance, and shows us Fisk—Pliny Fisk, just as he was; and hence, every one who delights in a true exhibition of things and characters, must read this volume with satisfaction. It is a plain, undecorated narrative; exhibiting facts such as a lover of truth, and an admirer of the Christian character would wish to find. It presents to us a young man, of little more than ordinary powers, by the mere force of a consistent piety, urging his way through embarrassments and difficulties, at which others would have been disheartened; never losing sight of the one object toward which all his efforts concentrated; prosecuting his duties, however toilsome, with a quenchless ardency of soul; rendering every thing around him and within him, subservient to the promotion of his object; renouncing the satisfactions of domestic felicity; zealously pushing his researches into every section of the country about him, for the benefit of his successors in the field; exposing and combatting "spiritual wickedness in high places;" continually projecting fresh schemes for extending the light of salvation, and continually executing those schemes; and at last, at the age of thirty-three, calmly resigning his spirit into the hands of that Redeemer in whom he trusted, and for whom he labored.

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*The Selection and Use of Acceptable Words in Preaching; a Sermon, delivered at the Ordination of Mr EBENEZER THRESHER, Jr. to the Pastoral Charge of the First Baptist Church, Portland. By DANIEL SHARP, Pastor of the Third Baptist Church in Boston.*

LANGUAGE is the most common medium of communication between man and man. By this, either written or spoken, we im-

part to others the knowledge of our opinions and desires, and of facts with which we are acquainted. The interests of society require that our language should be a correct representation of what we think. In making statements of facts, which may have influence upon the political and religious opinions of men, and may affect the whole course of their lives; or in making historical records of events, perversion of language to purposes of deception is universally denounced. But not only falsehood thus meets with reprobation. Concealment of truth, defective or partial views of truth, feeble representations of what ought universally to be known as important facts or opinions, may expect the censure of the wise and good. Much more in him,

“Who negotiates between God and man,  
—as God’s ambassador—

and who is a public advocate and expounder of a revelation which purports to be from heaven, the reception or rejection of which will fix man’s weal or woe forever,”—much more in him do we demand the annunciation of truth, of the whole truth, of truth unperturbed by human opinion, of truth undisguised and uninjured by the medium through which it is presented.

The public teacher of religion having proposed to make a simple, perspicuous, and forcible statement of divine truth, will by adhering to this purpose, be saved from an unworthy attention to mere language. While he avails himself of the power of language, distinctly to explain and cogently to enforce divine truth, he will not employ it in order to strip the truth of its essential characteristics, so as to secure for it an apparent acceptance and to shield himself against the charge of making unreasonable demands upon the belief and the practice of his hearers. Language he will employ, for explaining and vindicating the claims of religion, and for securing obedience to those claims, comparatively disregarding the opinions and feelings which men may cherish respecting himself. His effort will be, not to exhibit an elegant combination of finely wrought sentences, but in an intelligible and earnest manner, “to declare all the counsel of God.” Alas! if a minister loves display, if he loves to invest himself with the pomp of language, “he may be amusing his people with the mere sound and arrangement of words, while they are famishing for the bread of life.” How often, alas! when the professed minister of religion has been standing in the holy place, and occupying the hours sacred to devotion, in a manner which has called forth the admiration of the people, has religion herself bled at every pore!

But has not the pulpit furnished specimens of language and style that are almost beyond praise, and that will occupy the rank of models for successive generations? And have not discourses, thus distinguished for excellence, been manifestly employed by the Holy Spirit as instruments of saving the soul? Unquestionably. But examine those performances. What, (waiving the question of divine influence) what gave them their power? Was it the structure of the sentences, the accurate measure of the periods, the polish of



the diction? Or rather, was it not the truth of the sentiments, the rich infusion of scriptural thought, the clearness of the expression, the author's manifest losing of himself in the presenting of his subject? The fact is, God honors piety. A sound judgment, a warm heart, a fervid zeal in the cause of Christ, will impart many positive excellencies even of style to a minister's public discourses; while through deficiency of these qualities, a man, solicitous for reputation, "coldly correct and critically dull," will be powerless in the work of saving souls, and even in attracting towards himself the favor of his fellow creatures. No wonder then, that when in connexion with literary qualifications, there is possessed a fervid zeal for the honor of Christ and the salvation of men; no wonder that discourses should be produced, which, while they build up the humble Christian in his most holy faith, possess also the attractions of a finished and eloquent composition.

If a minister adheres, in his discourses, to the purpose which has been mentioned, he will need but few hints respecting his choice of language. He ought to understand the declarations of the Bible on which he proposes to speak, and he ought to choose such language as will distinctly and fully convey to his hearers the meaning of the Bible. That this is his duty, is plain, from the importance of the subjects presented in the Bible. That there is need of effort at this point, appears from the fact, that many Christians have so inadequate, and many so incorrect notions respecting some scriptural subjects; that many terms, which are in current use among religious people, and which may be called the technical terms of religious conversation, are so indefinitely apprehended; and that many words and phrases are often undergoing variations in meaning, either by losing somewhat of their former signification, or by receiving additional shades of meaning. The language by which ministers endeavor to express their ideas, ought to be such as they know will convey precisely those ideas; and when certain words, or phrases, however long sanctioned by use, and however ready to recur to the preacher's mind, are yet not understood, or are understood in a sense different from that which the preacher intended, he ought to select other words which will convey his ideas to the mass of his hearers. Had the minds of men been more directed to things than to words, many fierce controversies might have been spared, many factions in churches might have been prevented, many a disconsolate Christian might have gone on his way rejoicing, and many a self-deceived professor might have seen the error of his way. On ministers is it incumbent to use such language as will distinctly and fully convey the meaning of the Bible, because by the statements of the pulpit more than by the declarations of the inspired word, are the religious opinions of congregations affected. Whatever excellencies then may belong to a minister's language, if on this point there be a failure, there is failure where most of all ought to be success.

But no minister should be contented with barely escaping the charge of misrepresenting, or of not fully exhibiting the meaning of the Bible. Such language should be chosen as is adapted most

deeply to impress the minds of the hearers. It is well known that the same truths uttered by different men produce very different effects on the same minds. Ministers ought to understand this fact, and to take advantage of it in their addresses. Different congregations require different treatment; and to some subjects the diffuse style is best adapted, while others require concentration of thought and of expression. The salvation of his people and the extending of religious influence into all parts of their characters and into all their conduct, should be the controlling objects of every minister; and in order to gain these objects, there is not a better rule by which to regulate his public instructions, than that which is couched in the Apostle Paul's remark, "In the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

The character and state of a congregation, will have influence upon a judicious minister's selection of language and illustrations. What to some persons is perfectly obvious, and may be used as an illustration of a difficult subject, would itself require an illustration in order to benefit some other men. There are words and phrases which are quite familiar to certain ranks of society, but which would be entirely misapprehended by other ranks. Common prudence and benevolence dictate, that in these things a minister should become "all things to all men." By this wise adaptation, while no essential principles of grammar or of rhetoric are violated, and no 'academic ears' are offended, the knowledge of religious truth is diffused, and men of limited acquirements may be made 'wise unto salvation.' But alas! how sadly does he mistake the design of the sacred office, in whose addresses are continually occurring words and forms of speech which convey no other information to the majority of men, than that he is marvellously learned; or which prove, as charity would fain believe, that he is so intent upon the salvation of certain men, that the mass of his hearers has escaped his observation. Let it not be thought, however, that men of thorough education are most in danger of erring in respect to the choice of words. Far from it. One of the most common results of sound learning is, to enable its possessor to make things plain.

Let a minister of the gospel cherish a proper spirit, and there will be little danger of erring in point of language. Rising above all inferior considerations, his aim will be to impress his hearers with the truths of religion, and thus to contribute to their salvation. Having before him this single object, he will not attempt to soar above their capacities, nor will he descend to any offensive forms of speech. He will not choose subjects, "which minister questions rather than godly edifying;" and his discourses will be pervaded by such an affectionate sensibility as will make it evident to all, that his heart's desire and prayer to God is, that his hearers may be saved. The cultivation of the Christian temper is of supreme importance to the preacher. It will deliver him from the temptation to fretfulness and impatience. It will prevent him from being

weary in well doing." It will stimulate him to pursue his "work of faith and labor of love," with a father's affectionate desire, so that he will be willing to impart unto his people, not the gospel of God only, but his own soul also, because they will be dear unto him. Whatever view we take of the minister, in all the duties and relations to which he is called, true sensibility is of vital importance. In the selection of language, not less than in other departments of labor, is its influence powerful and salutary; as an orator, especially as a Christian orator, it is indispensable to the highest success. With gratitude we add, that real sensibility is best cultivated by familiar acquaintance with the Scriptures and by habitual communion with God.

Those who have read the sermon named at the head of this article, will perceive that we have for the most part followed the train of thought which it presents. The discourse is worthy of perusal. It is marked by the usual good sense of its author.

In the perusal of it, we were deeply impressed with the importance of extensive preparatory study in those who are called to the care of souls; of a general acquaintance with the Scriptures; and of careful attention to each particular subject on which a discourse may be founded. For ministers "should consider it a sacred duty to understand the expressions of the inspired writers." It is "by reflecting on the words of the text and their connexion; considering the design of the writer; by consulting parallel passages; by ascertaining whether the language is literal or figurative; by becoming acquainted with the history of the particular period when the Scriptures were written, its manners, customs, and events; and by adopting correct principles of interpretation," that ministers "will be enabled rightly to divide the word of truth." pp. 6, 7.

We were also impressed with the importance of ministers' having an enlarged acquaintance with the human character; so that they may adapt their conduct and their instructions to the various classes of men, and may be prepared for every variety of situation in which divine Providence may place them.

Nor were we less impressed with the sentiment, that a minister of the gospel should be something more than a mere student. He must not only be conversant with the spirits of the mighty dead whose works still live, and will long live, and shed a benignant lustre on man's path to eternity; he must also feel a sympathy with the living, moving forms around him. He must associate with men as being himself a fellowman, in the exercise of all the charities of our common nature, as the friend and the guide, as the guardian and the comforter. Thus his discourses will belong to the age: they will be fitted to existing circumstances; they will flow from an everliving fountain, not only of knowledge and piety, but also of kind and solicitous regard for whatever concerns the temporal and the eternal well-being of those for whom he watches and for whom he must give account. A minister should be a diligent, affectionate pastor, as well as a laborious student. By combining, as far as possible, the qualities of both, he will be "a workman that needeth not to be ashamed."

The CHARGE and the other addresses delivered on the same occasion as the sermon, contain judicious statements of Christian doctrine and duty, and exhibit much fraternal feeling. Our readers will be gratified by a few sentences from the valuable Address to the church and society, with which Mr Stow of Portsmouth closed the services at the ordination of Mr Thresher.

‘You will permit me, as the organ of this council, to caution you against that inordinate affection, which may blaze extravagantly for a season, and then, from mere exhaustion, decline and expire. Love that is at first intense and ardent, does occasionally settle down into a calm and steady attachment. But it not unfrequently happens that those who are the most ready and frank to express their love to their minister, when he commences his labors, are the first to exhibit coldness, and wish him away. To you, therefore, we make the suggestion—*begin as you design to continue.*

‘If you love your pastor, as you should, “for his work’s sake,” you will of course provide thoroughly for the comfort of himself and family. And in making this provision, you will be cautious that no individual is denied the pleasure of doing his true proportion. The piety of that man is of small estimation, who could voluntarily deprive himself of such a privilege. He must have very limited conceptions of the worth of the soul—the preciousness of the Saviour—or the terrors of eternity.

‘But though you may love your pastor, and express your attachment by acts of special kindness, *do not flatter him.* If he pray like a seraph, never tell him of it. If he be as pious as Baxter—as profound as Newton—or as eloquent as Whitefield—proclaim it not in his ears—let him remain so. If he is esteemed as a prodigy of intellectual strength—if he be admired for his ingenuity at interpretation—if his style should charm the fastidious ear of taste—if his voice be as melodious as the ducimer—Satan will inform him frequently enough to prevent his being too humble. If you flatter him at first, and afterwards should neglect it, he will naturally suspect you of alienation of feeling, or dissatisfaction with his performances, and consequently will be unhappy. If you are gratified with his services, there are a thousand methods in which you may express your satisfaction, preferable to that of fulsome adulation. Ministers’ hearts are much like yours—capable of inflation by pride and self-conceit.

‘Do not visit him too frequently—especially during the latter half of the week, when his mind is engrossed with the preparations for the sanctuary. It is for your interest—for the interest and honor of your cause—that his discourses should be thoroughly studied, and bedewed with the tears of the closet.

‘When you are in affliction—whether from the death of kindred, or from illness in your families, or from any other cause, get information to your pastor as soon as practicable. Never wait for him to learn your condition by mere rumor; but send for him as conscientiously as you do for a physician, and then you will be sure of his visits, sympathies, and prayers. Or, if you thus neglect to inform him of your trials, beware that you never accuse him of neglecting the afflicted. It is exceedingly unkind to keep him in ignorance of your sorrows, and then throw out bitter insinuations touching his want of sympathy or fidelity.

‘Whenever he preaches, be early at the house of God, and there give him your undivided attention. Give him your countenances—your ears—your eyes. If, when conversing with him on a subject which you deemed important, he should turn away his face, or stare

vacantly around, or hold down his head, or indicate the least inattention, you would denounce him as insultingly uncivil. He comes to you with a message from the crucified Saviour, "*Take heed, therefore, how ye hear.*"

'And when the services of the sanctuary are concluded, you will best demonstrate your respect for him and the truth, by retiring directly to your habitations. It is a grief to the minister's heart to witness groups of his hearers, after worship, collecting in the aisles, or in the vestibule, exchanging salutations and conversing on topics foreign from the subject of his discourse. You may deceive yourselves into the belief that it is a mark of friendliness and brotherly love. But it is one of the most effectual devices of Satan, to take away the word out of your hearts, lest ye should believe and be saved.'

#### NEW PUBLICATIONS.

Proposals have been issued by J. J. Woodward for publishing a monthly periodical, to be styled *THE GENIUS OF THE AGE, a Christian and Literary Miscellany, composed chiefly of selections from foreign publications, by the Rev. W. T. BRANTLY, of Philadelphia*. It is to contain not less than sixty four pages each month, and to be executed in a superior style. The price is to be three dollars a year, payable in advance. "The productions of genius and piety are intended to adorn this work. The best articles in prose and poetry for the exhibition of evangelical truth, elegant literature and the arts, are promised to the future patrons of this Magazine. The English work entitled *The Spirit and Manners of the Age*, will be in some degree the model of this. It will be entirely free from all sectarian views of religion."

We have received the first number of *THE TRANSYLVANIAN, or Lexington Literary Journal*, edited by Thomas J. Matthews, A. M. Morris Professor of Mathematics and Natural Philosophy in Transylvania University. The work is published monthly at Lexington, Kentucky, and each number is to contain forty pages. The price is \$2.50 a year. The following is from the prospectus:

"To diffuse more widely interesting and useful knowledge; to record the progress of discovery in the sciences, and of invention in the arts; to mark improvements in the science and art of teaching; to advance the interests of education in all its departments, and to

promote a pure and elevated morality, are the objects of *The Transylvanian*. The work relies for patronage on those who have tasted the pleasures of knowledge, and whose patriotism prompts them to labor for its diffusion. Judicious efforts to increase intelligence in this Western country, which is soon to exert an important influence on the destinies of the whole Union, should be kindly cherished by every lover of freedom. Should this work receive the necessary encouragement, the editor, aided by several literary friends, will diligently exert himself to fill its pages in a manner satisfactory to its patrons. The profits of the work, after satisfying all pecuniary demands, shall be devoted exclusively, by the publishing committee, to the increase of the Library and Philosophical Apparatus of Transylvania University."

Christian Fellowship, or the Church Member's Guide. By J. A. JAMES, A. M. Birmingham, England. Edited by J. O. Choules, A. M. Pastor of the Second Baptist Church, Newport, R. I. Boston: Lincoln & Edmands.

Natural Theology; or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature. By William Paley, D. D. Arch-Deacon of Carlisle. *Illustrated by the Plates*, and by a selection from the Notes of James Paxton, Member of the Royal College of Surgeons, London. With additional Notes, original and selected, for this edition; and a Vocabulary of scientific Terms. Boston: Lincoln & Edmands.

# MISSIONARY REGISTER.

FOR MAY, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BURMAN MISSION.

THE latest communications from our Missionary brethren in the Burman Empire, present increasing evidence of the divine blessing, and gratifying prospects for the future. The following extracts from Mr Judson's Journal, just received by the Corresponding Secretary, will be read with deep interest.

### MR JUDSON'S JOURNAL.

July 28, 1828. Yesterday, five persons were baptized, whose names and characters are as follows:

1. Mc Donald, a native Hindoo, twenty-eight years of age. He renounced heathenism a few years ago, and was christened by an English clergyman on the Madras coast. His first profession of christianity was probably sincere, but within a few months, he became acquainted with some persons whose communications unsettled his mind, and reduced him to a state of darkness and perplexity, for several years. When he came to this coast, about a year ago, he assumed the English dress, and in correspondence with his former friends, in Madras and Bengal, he made many attempts to disseminate erroneous sentiments in all classes of society; but happily without the slightest success. One morning about a fortnight ago, he came to the zayat, and heard the doctrines of implicit faith in the word of God, and of regeneration by the power of the Holy Spirit—doctrines which were quite new, and at the same time quite satisfactory to his soul. He yielded at once to the force of truth, and became, to all appearance, an hum-

ble, teachable disciple of the divine Son. He understands Burman enough to join in our worship, and on his requesting baptism, we had no hesitation about receiving him into our little number. He brought with him, yesterday, a large bundle, which he informed us contained the tracts and publications, which had given him so much trouble; and when he was baptized, he buried them, with his former character, in the watery grave.

2. Moung Shway-pan, whose name has been sometimes mentioned in the journal as a hopeful inquirer. He has been a constant attendant at the zayat, ever since it was built, and is a pretty fair specimen of a cautious Burman, who turns a thing over ten thousand times, before he takes it; but when he once takes it, holds it forever. He accordingly appears now very firm and decided.

3. Mai Nyo, an aged female, above eighty. She says she was a little girl, when the great Alempa subverted the kingdom of Pegu, and established the present Burman dynasty; so that she has lived under eight successive monarchs. She became acquainted with Mrs Wade three or four months ago; and though she is bitterly opposed by her relatives, on whom she is quite dependant, and though she has been, especially of late years, a devotee in religious duties, she has renounced all for Christ, and with tottering steps, bending under the infirmities of age, has done homage to the King of kings, in the baptismal stream.

4. Mah-ree (Mary Hasseltine,) about twelve years old, daughter of Moung Shway-bay, and the only girl that survives of the female school which Mrs Judson commenced at Ava.

5. Mee Aa, of the same age and standing as Mah-ree. These two girls are the first fruits of an incipient re-

vival in the school, similar to those glorious revivals, which distinguish our beloved native land. May the Holy Spirit be poured out more copiously on our own hearts, on the children of the school, and on all the inhabitants of Maulamyng.

While I have my English pen in hand (an event which rarely occurs) I would say a word concerning Ko Myat-kyau, who was baptized last March, especially as we have considered him an assistant in the mission, since that time.

He is, as I have mentioned, a brother of the first native chief in the place—nearly fifty years of age—of most respectable rank in society, more so than any other that has been baptized—possessed of a clear mind, considerable native eloquence, and an uncommon degree of mental and bodily activity. His literary attainments are scanty, but he has command of handsome language, particularly that which is current in the higher classes of society. He has been an inquirer after truth, many years, and has diligently investigated the systems of Boodha, of Brahma and of Mahomet. At length, he embraced the religion of Jesus Christ, with all his heart and soul, manifesting more zeal and ardor, than commonly characterize his cool, considerate countrymen. He has suffered as much persecution, as can be openly inflicted under British government. All his relations and friends joined in a most appalling cry against him; his wife commenced a suit for divorce; and his brother publicly declared, that if he had the power of life and death, he would instantly wipe out, with his blood, the disgrace brought upon the family. Our friend bore it all with the meekness of a lamb, and conducted himself with such forbearance and Christian love, that the tide has begun to turn in his favor. His wife has relinquished her suit, and begins to listen to the word; his brother has become silent; and some few of the relatives begin to speak in our favor.

It ought to be added, that Ko Myat-kyau has given up all worldly business, and devoted himself to assisting us in our missionary work. For this he is particularly fitted by his undissembled humility. It gives us great pleasure to see him sometimes sitting on a level with some poor beggar woman, endeavoring, in language intelligible to her dark mind, to communicate some

idea of the mysteries of redeeming love.

But in commending Ko Myat-kyau, I would not forget our old tried friends, Mounng Ing and Mounng Shway-bay. The former says it is his meat and drink to preach the gospel, and when, for some time, he has no good opportunity, he feels like a person deprived of his necessary food. The latter has been lately growing in habitual self-denial and holiness of heart; his prayers savor of heavenly communion; and it was through a word from him, spoken in season to his daughter, Mah-ree, that the revival commenced in the female school.

August 3, Lord's-day. We baptized Mee Tan-goung, Mee Nen-mah, and Mee Nen Yay, three girls from the school, whose cases are rendered interesting, by the considerable knowledge they have acquired in the course of a few months, by the distinctness of their religious experience, and by the violent persecution they have suffered from their respective parents and relatives. Mee Tan-goung's case is particularly interesting, when contrasted with that of her elder sister Mee Lau, who, after experiencing very clear and pungent convictions of divine truth, has at length been induced, by alternate promises and threatenings, deliberately to reject the Saviour of sinners, and join her mother's party.

Another girl, Mee Pike, who gives us satisfactory evidence of being truly converted, was brought before the church this day; but her mother being a member of the church, it was thought by some, that she was perhaps influenced by her mother's example, rather than by the convictions of her own mind, and we could not get a clear vote for her admission.

An elderly man, Ko Shan, was also presented; but his replies were so indistinct that he was rejected by an overwhelming majority.

Mounng San-loon the 2d, mentioned May 31st, was accepted for baptism next Lord's-day.

4. Mee Tan-goung's mother came early in the morning, before any of us were up, and having made her elder daughter, Mee Lau, open the door of the school zayat, she fell upon her younger daughter, abusing and beating her, until fearing that she should alarm the house, she went off. Soon after, however, she came again, and finding her daughter outside, she beat her on

the head with an umbrella, and threatened to sell her for a slave. She then went into town, and after raising a tumult in the market place, and declaring that her daughter had entered into a religion, which prevented her lying and cheating, so that she was quite lost to all purposes of trade, she carried the alarming tale to the mothers of the other two girls who were baptized yesterday. One of them, the mother of Mee Nennmah, who has been most violent heretofore, came in a rage to Mrs Wade, (brother Wade and myself being absent at our *zayats*), and after using as bad language as she dared, she ran down to the school-room, seized her daughter by the hair, and dragged her out doors towards a heap of wood, where she would have quickly armed herself with a weapon, had not Mrs Wade interfered, and rescued the victim, upon which the mother went off, muttering vengeance. The girls bore all this abuse in silent submission, and really manifested something of the spirit of martyrs. All three are taken into the house, for the present, lest their infuriated relatives should make an assault upon them by night.

Poor Mee Aa, baptized Sunday before last, lives in great fear. She is daily expecting her mother from Amherst, who will no doubt take her away instantly, and use all the means in her power to make her renounce the Christian religion.

Aug. 10, Lord's-day. Ko Shan having satisfied us all, during the past week, that his unfavorable appearance last Lord's-day, was more to his want of language to express his ideas, (being a Taling, and but little acquainted with the Burman,) than to his want of grace, was this day re-examined and accepted. Mee Pike also was accepted, and these, together with Moung San-loon the 2d, received baptism.

Two other girls, younger than those who have been baptized, appear to have obtained light and hope in Christ. "Out of the mouth of babes and sucklings thou hast perfected praise." One of them, Mee Youk, about eight years old, gives as clear, satisfactory evidence of real conversion, as any of the older girls. The other, Mee Kway, like our departed Mee Shway-ee, was rescued at Amherst, from miserable slavery. She has hitherto given us very little pleasure, but is now led to see that she has been an uncommonly wicked child, and to feel an humble, penitent disposition.

MAY, 1829.

24, Lord's-day. Mee Youk received baptism, though her brother, a young man, threatens "to beat her to death."

Sept. 21, Lord's-day. We baptized Oo Peenyah, Pandarram, and Mee Kway; the first, a respectable person, about fifty years of age, a native of Tavoy—by profession a doctor; the second, a Hindoo from the Madras coast, a doctor, also, and astrologer, quite ignorant of English and Burman, and brought to the knowledge of the truth, through the instrumentality of Mc Donald, and the New Testament in Tamul, which he has had in his hand day and night, for the last six weeks; the third, the little girl mentioned Aug. 10.

In the afternoon, we partook of the Lord's supper, with twenty native communicants, four being absent from illness or other causes, beside those at Rangoon and Tavoy.

A. JUDSON.

From the foregoing journal it will be perceived, that light is now beaming on the minds of the benighted Burmans, and the word of the Lord is beginning to have free course. The blessing poured out on the school at Maulamyng, cannot fail to encourage an increase of pecuniary aid for its support and extension. Let bountiful offerings be cheerfully tendered, that multitudes of these Burman children may be brought under the influence of the means of grace.

The increase of native preachers must awaken the most lively gratitude, and inspire increasing confidence in the evangelizing of Burmah. The whitening fields call also for additional laborers to proceed from this country. A cry reaches us across the bosom of the deep, 'Come over into Burmah and help us.' Are there not young men of talents, piety and education, in our churches, whose hearts burn with a generous fervor for the salvation of the heathen? Will not the love of Christ constrain them to say, 'Here are we, Lord, send us.' As measures are in progress for publishing the Scriptures, and issuing tracts in the Burman empire, new fields will present for cultivation, and



new and multiplied efforts will be demanded. Let the churches pray that the Lord of the harvest may send forth additional laborers.

#### MR BOARDMAN'S JOURNAL.

It has been announced, that Mr Boardman has proceeded to Tavoy, and established a new and interesting Missionary Station. But as it will be gratifying to trace the history of the station from its commencement, we shall make copious selections from Mr Boardman's Journals, received by the Corresponding Secretary, comprising a statement of the rise and progress of the establishment.

#### *Conversation with a School Boy.*

*Maulmying, Jan. 20, 1828.* One of the school boys requested me this evening, to allow him to read the Scriptures all day to-morrow. I asked him why he wished to read the Scriptures. "In order," said he, "to become a disciple." Do you then wish to become a disciple while yet so young? "I do, Sir, because young people are exposed to death as well as others; and if I should die without becoming a disciple, I should go to hell; but if I become a disciple, I should have nothing to fear." Have you seen your sins? "I have seen some of them." What sins does your conscience charge you with? "I have neglected the true God, who has sustained me by night and by day, has fed and clothed me all my days, and I have worshipped false gods." But you have not worshipped Gaudama? "I have not worshipped him, Sir; but have neglected the true God." He then confessed some other violations of the divine commands. On his speaking of Christ as a great benefactor, I asked him why we should love Jesus Christ. "Because," said he, "he pitied us, and laid down his life to save us from hell."

#### *Kindness of Dr Callender.*

*Jan. 23.* Our beloved babe has for the last three weeks been severely afflicted with ophthalmia. We feel under great obligations for the assiduous attention which our dear friend, Dr Callender, of his Majesty's 45th regiment, has shown her. Indeed this is only one of the cases in which we

have experienced his kindness. From the first of our acquaintance with him in Calcutta, he has been ever ready to afford us all the assistance in his power. He attended on Mrs Boardman and our babe during their severe illness immediately after our arrival in Amherst; and in many other cases he has evinced much delight in contributing to our comfort. Although he will receive no compensation from us, we doubt not he will be recompensed at the resurrection of the just. It is a subject of deep regret to us that the declining state of his health obliges him soon to leave us for Scotland, his native land.

24. Received a farewell visit from our friend and Christian brother, Dr Callender. He leaves to-morrow. Our prayer is, that the God of grace may comfort and support him in all his pilgrimage, and at last raise him to a seat of glory in the skies.

#### *Danger from Fire.*

*March 8. Evening.* Just as we were lighting our lamps, we heard a rushing wind like a hurricane coming from the east. We ran out of doors, and saw the eastern mountains, a mile from our house, all in a glowing flame, and a violent tempest driving the fire directly towards us. The mountains for a mile or more in extent were involved in one general blaze; and, as the grass and brushwood were thick and dry around, the devouring element spread and advanced towards us with amazing rapidity. From the nature of our house, built of bamboo and leaves, we knew that if the fire reached it, all attempts to save it would be ineffectual. Our only resource would be in precipitate flight, as the house would be reduced to ashes in the space of ten or fifteen minutes. We packed up a few clothes, and other light articles of necessary use, and stood prepared to retreat from the impending danger. The darkness of the evening heightened our fears, and we had reason to apprehend that tigers, leopards, and other wild beasts, driven by the fire from their haunts, might beset our path. The fire advanced still, and came within a few rods of our house, when, providentially, the wind ceased, and the fire subsided. The eastern horizon is still glittering with the blaze on the mountains. Thus we are again preserved when no human hand could save us. Bless the Lord for all his benefits.

*Baptism administered.*

March 20. At sunrise, witnessed the baptism of a young Burman, (rather a Siamese) twenty years old; the Lord has been exceedingly gracious to him. He seems to have more knowledge of Christ and his gospel, and more love to God, than some who have heard the gospel for many years.

*New Station contemplated.*

March 27, Thursday. In consequence of letters received from the Corresponding Secretary, advising our dispersing, in order to widen the sphere of our usefulness, we have lately thought much on the subject of forming a new station in some part of the country. We should choose that the new station should not be very remote from this place; but there is no eligible site for a mission within one hundred fifty miles, unless we enter again under the government of the Burmese. Tavoy and Arracan are two important provinces, ceded by the Burman monarch, in the late treaty with the English; and Tavoy (city) in the former, and the towns of Thoudway and Ramree, not to mention Arracan (city) and Cox's bazar, in the latter, are very important places. My brethren have decided that it is best for me to go. And as they are very decided in preferring Tavoy, and as Providence has given us some intimations in favor of that place, we have to-day concluded to proceed thither immediately.

*Departure for Tavoy.*

March 29. Left Maulamying to-day, taking with us the young Siamese, lately baptized, and the Karen, who has been admitted as a candidate, but not yet baptized. I hope to enjoy the pleasure of baptizing him soon. We take also four of the school-boys, the parents of the other three not being willing that we should take them away.

March 30, Lord's-day. On board the H. C. Ship Ernaad, lying in Amherst harbor. At sunrise we reached the ship, and now (evening) are comfortably settled on board. We expect to sail on Tuesday.

31. Went on shore and visited, probably for the last time, the old mission house, and our lamented Mrs Judson's grave. We can seldom think of Amherst without the most painful associations. The place itself is delightful, but the events which have occurred there are extremely painful to our recollection.

April 1. At 3 P. M. left Amherst harbor, and are in hopes of reaching Tavoy in two or three days.

5. Came to anchor in the river twenty-one miles below Tavoy. Thanks to our heavenly Father for preserving us during another voyage.

*Description of Tavoy.*

April 9, 1828. Arrived with my dear family in Tavoy. The city stands on a low plain, and is regularly laid out, and surrounded by a wall of brick and a fosse; the streets intersect each other at right angles, and the general appearance of the people and houses exhibits much more of comfort and prosperity than that in the neighborhood of Maulamying. The population of the place, according to the last census, is about 9000, of whom above 8000 are Burmans. Tavoy is in latitude 13 degrees 4 minutes, nearly south-east of Rangoon, and south by east of Martaban, at about 150 miles distance from each. Although the city is on a low plain, it is surrounded by high mountains on three sides. Across the mountains on the west side, it is only 15 miles to the sea. It is nearly 35 miles to the mouth of the river, and 21 miles from the anchoring ground for ships.

*Reception and Prospects.*

On our arrival we were very kindly received by the family of Captain Burney, the Civil Commissioner for the Tavoy District. What is the design of Providence in bringing us to this place;—whether we are to spend our days here, or wander still farther,—if we remain here for life, whether we are to toil and labor, and after all, say, 'Who hath believed our report?' or whether God is about to appear in mercy, to emancipate the Daways from the bondage of idolatry, we cannot foretell. One thing is certain, we were brought here by the guidance of Providence. We have come hither in simple obedience to what we could consider as nothing else than an indication of the divine will. Here then, in obedience to the intimations of Providence, we pitch our tent. Here we set up our banners. Here, if it is the Lord's will, we are willing to live and labor, and find our graves. Our Father, the pilgrim's God, be thou the guide of our youth. If thou hast any work to accomplish by us in this place, here are thy servants, employ us as thou seest best. From this day, till the close of life, may we

pursue no other object than that of serving our God and Redeemer.

*Visit from Myat Poo.*

*April 19.* This evening, a young man named Myat Poo attended Burman worship with us at the house, and after worship was ended he told me he was inquiring about the true religion. He said that he came lately from Maulamyng, where he had heard once or twice about our religion, ever since which time he had been considering it, and was now strongly inclined to embrace it. 'I began,' he said, 'to consider while at Maulamyng, but since I have seen Moung Shway-bwen\* and yourself in Tavoy, I have believed.' I told him not to think that by becoming a Christian he would attain worldly good, 'By no means, I seek not worldly good,' he said, 'I want to be saved. My whole past life seems to be nothing but sin against the eternal God, whom I have neither known nor served.' As we proceeded in conversation, his mind seemed more enlightened and his feelings more excited, and he said, 'When I was at Maulamyng, I had a little light like the dawn of day; now the sun has risen upon me; I was blind, now I see; I feel as if I had passed into another state of existence, (i.e. transmigrated.) I am very happy.' Afterwards, he added, 'As the grass and shrubbery, which in the hot season are dry and withered, instantly revive, look green and flourishing when the rains begin to fall, so my mind, which has been miserable and almost dead, is now revived and happy.† Before the evening was spent, he said his mind was made up, he renounced Boodhism, and embraced Christianity; and although a sojourner here before, he now wished to reside here permanently, and enjoy farther instructions. I gave him a book, desiring him to read it carefully and consider so weighty a matter somewhat longer, which he said he would do, adding, that he should come again to-morrow.

*Visit from Burmans, &c.*

*April 20,* Lord's-day. About twenty Burmans come in, as they said, 'to hear the new teacher.' I read a portion of Scripture, and engaged in prayer, and made a few remarks, some

of which they probably understood. Myat Poo was here most of the day, and expressed additional conviction of the truth of the Gospel. He is exceedingly meek and docile.

*Death of a Neighbor.*

*April 21.* We were much disturbed in our rest last night, by the lamentations and sorrowing of some women, on account of their relative who died suddenly in a house near ours. On such occasions it is customary for Burman women (not for men) to sorrow incessantly from the time the breath of their friend ceases till the body is interred or burnt, which is often forty-eight or even sixty hours. Dancing, tom-toms, cymbals, and various other instruments, are united to compose a discordant jargon, peculiar, I apprehend, to heathen ceremonies. This music is any thing but congenial to the mournful scene.

22. Thinking that by attending the funeral of our neighbor, I might form some acquaintances, and perhaps induce some to come and hear the gospel, I went; and when the priests joined the procession I mingled with them. They were about ten in all, generally aged respectable looking men. I walked by their side. We were preceded only by the presents, which were intended principally for the priests. We had not proceeded far, before one of them accosted me in Burman fashion, 'Whither are you going?' Ans. 'To the burying ground.' 'Did you know the deceased?' Ans. 'He was my neighbor and friend.' 'Your friend?' Ans. 'Yes. All the people of Tavoy are my friends. Is it good for me to attend the funeral?' 'Yes, very good.' A few desultory remarks were made, and we arrived at the place of performing funeral rites. It was near a gilded pagoda surrounded by a large number of smaller pagodas and zayats. When the whole procession had arrived, the corpse which was laid in a large wooden coffin of peculiar construction, fantastically dressed up with gilt paper and other tinsel ornaments, was laid upon a hillock formed apparently by the ashes of previous funeral rites, and while preparations were making to burn the corpse, the priests invited me to a shady seat, and then with the multitude gathering around me, began to make inquiries. It was a happy circumstance that we understood each other very readily. They soon con-

\* Moung Shway-bwen is the Siamese Christian who accompanied us from Maulamyng. He knew Myat Poo in that place.

† This is an exceedingly expressive figure in India.

jected, without my telling them, that I was a religious teacher, and when they found that I came from a far country,—nay, from a country of which they had never heard,—the very existence of which was contrary to Gaudama's instructions in geography, their curiosity was very much excited. The priests inquired if I received offerings from Burmans. I told them I would not receive offerings that were made with a design of obtaining merit. 'Why not?' Because I do not believe that men who are sinners can have any merit. And to receive their offerings would be the same as sanctioning their errors. 'But how are men destitute of merit?' Ans. 'All men having sinned against the true God, by transgressing his law, they cannot merit any thing at his hand; and if they know not the true God, but worship a false one, and obey not the true law, they add sin to sin, and unless some way of salvation be found out, they must suffer the consequences of their sins.' The priests assented; and inquired, 'Have you found out that way?' Ans. I have heard that there is a way, and knowing that the Daways have not heard the joyful tidings, I have come to proclaim them. They requested me to explain my doctrine on the spot; which I thought it prudent to decline, and told them, that as I was not skilful in their language, and had no Scriptures with me, I chose not to preach at present; but if they would come to my house, I would tell them what I could. One of the priests said, 'I want to see this teacher again very much.' He inquired where I lived, and added, 'I shall come to see you.'

They asked me many more questions, invited me to see their ceremonies, conducted me back to the coolest seats, and when the funeral rites were over, we all repaired to a zayat, where the priests received their presents.

When the priests had assigned me a good seat and had all seated themselves near me, they pressed me to tell them about my religion. I finally said, the God we worship is free from sickness, old age, birth, death, and annihilation; is descended from no one, but exists of himself, eternally, without beginning, end, or change. 'What is his name?' His name is 'the true God.' 'Of what race is he?' He is of his own race, without an equal or a progenitor. "Where does he reside?" Every where; but he displays his glories in heaven.' 'But tell us more distinctly, where his residence is.' 'He is a spirit without a body, and is so glorious and exalted a being, that we cannot conceive of his nature or his residence.' 'I understand you,' said one of them, 'our minds are not mature enough to attain to such knowledge.' I added that Gaudama, the being whom the Burmans worshipped, was the very reverse of all this; to which the priests assented. When all was over, several of the priests who were going different ways, seemed desirous of my company. As the officiating priest was going the same way with me, I walked with him into town. He was a well proportioned, grey headed, smiling, but dignified old man. As we walked along, he took hold of my arm, and said, 'You have come to Tavoy, then, to teach religion.' I answered yes—and he smiled—probably in contempt. Such was my first interview with the ecclesiastics of this place thirteen days after my arrival. May it be followed by some good results. It will now be known in every corner of the town that a foreign teacher of a new religion has arrived. It would not be strange if the priests will condemn me as a dangerous heretic, and warn the people against coming to hear me. But great is the truth, and it will prevail.

(To be continued.)

## LATEST INTELLIGENCE FROM THE BURMAN MISSION.

*Extract from a Letter to the Corresponding Secretary.*

Rev. and dear Sir,

Tavoy, Oct. 11, 1828.

We are going on as usual in our work. No baptisms since the third of August. One or two persons give us encouragement. Mrs Boardman has commenced a boarding school for girls; but it is a subject of very deep regret to us all that the Tavoy women speak so impure Burman, that Burmans who have lived here fifteen or twenty years cannot understand them. This is a most serious impediment to my dear partner in all her intercourse with the females of this place. We are constantly obliged to call an interpreter, in order to converse with them. The Karens in this province are attentive to the Gospel. We have much reason to hope they will, ere long, embrace it in sincerity. We are favored with excellent health.

Yours in the Gospel,

GEO. D. BOARDMAN.

*Middlesex and Norfolk Missionary Society, Auxiliary to the Baptist Board of Foreign Missions.*

This Society held its third Annual Meeting in the Baptist Meeting-house at Roxbury, on Wednesday, April 1st. Delegates were present from Primary Societies in Cambridge, West-Cambridge, Canton, Charlestown, Dedham, Framingham, Woburn, Randolph and Roxbury. It having been previously announced that the meeting would be public, a large number of the friends of Missions were present. After singing a hymn, the blessing of God was supplicated in behalf of the Society and of Missions, by Rev. Mr Curtis of Canton. Interesting and appropriate addresses were then delivered by Mr E. Lincoln of Boston, Rev. Mr Jackson of Charlestown, Rev. Mr Jacobs of Cambridge, Rev. Mr Nelson of West-Cambridge, Rev. Mr Train of Framingham, and Rev. Mr Aldrich of Dedham. The remarks that were made on this occasion, and especially the gratifying intelligence which was communicated respecting the revivals at our missionary stations in Burmah, evidently produced much feeling in the assembly, and left a salutary impression on their minds; an impression, which will, it is believed, lead to more fervent prayer and more united exertions for the spread of the gospel and the conversion of the heathen. In the evening, Rev. Mr Putnam of Randolph, delivered a discourse, happily adapted to inspire benevolent feelings and stimulate to action, from Act xx. 35, "Ye ought to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" After which a collection was taken up in behalf of the Society amounting to 24 dollars.

At this meeting, Rev. Charles Train, of Framingham, Rev. Bela Jacobs, and Dea. Levi Farwell of Cambridge, and Rev. William Leverett of Roxbury, were appointed delegates from this Society to the General Convention, to be convened in Philadelphia, on the 29th inst.

The officers of the Society the ensuing year, are

- Rev. Charles Train, *President.*
- " Bela Jacobs, *Vice President.*
- " Henry Jackson, *Cor. Sec'y.*
- " William Leverett, *Rec. Sec'y.*
- Dea. James Fodick, *Treasurer.*

The Society will hold its next annual meeting in Framingham, on the

2d Wednesday in April, 1830. Rev. William Leverett of Roxbury, was appointed first, and Rev. Moses Curtis of Canton, second preacher. As it is the object of this Society to excite the churches to more zeal and activity in the cause of Christ, and especially to more fervent prayer and systematic effort for the spread of the gospel, it is hoped every Baptist Church in the Counties of Middlesex and Norfolk will be represented at the next annual meeting, and that all the moneys raised within these Counties for Foreign Missions, will, hereafter, flow into the general treasury through this channel. During the last three years, (the whole period of its existence) this Society has paid over to the General Board a little more than 1200 dollars—that is, on an average, about 400 dollars each year. If all the churches would establish Primary Societies, or form themselves into Missionary Societies, and become connected with the County Auxiliary, there is no doubt 800 dollars would be raised the next year, and the amount would be annually increasing. Benevolence is the very soul of religion, and it will display itself in holy action, when objects, worthy of its attention, are presented. Public meetings in which facts shall be stated, respecting the actual condition of the heathen, their ignorance, their degradation, their misery—and in which information shall be communicated relating to the character, the wants, the sufferings and the success of our Missionaries;—and in which the commands of Christ, the obligations of Christians, and the motives for pious exertion presented in the gospel, shall be enforced—meetings of this character, it is believed, will, under the blessing of God, exert an influence, in every place in which they may be held, highly favorable both to personal piety and to religious activity. Every Christian must of necessity desire and pray for the universal spread of the gospel—for the conversion of the world to Christ. And this event will, at no very distant period, be accomplished. The earth shall be filled with the glory of God—his Son shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. The kingdoms of this world shall become the kingdoms of our Lord Jesus Christ, and he shall reign from sea to sea, and from the river to the ends of the earth. Through the instrumentality of his people, God is now reconciling the

world to himself, and this blessed work will go on and hasten to its consummation, just in proportion to the prayers and exertions of Christians. God grant that our denomination, as well other religious communities, may realize their obligations, and unitedly arise in the strength of their Redeemer, and let their light shine and their influence extend over the whole earth.

In behalf of the Society,  
W. LEVERETT, *Rec. Sec'y.*

### REVIVALS OF RELIGION.

*Extract of a Letter from Rev. J. Hartwell, Jr. to a friend in this vicinity, dated Sumterville, S. C. March 13, 1829.*

'The Lord has here placed me in an extensive field for ministerial labor, and has given me to hope that my labors are not in vain. I have had the happiness of baptizing about *two hundred and seventy-five*, within the last eighteen months, and the revival is still in happy progress in several places in this vicinity. We have had a great display of the power of the Spirit of God in the conversion of sinners. I suppose that in the time above mentioned, not less than *one thousand* have joined the different churches in this (Sumter) District. What hath God wrought!

'I forwarded you, by last mail, the minutes of the Charleston Association—by them you will see that my engagements are not few. The Principal of our Furman Academy and Theological Institution, having resigned and left, the committee have appointed me as his successor, at least for the present year; and feeling that private gratification ought to give way to public utility, I have consented to give up my anticipated journey to the north the ensuing summer, and accept the appointment. Our Institution is yet in its very infancy, and has great difficulties to encounter and many enemies to oppose. It is an opinion, but too popular, that if God calls a man to preach, it is of no consequence whether he knows any thing or not; consequently, we have good as well as bad men against us. I think, however, that this opinion is yielding to the more correct idea that those who would *teach* others, must first be taught themselves.'

*Extract of a Letter from Rev. John Peck, to a friend in Salem.*

*Rock Spring, Mar. 28, 1829.*

'The state of things at the Seminary is most interesting. The seriousness, that has for some months been gradually increasing, has assumed the characteristics of a revival among the students, which prevails generally. A number have professed to be converted, amongst whom are some, whose minds are already inquiring the path of duty in relation to the ministry. I can perceive, that correct principles are making a steady and successful progress through the country. We soon shall have our tract system in successful operation. The second Saturday and Sabbath in April, a meeting is appointed to be holden, and if expedient, to constitute a church at the Seminary. It is expected that several will be baptized on the occasion.'

### THE CONVERTED INDIAN PRINCE.

Perhaps few uninspired works have been more extensively blessed to the conversion of sinners, than the inestimable treatise, *Barter's Call to the Unconverted*. It has been translated into numerous languages, and the number of copies dispersed cannot be estimated. Mr Elliot, the apostle of the Indians, translated the work into the Indian language. Dr Rippon, of London, in a Sermon delivered before the Society for promoting Christian Knowledge, states an instance of peculiar attachment to the work in a young Indian Prince, which he remarks, is recorded too briefly in the few following lines of Mr Elliot's Life, written by Cotton Mather.

'Methinks I see that juvenile Sachem; the tufted feathers wave on his head; his hair in double tresses drops loosely on this side and on that, decorated with corals and with silver rings; a piece of gold is suspended from the cartilage of his nostrils, and the lappets of his ears are hung with pearls, with flowers, and with silver crosses. This part of his face is streaked with blue, the emblem of peace among Indians; and that part of it with vermilion, the signal of readiness for war. A broad collar of violet wampum ornaments his breast, on which hangs the scalping knife; in his hand is the tomahawk; his hatchet is hung on his girdle, and, in all the insolence of pride, he says, An Indian cares not for the Long Knives,

(meaning the Americans) nor for the God of the Long Knives. But, O astonishing compassion and grace! this God, this insulted God, cared for him. Mr John Cotton, an eminent Indian Missionary, carried the news of salvation to the savage clan, in which this young Prince was a Sachem. Mr Baxter's Call to the Unconverted was also given him. The lion become a lamb. Immediately the scalping-knife, the fatal tomahawk, and the bloody hatchet, were abandoned, all abandoned, for the Calumet, the pipe of friendship; while the tremendous war-whoop is exchanged, for an air now well known among the converted Indians, Glory to God in the highest; on earth peace; good will among the Six Nations, among the Long Knives, and the great people beyond the river; yea, good will among all the sons and

daughters of men, of every tribe, in whatever clime they breathe. This I cannot but assure myself was his spirit; and through a long, lingering disorder, he kept reading Mr Baxter's *Call to the Unconverted*, with floods of tears in his eyes, till he died.'

#### AID IN DISTRIBUTING TRACTS.

At a Meeting of the Executive Committee of the American Tract Society, New York, March 18, 1828, a communication was received from a Committee of the Baptist General Convention, requesting aid in the distribution of Tracts in Burmah and Liberia.

"Resolved, That 300 dollars be presented to the Baptist General Convention, to be appropriated to the Burman Mission, to aid in their Tract operations; the conditions of the grant to be the same as adopted by the Committee, with reference to all appropriations for Tracts in foreign languages; also, that 25,000 pages of Tracts in English, be granted for gratuitous circulation at Liberia." A true copy from the Minutes.

WILLIAM A. HALLOCK, Cor. Sec. A. T. S.  
By J. TALBOT, Assist. Sec.

#### Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions, from March 28, to April 18, 1828.

By Cash from Archibald Smith, Jr. Treasurer of the York Baptist Society, Auxiliary, &c. contributed as follows, viz.

By balance due, - - -	2,00
From Mrs Lydia Taylor, - - -	1,00
Berwick Great Hill Primary Soc. - - -	1,69
Wells Primary Society, - - -	10,59
Elder William Godding, - - -	1,00
John Twamblly & others, Berwick, - - -	2,76
Fem. Primary Soc. Sanford, - - -	5,05
Rev. Abner Flanders, - - -	150
Fri. Soc. Alfred and Waterborough, &c, - - -	40,00

Received from Mr Gladrat, Montgomery, Alabama, for Star in 1825, - - -	6,38
From the Alabama Convention, in 1826, - - -	23,56
From the Alabama Conv. in 1827, - - -	7,00
From Rev. S. W. - - -	1,00
Mr R. H. - - -	25
A Christian friend, - - -	30
A female friend, - - -	3,45
Per S. - - -	5,00

From Oliver T. Cutter, Treasurer of the Juvenile Missionary Society, Cambridge, - - -	10,88
From friends in Exeter, N. H. for publishing the Bible in Burmah, - - -	8,00
From For. Miss. Soc. Hancock, Maine, Aux. &c. for Burman Mission, by Andrew Witham, Esq. Treas. per Mr T. W. Merrill, - - -	101,13
From H. B. Rounds, Esq. Treasurer of the Utica Bap. For. Miss. Society, - - -	25,00
From Henry Darling, per Mr E. Lincoln, - - -	5,00
Mrs Matilda How, of N. Y. per Rev. George Keely, - - -	10,00
From Mrs Ann Saltonstall, of H. to be appropriated to the Baptist Missions among the Indians upon our Western Frontiers, per Rev. George Keely, - - -	20,00
From a friend to Missions, in Milton, for Burman Mission, - - -	50
From friends in the 1st Baptist Church, Boston, collected by Miss Jepson, for the Burman Bible, per Rev. Mr Grovesnor, - - -	6,00
From an unknown friend, for Burman Miss. per Rev. Mr Grovesnor, - - -	5,00

From General Committee of Churches of the Charleston, S. C. Baptist Association, per W. Riley, Esq. - - - 286,97

H. LINCOLN, Treas.

#### The Treasurer has also received the following sums for publishing the Bible in the Burman language.

By Cash from Rev. C. P. Grovesnor, it having been contributed by individuals belonging to the 1st Bap. Church and Society in Boston, and collected by Miss Lydia C. Jepson, - - -	50,00
From John Withers of Alexandria, Va. per Rev. S. H. Cone, N. Y. - - -	50,00
From Thomas Morton, Freedom, N. Y. contributed by himself and other friends, to aid in publishing the N. Test. in Burmah, - - -	10,00
From Rev. James Gilpatrick, Blue Hill, Maine, per Mr. T. W. Merrill, - - -	5,00
From Rev. Amos Allen, being a part of a legacy left in his hands by the late Deacon Solomon Billings, Brooksville, Maine, to be appropriated to some benevolent object, per Mr T. W. Merrill, - - -	20,00
By subscription, being New Year's present from friends in Sedgwick, Maine, per T. W. Merrill, viz. - - -	
From Rev. Daniel Merrill Sedgwick, Me. - - -	10,00
John Means, Esq. - - -	10,00
Col. Rowland Carlton, - - -	10,00
Hezekiah Dodge, - - -	5,00
Capt. Richard Allen, - - -	5,00
Ebenezer Mirick, - - -	2,00
Daniel Merrill, Jr. Esq. - - -	2,00
Dea. Jonathan Allen, - - -	1,00
Peter Dodge, - - -	1,00
Thomas Allen, - - -	1,00
Elisha Allen, - - -	1,00
Mrs Sally Allen, - - -	1,00
Capt. B. C. Sargent, - - -	1,00
Azur Cole, - - -	50
Friend, - - -	50
From "A well wisher to Zion," for publishing the Bible in Burmah, per Mr T. W. Merrill, - - -	51,00
	10,00

[A number of friends in the Third Baptist Society, Boston, have agreed to present Dr Sharp, 50 dollars, to become a subscriber for the Burman Bible.

\* The Treasurer's Account of the Auxiliary Society of Middlesex and Norfolk Counties, will be inserted in our next Number.

THE  
AMERICAN  
BAPTIST MAGAZINE.

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VOL. IX.

JUNE, 1829.

No. 6.

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COMMUNICATIONS.

LAST DAYS OF MISS SARAH PORTER.

(From a Sermon, delivered by the Pastor of the First Baptist Church, Charles-town, March 8, 1829, being the Lord's-day after her interment.)

MISS PORTER was the only child of her mother, and she a widow. The mother had anticipated much from the future life of her daughter, in which she was justified from that uniformly kind and affectionate deportment she witnessed. But alas! her fond expectation, like the early flower, was sadly blighted by the frost of death. After watching the progress of her disease for more than eleven months, she was at length called to witness her departure—but it was a departure to a happier world, on the morning, with which every Christian's heart associates the most endearing recollections. That was a Lord's-day morning, never to be forgotten by her who appears among us, with a heart filled with grief. I shall not attempt to describe what I suppose must have been the great and glorious discoveries of the deceased. We believe she entered the joy of her Lord, where her enraptured spirit beheld her compassionate Redeemer, and commenced, what she sang so often on earth, the song of Moses and the Lamb.

Miss Porter became deeply interested in the welfare of her soul, more than three years since, at a meeting of the Dorcas Society—a Society of ladies of this congregation, constituted to aid and encourage young gentlemen, who are patronized by Education Societies, and designed for the sacred ministry. It is, I believe, their general practice at their monthly meetings, while they endeavor to inspire benevolent, to promote also, by prayer and the perusal of religious publications, pious feelings. The remarks at one of these associations were never obliterated from the mind of the deceased. She entertained a hope in the mercy of God; and after much trembling and deep solicitude, presented herself a candidate to this church, and received baptism, June 25, 1826.

There was nothing remarkable in the life of Miss Porter during her last sickness, till within three weeks prior to her death, except what characterizes many other Christians, an ardent desire to render herself useful in every possible manner to those around her.

JUNE, 1829.



Her sickness in many respects was very distressing, but she uniformly exhibited patience and resignation. Death appeared solemn and awful. But at the time to which I have referred, her mind became tranquil, and with holy satisfaction she contemplated eternity. Being in great distress, pondering on her condition, inquiring why it was that she, in the morning of life, was to be prostrated in death; those cheering words of the Lord Jesus, occurred to her, "What I do thou knowest not now, but thou shalt know hereafter;" and she was comforted. Christ and his cross from this time to her death, was her most joyful theme. She viewed him to be the essence, and the glory of heaven. Often she repeated the lines of Watts:

'Alas! and did my Saviour bleed?  
And did my Sovereign die?  
Would he devote that sacred head  
For such a worm as I?

Was it for crimes that I had done,  
He groaned upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!

But drops of grief can ne'er repay  
The debt of love I owe:  
Here, Lord, I give myself away;  
'Tis all that I can do.'

Ten days prior to her dissolution, she spoke of Christ as "The Lamb of God that taketh away the sin of the world;" said that the Father was inexpressibly kind to give him for a sacrifice, and that he was equally kind, and ready to do his will and to suffer for sinners; dwelt much on the name of Jesus, and was affected to tears when she meditated upon his sufferings. Sabbath evening, she had precious views of that text, so full of comfort and instruction—"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Man before his fall worshipped God, but since, he knows him not; Jesus Christ is the medium through whom he is learned, and his blood, the means of remission of sin and communion with him. Thus life eternal, is to believe in Jesus and worship God in him, as he is made known in the Holy Scriptures. Monday, she asked a near relative to forgive all she had seen amiss in her; adding as a reason, she trusted God, not for any worthiness in her, but for Christ's sake, had forgiven her. She frequently expressed a desire to be entirely resigned to the divine will; to feel as if she was given to the Lord; to say from the heart, "Whom have I in heaven, but thee? and there is none upon earth that I desire besides thee." Looking at her pining flesh she sighed, and said she was satisfied, knowing that such was the appointment of God, and added,

'How can I sink with such a prop  
As my eternal God.'  
'How can I die while Jesus lives,  
Who rose, and left the dead?'

The hymn entitled, "Come and welcome to Jesus Christ," occupied her thoughts much, and with peculiar emphasis she repeated, "None but Jesus can do helpless sinners good," saying, she thought that he did support her. Thursday, she sent for a near friend, and reminded her of what she addressed to her when she first experienced the grace of God; and then in view of her approaching death, asked her, what she thought she could do if she was sick and about to die, without religion? Told her, she would have to endure the same struggles and taste the same death; that she must have the same hope, or she would perish; that death did not appear terrible to her, that she desired to depart, and that she might be assured, there was a reality in religion. Friday, she prayed that her mother might be supported, and that amid all her lonely feelings she might enjoy the presence of her Saviour. Saturday afternoon, she looked upon her and repeated—"As far as the east is from the west, so far hath he removed our transgressions from us." Yes, my child, replied the mother, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Yes, with a smile, rejoined she, "For he knoweth our frame; he remembereth that we are dust"—does he not? She said, O I do love the Saviour, I know I do. Frequently she expressed great love to her friends; was afraid she was not sufficiently patient; inquired of her watchers if she was; and desired that God might be glorified by her death. In great distress, a few hours before she died, she compared herself to a vessel sailing rapidly, but safely; and said,

'With Christ in the vessel  
I smile at the storm.'  
'Did Christ, my Lord, suffer,  
And shall I repine?'

She spoke also of the sufferings of Christ—of his agony: "And his sweat was as it were great drops of blood falling down to the ground." She called to her mother, who, making no reply, she answered, I know you are praying Christ to receive my spirit. I am happy. Thus saying, she fell sweetly asleep in Jesus, at eight o'clock, on Lord's-day morning, March 1, aged 22 years. Her desire was answered. Her mother has been comforted; her death has been sanctified. Those who have been particularly acquainted with her sickness and death, have had convincing evidence of the genuineness of the Christian hope.

Miss Porter's death enforces two considerations. She was exceedingly feeble and timid; but she found strength to endure. Let Christians learn to wait upon the Lord, to praise him for grace received, and trust in him in the dying hour. She was much interested in Lord's-day schools, and was the means of establishing one, which we hope will prove a blessing. Let young Christians remember that if they do not engage in these heavenly institutions, they may never have an opportunity of being extensively useful; and let those who are already engaged, strive to double their diligence, and pray the God of the Sabbath to bless their efforts, that they also may have an abundant entrance ministered unto them into the heavenly rest, the Lord's-day of the church triumphant.

## LESSONS FOR THE YOUNG.

(Translated from a work of Chancellor Niemeyer.)

## No II.

WHOEVER values a religion, must esteem highly its sources and original documents. These in respect to the Christian religion are the Bible. Hence to be well acquainted with the history and the contents of the writings which it embraces must be highly interesting. Some branches of knowledge requisite for this, imply erudition, and belong more appropriately to professed theologians. But much on this subject may be understood by all well-bred and reflecting persons.

An introduction to the Scriptures may consist of a general part, and a special; the one treating of the Bible generally, its history and use; the other having reference to the particular writings of which it consists.

*General Introduction to the Scriptures.*

Positive religions are founded, in most instances, upon *written* documents. So it is with the Christian system, and thus its purity and its observance are better secured than by mere oral tradition.

The Bible consists partly of the acknowledged ancient records of Christianity; partly of a collection of Jewish religious writings, to which Christ and the apostles referred as to the earlier revelations of God.

The Bible, therefore, is not one book, but a collection of books. Those which were written before the birth of Christ, are called the Old Testament; those after his birth, the New Testament. It would be more intelligible to say, the writings of the Old Covenant and of the New, that is, of the Old arrangement concerning religion, and of the New.

The separate books were prepared at various periods; and they were extant much earlier than the collection as a whole.

There were among the Jews and Christians, other books which resembled those which we have in the Bible. But they were not equally respected; and hence they were not received into the catalogue of public religious writings. But those which were thus received, and were regarded as rules of faith and of conduct, were called the *canon*, (*the rule*); while the less esteemed and more doubtful were called *Apocrypha*. Thus a book of the one kind was spoken of as canonical; of the other, as apocryphal.

In early times, the Bible, like all ancient writings, could exist only in copies transcribed, consequently it was in few hands—more a means of instruction than a book generally read.

The original languages of the Bible, are the Hebrew, the Chaldaic, and the Greek. The Old Testament was written in Hebrew, except a few chapters which were written in Chaldaic. The New Testament was written in Greek. The oldest and most remarkable version of the Old Testament, is that into Greek, which, from a fabulous account, has been called the translation of the seventy interpreters—the *Septuagint*. (LXX Septuaginta Interpretes.)

After the rise of Christianity, translations into all languages were multiplied. The Latin one that came at length to be called the Vulgate, is in many respects worthy of being particularly mentioned. It had long been in use; but it was first established as authoritative among the Catholics by the council of Trent, A. D. 1545—1563.

The Latin language in which the Bible could be read by the learned of various nations; the multitude of transcribers in the cloisters; and most of all, the invention of printing, have contributed to the general circulation of the Bible. The modern Bible Societies are now most vigorously prosecuting the work.

In Germany, where the first Bible was printed at Mainz, in 1462, Luther's translation has conduced more than any other, to the general reading of the Scriptures. By that work, he has conferred a lasting benefit. [The common English translation, as revised by order of King James I. was first printed, at London, in 1611.]

The Catholic church confines the personal reading of the Bible, principally to the teachers. The Protestant claims for each person the right to do this, and urges it upon his conscience as a duty.

The old manuscripts of the Bible, as well as the printed editions, as might be expected, often vary from each other in particular expressions; but seldom is the sense or general scope of a passage affected at all by these variations. Here, as in all ancient writings, criticism is not only permitted, but it is necessary; and there have not been wanting learned men, who have laboriously collected and examined the facts most important to be known. Among these critics, may be mentioned Michaelis, Kennicott, De Rossi, Wetstein, Griesbach, Matthäi, and Knapp.

The superscriptions and naming of the contents, the divisions into chapters and verses, and the punctuation; all this was furnished, not by the original writers, but by comparatively modern editors. It is often erroneous, and done without due care and respect to the contents.

In judging of the contents of the sacred Scriptures, we look at their relation either to the first readers, which is local and temporary, or to the later readers, which is general.

The first object of these writings has respect to the age in which they arose. In this, much has fulfilled the purpose for which it was designed; and it belongs not to the religious knowledge that is necessary for every one, although in another respect it may be highly valuable.

What was written with special reference to the times then present, and what is of general application, furnish a treasure of important instructions on religion and morals; and the New Testament is the most eminent, and the only genuine original record of the teaching of Jesus that we possess.

The Bible has, from early times, found many opposers. Some are scoffers rather than reasonable inquirers. To most of the opposers there has been wanting a knowledge of facts. They confound the erroneous interpretation of the Bible, with the Bible itself. They repeat their old objections that have been a hundred times satisfactorily answered; and they overlook what is clear and

adapted to be universally useful, and dwell only on what is dark and difficult.

If we expect to be benefitted by the Bible as a religious book, we must not only have a general acquaintance with its contents, but also we must rightly understand what we read; we must be duly instructed concerning the facts that may illustrate difficult passages; and, especially, we must come to the reading of the Scriptures with the disposition of disciples.

That there are difficulties which have not yet been entirely removed no one can think strange, when he considers how brief the narratives often are, and how many little circumstances well known to the first readers, are unknown to us.

The historian of the nation would naturally mention many things that, to us, may in themselves seem unimportant; but to his contemporaries they may have been important; and to us at the present day they are far from being useless, inasmuch as they are indelible marks of the distant age, and proofs of the genuineness of the books. In the preceptive parts, much has reference only to the Jewish as a *national* religion; and so is not intended for us.

He who reads the Bible with a desire to learn, and with a sincere and pious mind, will find it the richest fountain of instruction and comfort, and eminently conducive to the increase of genuine piety. No one can number nor utter the various blessings which, in the hand of Providence, it has been the instrument of spreading among men.

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## REVIEW.

### *Memoir of Mrs ANN H. JUDSON. Second Edition.*

It is gratifying to perceive the interest which intelligent and inquisitive readers are taking in the Memoir of Mrs Judson. We welcome the early appearance of a new edition of this work; a work, which, we trust, Divine Providence will employ as a means of giving a new impulse to all our missionary efforts, and a new fervency to our prayers. The more the book is known, the more it will be sought for and read. And whoever reads it, will be likely to recommend it to the perusal of his friends. But we need not expatiate here. Our opinion of its uncommon value was expressed briefly in the number for April. The cheering intelligence which has recently been received from Burmah, will not fail to increase the desire, which is beginning to be very generally felt, to become acquainted with the remarkable history of the Mission in that Empire.

Among other notices of the Memoir of Mrs Judson, we have observed one in 'The Christian Examiner,' the leading periodical of those of our Pedobaptist neighbors who are generally called Unitarians. We have read it with emotions of joy and of frankness. It says, 'We have read this volume with much interest. It exhibits a life of remarkable adventure, exposure, and sufferings, sustained, as we doubt not, by an unwavering trust in God, and by many excellent virtues. Whatever diversity of opinion may be entertained as to the wisdom, or even the propriety of the

course, which was at first voluntarily adopted, and afterwards, in part from necessity pursued, no one can read these *Memoirs* without admiration of the constancy, heroism, and self-sacrifice, which almost without an exception, from her first departure from her native land, to the day of her death, Mrs Judson seems to have maintained. Some allowances, undoubtedly, must be made for the unavoidable colorings of biography. The partiality of friendship, and even the mere attempt at description, will give a prominence to incidents and virtues, to which they are not entitled. . . . We would not be understood to apply these remarks particularly to the subject of these *Memoirs*, but as just limitations of biography in general. The incidents in the life of Mrs Judson are, without the slightest exaggeration, of the most extraordinary nature, such as few indeed of her sex, and not many of ours, can exhibit. They demanded, and they produced, uncommon qualities. In the most literal and extended meaning of the terms, her history might be recorded in the very words of the most faithful and patient of all Christian missionaries. For, for months and even years, she was "in journeyings often, in perils of water, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in hunger and thirst." Of every one of these dangers, her history, which we have no reason to doubt is authentic, gives some examples. . . . It has the merit of a faithful compilation, and particularly, the merit, which in such works is not to be accounted small, of permitting the subject to speak, that the reader may judge for himself.

After a brief re-capitulation of the most prominent incidents in the life of Mrs Judson, our Unitarian neighbor proceeds, 'The great consideration which the perusal of this volume, and indeed of the whole history of foreign missions, forces upon our attention, is involved in the single question of the expediency, wisdom, and utility of the whole enterprise, on which it is founded. An obvious and very rational inquiry, first of all presents itself. What has been the fruit, or what may reasonably be expected to be the fruit of all these labors and sufferings; of all these privations, sacrifices, sicknesses, and deaths?'

Facts would compel us to give an answer very different from the disparaging one which he has ventured to suggest. He adds, 'As in the instance immediately before us—and the example of Mrs Judson must certainly be regarded as the fairest possible representation of all the rest—it is our deliberate conviction, that the whole enterprise was uncalled for.'

Our Saviour left with his disciples the extensive command, Go ye into all the world, and preach the gospel to every creature. The assertion that *the whole enterprise was uncalled for*, has filled us with grief and deep concern. For we firmly believe that our Saviour knew best what the world needs; that he has a rightful claim to our obedience; and that, as an Apostle declares, *we must all appear before the judgment seat of Christ.*

In speaking of Mrs Judson, it is remarked: 'We honor the noble zeal she exhibited in the cause of her Master, and for the

salvation of her benighted fellow-creatures. We should deem it a great injustice to indulge the suspicions, and still more, to utter the calumnies, with which enterprises like hers, and, as her Memoirs intimate, her own motives, in particular, have been assailed. But we repeat it as our most serious conviction, that she had better have remained at home.'

Admitting that missionaries should go forth to heathen nations, we can see many reasons why they should, in general, be accompanied, and cheered, and aided by their wives. Surely it would be a great injustice to the female character to insinuate that a wife is a mere incumbrance at a missionary station. Even if she could do nothing but contribute to the comfort and encouragement of her husband, it would be well for her to accompany him. But the schools of heathen children, and the heathen women whom she is specially adapted to instruct, must not be forgotten. We have not room, however, for a long argumentation on the subject; nor is it needed.

The following account of Mrs Judson's usefulness in Burmah, published at Calcutta, by an English gentleman who had been confined in prison at Ava, with her husband, is inserted in the new edition. Let any man read it; and then let him ask himself if *she had better have remained at home.*

'Mrs Judson was the author of those eloquent and forcible appeals to the government, which prepared them by degrees for submission to terms of peace, never expected by any, who knew the hauteur and inflexible pride of the Burman court.

'And while on this subject, the overflowings of grateful feelings, on behalf of myself and my fellow prisoners, compel me to add a tribute of public thanks to that amiable and humane female, who though living at a distance of two miles from our prison, without any means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day visited us, sought out and administered to our wants, and contributed in every way to alleviate our misery.

'While we were all left by the government destitute of food, she, with unwearied perseverance, by some means or other, obtained for us a constant supply.

'When the tattered state of our clothes evinced the extremity of our distress, she was ever ready to replenish our scanty wardrobe.

'When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to the government, until she was authorized to communicate to us the grateful news of our enlargement, or of a respite from our galling oppressions.

'Besides all this, it was unquestionably owing, in a chief degree, to the repeated eloquence, and forcible appeals of Mrs Judson, that the untutored Burman was finally made willing to secure the welfare and happiness of his country, by a sincere peace.'

Other and more overwhelming considerations press upon our minds, while we think of some of the concluding remarks of the review upon which we have been animadverting. We may resume the subject at some future period; but we are almost constrained to adopt the words which our Lord used on a certain memorable occasion: *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

# MISSIONARY REGISTER.

FOR JUNE, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## SIXTH TRIENNIAL CONVENTION.

THE General Convention of the Baptist Denomination in the United States met at Philadelphia, April 29, 1829. It was a meeting of peculiar solemnity, harmony and Christian feeling. Sensible that we can present our readers with nothing more valuable and interesting, we occupy the largest part of the present number with a detailed account of the proceedings of the Convention. The Report of the Board necessarily comprises some statements which have previously appeared in the Magazine; but it is conceived to be important to exhibit a full and connected view of the meeting, and of the documents laid before it.

## MEMBERS OF CONVENTION.

<i>New-Hampshire,</i>	Rev. N. W. Williams, Philip Brown, Esq.	} State Convention.
<i>Vermont,</i>	Rev. Alva Sabin,	State Convention.
<i>Massachusetts,</i>	Rev. Daniel Sharp, D. D. Rev. James D. Knowles, Rev. Howard Malcom, Hon. Heman Lincoln, Nath. R. Cobb, Esq.	} Boston Society Auxiliary to the Board of For. Missions.
	Rev. Charles Train, Rev. Bela Jacobs, Rev. William Leverett, Levi Farwell, Esq.	} Middlesex and Norfolk Missionary Society.
	Rev. Lucius Bolles, D. D. Rev. George Leonard, Rev. Charles O. Kimball, Rev. E. W. Freeman, Jonathan Bacheller, Esq.	} Salem Bible Translation and Foreign Mission Society.
	Rev. Jonathan Going, Mr Joseph White,	} Worcester Co. Baptist Charitable Society.
	Rev. Stephen Chapin, D. D. of Dist. of Columbia,	} Boston Burman Fem. Education Soc.

JUNE, 1829.



<i>Rhode-Island,</i>	Rev. David Benedict, Nathan Waterman, Esq.	} State Convention.
<i>New-York,</i>	Rev. Spencer H. Cone, Rev. Joseph Cone, Rev. Noah Davis, Rev. George Catt,* Rev. B. T. Welch, William Colgate, Esq. Mr Joshua Gilbert, Mr E. Raymond,* Mr William D. Murphy,	} Oliver-Street Baptist Foreign Mission Society.
	Rev. John Peck,	Madison Bap. Aux. Soc.
	Thomas Stokes, Esq.* Rev. S. Chapin, D.D. of D.C.	} Oliver-st. Fem. M. So.
	Rev. Alfred Bennett,	Cortland Aux. Soc.
	Rev. Elon Galusha,	Utica Bap. F. Miss. So.
	Mr Cephas Bennett, Rev. Ebenezer Loomis, Rev. John C. Murphy, Mr William Winterton,	} State Convention.
<i>New-Jersey,</i>	Rev. G. S. Webb,	East Jersey Miss. Soc.
<i>Pennsylvania,</i>	Rev. J. L. Dagg, Rev. David Jones,	} Penn. Bap. Miss. Soc.
	Rev. Wm. Staughton, D. D. Rev. William E. Ashton,	} Philadelphia Fe. For. and Dom. Miss. Soc.
	Rev. William T. Brantly,	First Bap. Ch. Philad.
	Rev. William Ballentine, Rev. Joseph Maylin,	} Fifth Bap. Ch. Philad.
	Rev. Elisha Cushman,	Bap. Gen. Tract Soc.
<i>Dist. of Columbia,</i>	Rev. Samuel Cornelius, Prof. William Ruggles,	} Bap. Miss. Soc. of D.C.
<i>Virginia,</i>	Rev. Robert B. Semple, Rev. James B. Taylor, Mr William Crane,	} Virginia Miss. Soc. Richmond Afr. M. So.
<i>South Carolina,</i>	Rev. Basil Manly, Rev. Jesse Hartwell, Col. John B. Miller,	} General Committee of Charleston Ass.
	Rev. Peter Ludlow,	State Convention.
<i>Georgia,</i>	Rev. Adiel Sherwood,	State Convention.

\* Not present.

## REPORT

*Of the Board of Managers, for the Year ending April 29, 1829.*

THE Board of Managers have looked forward to the meeting of the General Convention by whom they were appointed with lively interest, as furnishing occasion for a full development of missionary concerns. They conceive that to those who are humbly aiming to advance the kingdom of Christ among men, a review of the past must be productive of good. It cannot fail, from the nature of all human undertakings, to suggest lessons of improvement; and, while it discloses the impotence of mere human efforts, to call into more certain exercise that reliance upon God, which always insures success. It may also be expected to refresh the mind, which is too easily depressed, by placing before it a series of facts of animating character, bearing upon their very surface the high evidence of Divine approbation.

They may not say, however, that all who were appointed Managers by the Convention, are present to share the responsibility of this Report; for two, even within the last year, have ceased from their toils on earth. The Rev. STEPHEN GANO has long held an eminent standing in the church and in the direction of most of our benevolent Associations; and furnished evidence in every situation that he received his strongest impressions and his purest joys from the triumphs of grace by Christ Jesus. Like him, the respected GEN. FORBES, was a most sincere and devoted friend of unadulterated christianity; and, notwithstanding the influences which might be supposed to combine to deaden his aspirings after God, and his sympathies for human wretchedness, his consecrated spirit always associated him with every benevolent enterprise.

These distinguished and useful men embalmed their memories in the affections of the living, and left behind them the assured hope that they have entered upon their high reward.

The business of the Board since your last meeting, has been conducted with unvarying harmony. New establishments have been formed, and some additional laborers appointed to stations already existing, as will appear in the details now to be offered.

We shall commence with the operations in the east.

### *Maulamyng.*

Maulamyng, on the east side of Martaban river, about twenty-five miles from its mouth. *Missionaries*, Rev. Adoniram Judson; Rev. Jonathan Wade; Mrs Deborah Wade. *Native Assistants*, Moung Ing; Moung Shwa-ba; Ko Myat-Ryan; and McDonald.

Our intelligence from this place is to June 15, 1828. Rev. Mr Boardman, who commenced the station in April, 1827, was destined like the other brethren to have his fortitude and perseverance early tried. He was received by Sir A. Campbell, with great kindness, and a situation offered him, which promised effectual security to his family. But his object was usefulness; and he thought this could be better attained by taking his residence remote from the camp, and in the immediate vicinity of the native population. By doing this he exposed himself in a slender habitation to the assault of a reckless banditti from the opposite Burman shore, and must in one instance have been in imminent hazard of his life. On this subject Mrs Boardman, in a letter to a friend, dated Nov. 3, (see Mag. for Oct. 1828,) says: "We came to this place wishing, I trust, to spend

and be spent among this people, and trusting in an Almighty arm for protection. Be assured, we felt happy in our decision. We saw these wretched, deluded people perishing in ignorance of the Gospel; we thought of the love of our Saviour to precious souls; we cast a glance towards Gethsemane and Calvary, and that was sufficient. Shall we consult our own ease and comfort? we said; or shall we be willing to take joyfully the spoiling of our goods? This was the question; and I trust the grace of God enabled us to choose the latter. And the spoiling of our goods we were called to take. About a month after our removal, we were awakened one morning just before day-break. Mr B. called for a light, and to our surprise, we saw every trunk and box in the room broken open and robbed of their contents. After the first emotions had a little subsided, I raised my eyes to the moscheto curtains surrounding our bed, and to my amazement saw two large holes cut, the one at the head, and the other at the foot of the place where my husband had been sleeping. From that moment I quite forgot the stolen goods. In imagination I saw the assassins standing by our bed-side, ready to do the worst, had we been permitted to awake. How merciful was that watchful Providence which prolonged the slumbers of that night, not allowing even the infant at my bosom to open its eyes at so critical a moment." After this fearful invasion, their situation was rendered more secure by a special guard, which Sir Archibald, in the same spirit of kindness which has marked all his conduct to the Missionaries, assigned to them.

On the 12th of August, following, Mr Judson made a visit at the station, and appears not to have withdrawn from it afterwards; for in his journal of Sept. 9, he says: "Still at Maulamyng, as we have nearly given up all

hope of Amherst becoming a town, since Mr Crawford has declined the government of these provinces." And on the 2d of Oct. he adds: "We have lately been clearing up part of our ground contiguous to the road with a view to building a house for brother Wade and myself, as we have now concluded to abandon Amherst altogether." It seems that Amherst gradually declined as an inviting station, but was not relinquished till much precious seed of the Gospel had been sown there, which promised to bear fruit unto life eternal. The efforts of Mr Wade were unwearied to the time of his leaving, and a close attention was given to the Word preached every Sabbath, by forty or fifty hearers, some of whom were occasionally deeply impressed. (See Journal kept at the place in Mag. for March, 1829.) On the 14th of Nov. 1827, he joined his brethren at Maulamyng. From this time, all their operations assumed a most encouraging aspect. They were together, and the younger Missionaries had conquered the language, and were able either to converse or preach in it, and an amount of influence before unexperienced, was brought to bear on the region of darkness. It was conceived that places well located expressly designed for preaching and conversation with the natives, would facilitate their labors, and two zayats, 3 miles apart, N. and S. were erected at suitable distances from the Mission premises. The one intended for Mr Wade was completed in December, and on the 20th he says: "Went to the zayat this morning with the intention of spending a part of the day, together with Moung Ing, in solemnly dedicating it to the service of God by prayer; but before the arrival of Moung Ing, eight or ten persons had gathered around me, to whom I tried to preach the word of eternal truth and life. Before these left me

others came, so that I had not a moment for retirement during the whole day." The other being completed in a very populous part of the town, Mr Judson says in his journal, Jan. 11: "Commenced operations in the Koung-zay-kyoon zayat, and had literally a crowd of company without any intermission through the day." The brethren spend nearly every day at these places respectively, giving instruction to all that visit them. Some of their hearers attend regularly for many days together, others occasionally. Travellers on their journeys stop and hear the word of life, among whom are some from distant provinces, so that no certain calculation of the amount of good done, can be made from the number who appear openly to avow themselves disciples. Among those who, having heard, go on their way, many may hereafter return to give glory to God.

Far more beneficial results, however, have already been ascertained than could reasonably be expected. Light is spreading around, and says Mr Wade, (in a letter dated May 20,) "We are happy and thankful to God, in being able to inform those who are praying and longing for the salvation of the heathen, that a number of precious souls, have, we trust, been born of the Spirit, and translated out of the kingdom of darkness into the kingdom of God's dear Son, since we came to this place; six of whom have been baptized, five men and one woman. Among those baptized, we hope there are two at least whom God has chosen to testify the gospel of his grace to others, and to be fellow laborers with us in our Missionary work. Several who have not yet been baptized, are hopefully pious." Says Mr Judson, "The opposition throughout the district, and the whole place, is becoming more open; at the same time the number of listeners and inquirers is multiplying, and

the excitement in favor of religion is evidently increasing."

*Native Assistants.*

The first that offered himself to the service of the mission was Mounng Ing, who was cordially accepted, and sent to Mergui and Tavoy. At the close of his tour, Mr Judson speaks of him thus—"Had the pleasure of seeing Mounng Ing, who has just returned from Mergui. The latter part of his residence there, he daily occupied a zayat in a central part of the town, and made pretty extensive communications of the gospel. He is growing a most valuable assistant; takes up the business without instigation, and appears to be deeply interested in the spread of truth." When the brethren removed to Maula-mying, he accompanied them, and is to be continued in the service of the Mission as an itinerant throughout the place. His manner of address is kind and persuasive, indicating distinctly, the love of Christ, shed abroad in the heart.

Mounng Shwa-ba who aids the operations of the boarding school, has received a new direction for the employment of his powers a part of the time, which promises usefulness. In the vicinity of the Station there is a class of people, called Talaings, who understand the Burman language, but cannot read it. They have shown an equal inclination with others, to attend worship and obtain instruction; and it seemed highly important they should be enlightened in the knowledge of the Bible. The most direct way to do this, was to read to them, for which Mounng Shwa-ba was well qualified. Accordingly a temporary zayat has been procured for him, in which he reads the Sacred Scriptures to this people, and to all who are inclined to hear.

Mounng Thwa-a-too, though not recognized as a Missionary, exhibits a spirit of cordial co-operation. He is at Rangoon, and la-

boring to impart a knowledge of salvation. In a letter written by him to Mr Judson, he gives the names of thirteen men and three women, who are disciples of Jesus, but secretly at present, for fear of their enemies. Among these are found a few, who were former inquirers; but most of them are new cases.

Later information enables us to add two to the above, viz. Ko-Myat-Ryan, and Mc Donald. The former was baptized in March, 1828, and has been an assistant in the Mission from that time. "He is," says Mr Judson, "a brother of the first native chief in the place—possessed of a clear mind, considerable native eloquence—and an uncommon degree of mental and bodily activity. He has been an inquirer after truth many years, and has diligently investigated the systems of Boodha, Brahma and of Mahomet. At length he embraced the religion of Jesus Christ, with all his heart and soul, manifesting more zeal and ardor than commonly characterize his cool, considerate countrymen. He has suffered as much persecution as can be openly inflicted under British Government;—but bore it with all the meekness of a lamb, and conducted himself with such forbearance and Christian love, that the tide has begun to turn in his favor. He has given up all worldly business, and devoted himself to assisting us in our Missionary work.

It gives us great pleasure to see him sometimes sitting on a level with some poor beggar woman, endeavoring in language intelligible to her dark mind, to communicate some idea of the mysteries of redeeming love."

Mc Donald is a native Hindoo, 28 years of age. He renounced heathenism a few years ago; afterwards became perplexed, and was thrown into darkness by Unitarian sentiments, in which state he remained, till he heard and embraced the truth at Maulamy-

ing. He understands several languages, as the Tamul, Telinga, Hindosthanee, English and Burman. On his being baptized, he instantly gave up a situation producing 50 or 60 rupees a month, because it required his attendance on Lord's-days, but chiefly because he was desirous above all things of devoting himself entirely to Missionary work." Mr Judson renews the most pleasing testimony respecting Moung Ing and Moung Shwa-ba, and says of the latter, "it was through a word from him spoken to his daughter, Mah-ree, that the revival commenced in the female school." From these beginnings, how much may be anticipated for the future spread of the gospel through Burmah by means of native converts! Its principles take a firm hold of their affections, inspiring them with more than wonted ardor for their diffusion.

#### *Female Boarding School.*

On the removal of the Mission from Amherst to Maulamyng, one of the first objects of Mr Wade's attention, was to prepare a suitable building for the accommodation of this school. Under the skilful superintendence and care of Mrs Wade, it had grown in the confidence and esteem of the natives, till more children were offered than could be received. But when the school was about to be removed, where the children could not frequently be seen and visited, some parents objected, and withdrew nine of the number. This was no less a source of grief to the teacher, than to the pupils; and led to the adoption of the resolution, that no child should thereafter be received, but under a written contract to remain in the Mission family a given number of years. The beneficial consequences of this measure will be easily imagined. The experiment already made goes far to strengthen and sustain the hopes which were entertained at the

formation of the school. The children exhibit an amiable and tractable disposition, are easily governed, and inclined to give a profound attention to the religious instructions they receive. Moral principle is taking a firm hold upon their feelings, and becoming an object of attraction. Several of the pupils have at different times evinced much tenderness of spirit; and one of them has deceased, leaving a full conviction in the minds of all the Missionaries, of her genuine piety. Her history is deeply affecting throughout; and her rescue from both natural and moral slavery and degradation, is matter of devout thanksgiving to God; and, as an early triumph, won by the instrumentality of this Mission, should encourage them in future labors. Of this child, Mrs Wade thus speaks: "We found her a poor little slave, about seven years old, in the hands of a cruel wretch, who had by a series of unheard of barbarities, reduced her to the last extremity. My heart bleeds even now, to think what she suffered when we first saw her. But she recovered, and enjoyed pretty good health, till she was taken down with her last illness, which terminated in about six weeks. About a month before her departure, she gave pleasing evidence of a work of grace upon her heart, and died enjoying in an eminent degree, all the sweet consolations of a hope in Christ. But it is only those who heard her from day to day lip her prayers and praises to God; who caught with a joy unfelt before, the first dawn of light which beamed upon her dark mind; who watched with hearts raised to God its gentle progress, that can realize what a precious and heavenly scene the death bed of little Mee Shway-ee presented."

"She sleeps in Jesus, and is blest,  
How sweet her slumbers are."

We had proceeded thus far in the report of this Station, when

additional letters and a journal were received from Mr Judson, bringing intelligence of most interesting character, down to Sept. 21, 1828, assuring us that our fondest anticipations respecting the boarding school are more than realized. Soon after their former communications were forwarded, a revival of religion commenced, and the first child taken, was the only survivor of the school which the lamented Mrs Judson began in Ava. The work spread, and in a few weeks eight, having furnished the most satisfactory evidence of their conversion to God, were admitted to baptism. Of the exact number of the school, since its removal to Maulamyng, we are not informed; but have no reason to suppose from those that were then withdrawn, that it amounts to twenty. How general and powerful must that religious influence have been which has so happily subjected to Christ, nearly, (perhaps more than) one half of the whole. Nor has the work been limited to the school, or identified itself with one class of means; but as in our country, so there, every instrumentality however humble, which went to exhibit salvation by Christ, has been blessed. The preaching of the word by the brethren at the zayats, having proved the power and wisdom of God to the saving of some of the heathen, they in turn have been useful to others. It is a fact worthy of consideration, and of the highest gratitude, that so many of the converts have instantly imbibed the spirit of primitive Christianity, and entered with zeal into the work of turning others from idols; and that they moreover, seem so providentially fitted for extending their usefulness, being themselves of different nations, and able each, to address his countrymen in his native language.

From the 1st of January, 1828, to the date of our last information, twenty-one had been baptized at this station; and at a late season

of communion, twenty native disciples were at the table. A spectacle in view of which, the bosoms of all the redeemed might swell with holy joy. It was probably not to be expected that such conquests should be made from the ranks of deluded idolaters without opposition. Their hostility has been aroused and directed to its extent against the disciples, but they have stood firm amidst its virulence, and the word of the Lord has been magnified.

#### *Printing Establishment.*

To the accomplishment of their wishes in relation to this establishment, the Board have directed unwearied exertions. They have given the necessary instructions to the brethren in India to carry forward to a happy completion the remaining translation of the Scriptures, and to prepare for publication religious Tracts and elementary works, which they have no doubt will be ready in season. Indeed, they are already assured that their wishes have been anticipated in part, as the following extract from Mr Judson's Journal will show. July, 1827. "I have been chiefly employed for a month past, in revising the New Testament, in several points that were not satisfactorily settled, when the translation was made. Have also completed two catechisms for the use of the Burman schools; the one *Astronomical*, in 38 questions and answers; the other *Geographical*, in 89, accompanied with a map of the world, with Burman names. Commenced a translation of the Book of Psalms." While directions were sent abroad, corresponding measures were adopted at home, to provide a competent printer for so important a situation; and the means of successfully prosecuting the design. The Board trust they have been directed to one, whose heart the Lord has inclined to take this service upon himself. Being made acquainted with the

disposition of Mr Cephas Bennett of Utica, early in November, they had a personal interview with him, and on the 14th by solemn resolutions, accepted him and Mrs Bennett as their Missionaries. This interesting family relinquish a favored situation and a prosperous business, making an unreserved consecration of themselves and property to the cause of the heathen, and anticipating no other temporal reward, than the satisfaction of being useful to them. They are expected to leave this country by an early ship, for the field of their labors.

The prospect that sufficient means will be secured to carry through an edition of the Scriptures, is now encouraging. On application of a committee of your Board, the American Bible Society with great unanimity and apparent pleasure, appropriated 1200 dollars to the object. Generous individuals, about the first of Jan. 1829, came forward with offers of \$50 each, provided others would do the same, making up according to one proposal, the sum of \$1000 by April 1st; and according to the other, \$5000 in five years. The first has been promptly met, and considerable progress made in the second, so that little doubt remains, that by persevering efforts, both will be realized.

A printing press of ample dimensions and finished workmanship, is prepared, and ready to be taken out.

#### *Tracts.*

At the last Anniversary, a Committee of the Board was instructed to apply to the Baptist General Tract Society at Philadelphia, and to the American Tract Society in New York, for assistance to publish Tracts in Burman. They delayed their request till about the time a printer should go out. Those benevolent Societies, however, being unofficially apprised of the design, gave early notice of their disposition to

encourage the undertaking. The active Agent of the former has proposed the formation of Societies, whose annual contributions will be exclusively devoted to this object; and has forwarded the amount received. On a recent application to the latter Society, they generously resolved to furnish the sum of three hundred dollars. We cannot contemplate the liberality thus evinced by our sister institutions but with pleasure, as reflecting honor upon the spirit by which they are actuated.

Perhaps there is no country in which the prospect is better, of accomplishing much by the circulation of Tracts, than in Burmah. Nearly all the males can read; and if such manuals of Christian instruction are necessary and desirable in this land abounding in all the means of light and improvement, how much more necessary in that, where the knowledge of the gospel has but just dawned. If here they are instrumental of reforming hundreds who come not within the influence of the ministry, so there, they may be the means of calling the attention of multitudes, and leading them to Christ, whom the Missionaries never saw. In this view, it has been anxiously hoped, that the proposition originating in Utica to raise one thousand dollars for the object, might be carried into effect.

*Ava.*

Rev. Jonathan D. Price, M. D. was the only Missionary at this place. At the date of our last Report, his health was known to be impaired, and fears were entertained that he might not recover. He continued to decline, under the influence of pulmonary consumption, until February 14, 1828, when he died. The particulars of this mournful event have not yet been received. There is no doubt, while his strength would permit, he exerted himself in his

JUNE, 1829.

ordinary work of instruction, for his anticipations were sanguine of ultimate success. Considering their religious system as founded upon false principles of philosophy, he conceived, when this should be demonstrated by the light of science, they would abandon it. Although the Board might not adopt the same opinion, they were certain that the extension of knowledge was favorable to the introduction of Christianity; and considering the character of those Dr Price had under instruction—his connexion with government—its intimate acquaintance with, and tacit sanction of all his proceedings, they thought it might be important to keep up the Station. Accordingly, they gave instructions to their Missionaries at Maulamyng, to take the subject into special consideration, whether one of them ought not to join Dr P. This suggestion could not have reached them, till after the removal of Mr Boardman to Tavoy, when the diminution of their number would probably determine the question. Since the hostile spirit of certain Burmans to the converts at Maulamyng, has been evinced, where they are under restraint by the British, it is more doubtful what would have been the conduct of the Emperor, had any subjects under his eye presumed to change their religion. While it was matter of speculation only, it excited little alarm; but when it should become matter of practice, it might be otherwise. It will deserve the consideration of the Convention, what further efforts shall be attempted at this place.

*Tavoy.*

Rev. G. D. Boardman and Mrs Boardman.

The Board early informed their Missionaries, after their concentration at Amherst, that it would probably increase their usefulness, so soon as they had acquired the language of the country, were



they to separate into different villages, at no very great distance from each other. They took the subject into consideration, and resolved to comply with the proposition, as nearly as possible. They could not establish themselves in the vicinity of each other, the British settlement being new, without placing themselves again under Burman authority, which was inexpedient, while important posts remained unoccupied, where they could have full protection. Accordingly, having deliberated upon the comparative advantages of these situations, they made choice of Tavoy, and united in the opinion that Mr Boardman should remove to it.

Tavoy is an ancient Burman city, situated on the eastern side of a river of the same name, about thirty-five miles from its mouth. It is south east from Martaban about one hundred and fifty miles, and contains a population of more than nine thousand inhabitants. At this place Mr and Mrs Boardman arrived on the 9th of April, 1828. They took with them two native Christians, one of whom, though received by the church, had not been baptized; and four of the lads who composed part of his male boarding school at Maulamying, the remainder being detained by their parents. So soon as Mr Boardman had procured a residence for his family, he began to receive visitors at his house, and make known to them the great salvation, as well as his limited acquaintance with the language would allow. Among the earliest of those who called upon him, were a company of Karens, who reside in a village about three day's journey from Tavoy. He describes them as being a singular people, devoid of any fixed principles of religion, yet restless on the subject, and obviously anxious to be taught. More fully to illustrate their character and condition, he introduces the follow-

ing account, obtained from one of their company.

"More than ten years ago, a man in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from certain meats, practise certain ceremonies, and worship a book which he left with them. He also told them there was one true and living God. About half the villagers (who were perhaps thirty in all) believed the teacher, and espoused his religion. When he had gone, one of the company, more devoted than the rest, became teacher to his brethren; and although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, he is their living oracle, and the defender of their faith." Mr B. observes that these men requested him to go to their village, or allow one of the native Christians to go and explain to them the nature and precepts of the Christian religion. He promised to go when the rainy season was past, and gave them a tract, which one of the company could read. A second deputation professed to admire all the sentiments of the tract, and that their aged teacher wept when he heard it read.

While the above account exhibits great credulity on the part of this people, it shows at the same time how much they need instruction, and that Mr B. has in his vicinity whole villages of a people, apparently prepared to receive the word of the Lord. It may be considered an auspicious circumstance, that the unbaptized convert who accompanied Mr Boardman from Maulamying, is a Karen, and enters cordially into measures for their instruction.

Mr Boardman soon ascertained that to be useful to the inhabitants of Tavoy, he must occupy a zayat. This he procured in a favor-

able situation, and has already received decided encouragement in his work. Two men, one of them a Chinese, have given satisfactory evidence of true conversion, and, together with the Karen, have been baptized.

*Boys' Boarding School.*

This School was commenced at Tavoy with four lads, and has already increased to nine. Mrs Boardman, who was most usefully and happily employed before her removal, with Mrs Wade in the female department, has here found it necessary, being alone, to aid her husband. The conversion of the Chinese, promises not only to relieve her in this respect, but to open the field to more extended labors. There is in this community a class of children, the offspring of Chinese and Burmans by intermarriages, who speak both languages, and form a connecting link between the people of those vast empires. The importance of giving to them a Christian education, will easily be conceived; and the prospect is now fair for introducing a portion of them into the existing establishment, or of organizing a separate school. The Chinese is qualified to instruct either in his own or the English language, and has already entered upon the service.

*Monrovia, on the Western Coast of Africa.*

Intelligence has been received of the death of Rev. Lott Carey at this place—an event which cannot fail to make a deep impression on all who knew him. His continuance, to us, seemed most desirable, as he was eminently active and devoted, in promoting every measure for the temporal and everlasting well-being of the colonists and the natives of the country. But God, who is “infinite in counsel and excellent in working,” saw that his purposes would be best accomplished by removing him, and to

his righteous administration we bow in submission. How far this event will affect our missionary operations at the place, cannot be distinctly foreseen. Doubtless it will interrupt them for a time, as Mr Carey had the entire control of money sent out for that purpose, and until his affairs are settled, no disbursements can be made. It is already ascertained that the school at Grand Cape Mount is temporarily suspended, till further remittances can be made. It was with surprise at such a time, and under such circumstances, the Board learned that a European Missionary had intruded himself upon their ground, and sent home for the means of sustaining himself in the position. They trust, however, as necessary funds have been sent out, that the former instructor, Mr John Rovey, has, ere this, renewed his labors. He is a pious and well informed young man, who has been eight years in the country, become intimately acquainted with the manners of the people, and is therefore more likely to be acceptable and useful than a stranger. The ladies of Richmond prepared and forwarded by the last ship, many suits of clothes for the children of the school.

The church at Monrovia has enjoyed a healthful state from its beginning, and embraces at the present time, besides exhorters, two ordained preachers, Messrs John Lewis and Colston M. Waring. It has received additions by baptism, and nearly every accession of colonists has brought to them fresh strength. Not less than sixteen members of Baptist churches embarked in the late ship from Norfolk, several of whom are men of promise.

*American Stations.*

These are exclusively among the Aborigines of this country, and are highly important, though the measure of success attending them hitherto, from the amount of

labor bestowed, and means expended, has not been great. It is feared that this will continue to be the case, in most instances at least, while their situation remains what it is. Inroads are constantly made upon them by our extending settlements, and the policy of the State governments, to incorporate the Indian lands within their respective limits, and spread over them the influence of their laws. The result, as might be expected, has been to unsettle the minds of the Indians, and expose them to the worst prejudices and passions. Aware of such a state of things, and believing that the only remedy would be found in procuring for them a permanent home, the Board presented a memorial to Congress in the session of 1827-8, soliciting that the subject might be taken into their wise consideration, and a location assigned. The opinions and movements of the officers of government, who had in charge the Indian department, were in happy coincidence with the views of the Board, and a survey of a territory at the west for the object was ordered. On this survey, our Missionary, Rev. Mr M'Coy, was appointed, has executed the trust assigned him, and made his report. Probably no man could have been selected for this service, so well qualified to discharge it with the hope of success, as having the confidence of the Indians from his long residence among them, and being fully acquainted with what their exigencies require. On this Report, Congress has not definitely acted, owing to a press of business; but it is fully believed they will at their next session, and not merely provide the home required, but furnish such Indians as are disposed to remove to it, with the means of so doing. When this shall be accomplished, it is probable the plan heretofore pursued of conducting missions among them, in its most expensive parts, may be materially varied. The first emigrants will

doubtless settle in villages, and take with them the best informed of the tribes, who have had the advantage of the schools taught in them, and are already familiarized to the arts of husbandry, in consequence of which the large farming establishments kept up by the Missionaries may be dispensed with. When the Missionaries, in single families, shall be allowed to sit down among the Indians in their respective settlements, free from secular cares, it is believed that far more good will be realized in their spiritual instruction and improvement.

In referring to particular stations, we shall commence with Carey on the St. Joseph, 25 miles south-east of Lake Michigan, in Michigan Territory.

#### *Carey.*

*Missionaries*, Rev. Isaac M'Coy, Mrs M'Coy; Mr Johnston Lykins, teacher; Mr Robert Simmerwell, Mrs Simmerwell; Mr Joseph Bay.

At this place, the Commissioners of Government, in September last, negotiated a treaty with the Puttawatomies, by which all the surrounding country, with the exception of ten miles square, was ceded to the United States. Within the reserve, is the site of the Mission, concerning which a provisionary article was incorporated in the treaty, providing an indemnity, when the station shall be given up. This event furnishes another example, showing the absolute necessity of seeking a home for the Indians far to the west. In the meantime, this tribe will be principally shut up on their small reserve. If any advantage is to be looked for from such a posture of their affairs, it must arise from their proximity to the Missionaries, within whose influence they will be more directly placed.

The number of children in the school has been about seventy, and nothing special of a religious nature has occurred till lately, when four of the men engaged on the farm were hopefully brought

to the knowledge of the truth. This event displays in a strong light the sovereignty of divine grace, since it transpired in the absence of some of the Missionaries, on whom the station principally relied for Christian instruction.

A deeply interesting account has also been received by the Board within the year, of the death of Anthony Rollo, at the station. He was a half-breed Puttawattomie, whose mind his father had deeply imbued with the Catholic superstitions; nor was he willing that his son should be placed within the religious influence of the Missionaries. After the demise of his father, a train of incidents conspired to bring Anthony to the school, though imbittered in his prejudices, and fully fortified in his resolution against Protestant Christianity. After residing here for a time, a revival commenced in the establishment, which terminated favorably for him. He early became a subject of conviction; but his former views greatly obstructed his coming to Christ, till at length he saw there was no other refuge. "The 6th of Jan. 1825," says Mr M'Coy, "was a day long to be remembered. It was on the evening of this day, that Anthony desired an interview with some of the Missionaries, and gave them reason to believe that he exercised genuine faith in the Lord Jesus Christ. His views of himself as a poor, justly condemned sinner, were very clear, and his hopes of heaven were based alone on the merits of the Saviour. He became fully convinced of the absurdity of his old Catholic ceremonies, and often entreated Catholics whom he met in this country to read the Scriptures." During a protracted illness, he gave the most unequivocal evidences of genuine faith, and died "leaving not the smallest doubt in those who had known him for the last three years, that he was carried by angels to Abraham's bosom." How will this ran-

somed Indian through eternity bless God for the labors of your Missionaries!

*Thomas.*

This station is among the Ottawas, on Grand river of Lake Michigan, about 40 miles from its junction with the Lake. Teachers, Mr Leonard Slater, Mrs Slater, Mr Jotham Meeker, Miss Susan Thompson, Miss Richardson. The school at this place may be reckoned at 25, its numbers varying at different times. It has more particularly been reduced within the last season by sickness, which, though not fatal, was for a time nearly universal in the mission family, and obliged them to dismiss many of the children. At the last intelligence, health was generally restored, and wonted labors resumed. Besides the Boarding School, the teachers have commenced in the vicinity a district day school, which approved itself to the natives, and has been well attended. They have also endeavored to qualify themselves for greater usefulness, by acquiring the Ottawa language, in which they have made considerable progress. There can be no doubt of the ultimate advantage of a measure of this kind.

*Valley Towns, on the head waters of the Hiwassee, (N. C.)*

Rev. Evan Jones, Missionary, Mrs Jones, John Timson, Interpreter. The new arrangements at this Station have been carried into full effect for the last year, and promise the best results. The Boarding school has averaged more than 20 pupils, has received the unwearied labors of Mrs Jones, with occasional assistance by her daughter and husband, and is in a prosperous state. Besides this establishment, a school has been organized, under the instruction of Rev. Mr Morrison at Nottely, about 16 miles distant, and is well attended. The Indians in the vicinity provided the school-house, and have contribut-

ted something in provisions, towards sustaining the teacher, while his salary is paid by the Board. The number of children is probably about 30. A third school has been set up at Gatugidsee, by the natives, and though not supported from your funds, is visited and encouraged by Mr Jones with no less promise of benefit from his religious counsels than the others.

The attention of Mr Jones for the year, has been chiefly directed to the acquisition of the language, and to evangelical labors. He has not confined himself to the station, but established preaching at Nottely, Gatugidsee, and Gunnee, or Long-Bullet; at all of which there have been indications of special divine influence. Two have been baptized, and others evince a spirit of solemn inquiry.

#### *Withington.*

This Station was commenced among the Creeks on the Chatahoochee river, within the limits of Alabama. It has never appeared to be an object either of desire or favor, by the principal leaders of the Tribe, who have counteracted the efforts of your Missionary, Rev. Mr Compere, almost invariably. They have not attended preaching, or been willing that others should, though their hostility has not broken out into acts of open violence till within the last year. During that period, they have prohibited even their slaves from hearing the gospel, and prevented such of them as had become pious from attending even privately on the means of grace, without exposing themselves to severe punishment. On one occasion, several of the latter were insolently seized and scourged at the mission house, in the presence of Mrs Compere, and in the absence of her husband. Measures were adopted by your Missionary and the Board, to procure toleration, but without success. How far this spirit of opposition is to be traced to the Indians, may be con-

sidered very doubtful; probably, however, but in small degree, and that under the influence of better men than their advisers, they might have been induced to adopt a different conduct. About this time, Mr Compere received an invitation to become the pastor of a church, and the Board approved of his accepting it; and resolved to suspend the Mission for the present, or until the pleasure of the Convention should be ascertained.

#### *Tinsawatta.*

The school kept at this place, has been removed to Hickory-logtown in Georgia, where there is a prospect of about 30 scholars, under the instruction of Rev. Duncan O'Briant. Rev. L. Meeks, who has been accustomed to visit the station once a quarter, is expected to continue his supervision. Several of the members of the Tinsawatta church reside here, and will, with others, receive the pastoral labors of Mr O'Briant.

#### *Sault De St. Marie, Michigan Territory, (15 miles below the S. E. end of lake Superior.)*

The establishment at this place was commenced the last year, by Rev. Abel Bingham, whose family is expected to join him this spring. It is intended for the Chippewas; and, by its location, promises the best advantage to them, while it will afford the opportunity of usefulness to the U. S. garrison in its immediate vicinity. Mr Bingham has been received and treated with much kindness by Col. Schoolcraft, and by the officers of the garrison. On opening the School, it was attended by more than fifty children, though the average number will not probably exceed forty. Besides preaching every Sabbath to the Indians, Mr Bingham regularly performs one service among the other inhabitants in the settlement, with encouraging prospects of success. Already has the

word excited a spirit of deep interest and inquiry in some of the hearers.

*Choctaw Academy.*

This institution at Great Crossings, Scott County, Kentucky, is in a flourishing state. Its Principal is the Rev. Thomas Henderson, who appears to be happily qualified for the station he fills. The pupils are from various Indian tribes, and have increased to ninety-eight, all of whom are supported by annuities from government. The Lancasterian system of instruction has been introduced here, and is thought to be "admirably adapted to promote order, and excite emulation." A most happy revival of religion has recently been experienced, and twenty-six youths have become hopeful subjects of grace; fourteen of whom have united with the Baptist church. This event must be hailed as highly auspicious in its aspect upon the future welfare of their respective tribes. Col. Richard M. Johnson, lately of the Senate of the United States, exercises a special care over all the concerns of this Seminary, and is its responsible patron.

*Publications of the Convention.*

It is a fact well ascertained, that the disposition steadily and efficiently to promote Missionary and other benevolent operations, is graduated by the amount of correct information which individuals and communities possess. In this view, the religious journals of the day, are exerting a powerful and refreshing influence. They are widening their circulation, and awakening new interest every week. Many inquire after them, and are unwilling to be denied their perusal; while others less acquainted with what they contain, require to be invited, and even urged to read them. Every minister, and other intelligent friend, will take care that those around him, are kept con-

stantly informed of the leading facts and details in Missionary labor.

The Columbian Star, and American Baptist Magazine, are the property of the Convention, and well worthy of extensive patronage. Several thousand copies of them are issued; but it is highly desirable that the number should be much increased. The Memoir of Mrs Judson, just published by the Board, is rich in every thing that interests the heart. No work, it is thought, which has come before the public, has been received with more favor. The Biographer has more than answered our highest anticipations; and having completed the service assigned him, made a generous surrender of it and all its proceeds, to the cause of Christ. An edition of 3500 copies was taken up in about six weeks, and a second edition, of 4000 copies, nearly prepared by the publishers; and it is hoped that no family will be without so valuable a treasure.

*State of the Treasury.*

The Treasurer has received from Apr. 1828, to Apr. 1829, \$16061,90, and paid out 13764,64, leaving an apparent balance in his hands of 2297,21. But the claims now existing against the Treasury, amount to more than the surplus funds; so that in fact, the Board is entirely destitute of means for prosecuting its important objects. It must be obvious to all, that the income of the Board is every way inadequate to the fair demands which are made upon it. They represent a vast body of the Christian church, and realize that the heathen world has a proportionate claim on them for their amount of labor in carrying the gospel to every creature. The Missionaries they now have in employ, are merely an earnest of what should be in the field, and serve rather to descry and report the wants, than to supply them. So urgent have been the solicitations from them for assistance, that the Board de-

terminated some months since, so soon as suitable brethren should offer, to send out, at least, three. Under such circumstances, they deem further measures indispensable, to arouse public sentiment, and call the energies of the *Denomination* into action. What those measures shall be, the Convention, they trust, will deliberately consider. It is at present believed, that no plan promises such certain and effective support, as the formation of auxiliary societies, within convenient distances, through the medium of which every church may forward to the General Treasury, the amount raised by it. Where the object is presented in this distinct shape, unclogged by an alliance with any other benevolent purpose, it is more certain of its due share of attention, without diminishing the amount raised for other Missions. Were all our ministers and churches to combine in the system, a comparatively small amount from each would supply all that is now required :—and will not every church feel itself sacredly bound to bear its proportion?

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*Reflections on the Mission to Burmah.*

1. The friends of this mission may most distinctly recognize the hand of Providence, as indicating by recent developements, great favor towards it. In this light, must be viewed the transfer of so large a portion of Burman territory with its inhabitants, to the sovereignty and protection of British laws. For a season, the aspect of the war was most dark and unpromising to all our operations, while it actually became the source of severe and protracted sufferings to the Missionaries ; but it is now apparent that God meant it for good. Notwithstanding the seeming change indicated in the policy of the monarch, in permitting Dr Price without restraint,

to diffuse evangelical sentiments, the spirit recently displayed at Maulamying, leaves us too much reason to suppose, that had he been successful in making converts, the strong arm of authority would instantly have repressed his efforts, and cut short his progress. As it now is, the labors of brethren are no way retarded by the spirit of hostility which has arrayed itself against the successful march of truth, and all who have been subjected by it.

2. The success which has crowned the labors of the Missionaries, while it is calculated to inspire gratitude, confidence, and holy ardor in the work, has been conferred in a way to exclude all self-reliance and boasting, and lead us directly to God. How long have our best efforts been applied, and to how little apparent purpose, till the Spirit of the Lord was poured out. Yet we now see, that it is not a vain thing to serve God, and are rebuked for all the misgivings we have indulged. Our eyes should be directed to him in the prosecution of every work ; and while they are, we should neither faint nor be discouraged, but be assured, that in due season we shall reap. Nothing is too hard for God, and though the vision tarry, wait for it, for it shall surely speak, and not lie.

3. Such is the character of the late converts, as clearly to suggest the duty of enlarging our plans and expectations. They intimate that more is to be accomplished by the Mission than we had anticipated. We have been thinking, to benefit the Burmans chiefly if not exclusively, and although this is the prominent and worthy object, we are invited by events, to contemplate the salvation of others also, as no less important. On the borders of Burmah are China and Hindostan ; and occasionally the natives of those vast empires, intermix, and swell the population of Burman towns and districts.

One from each of those countries is already numbered among the disciples, and is heartily engaged in persuading his fellows to embrace the faith of the Gospel. What an advantage and privilege, to have thus the door of access opened to the millions of these people. More especially is it so, in reference to China, for whose spiritual improvement so little has yet been done, and for whom so little could be done, from the numberless barriers that obstruct the way. Their language is most difficult; and when acquired, it is no less difficult to gain access to the people. But at this point, a connecting link exists, and what could not be attempted with security, within Chinese influence, may here be carried on with hope of success. Instruction may be given to those who reside at, or visit Tavoy, and by means of them tracts and portions of the Scriptures may be conveyed to the heart of their country. Shall we lose this advantage? or awake to it in all its importance, and furnish the means necessary to its prosecution, and amidst ascending supplications, offer special prayer for this?

*Supplement to Boys' School.*

We are now enabled to say, that all our anticipations as just expressed, are more than realized. The school is increased to 19, and further additions were daily expected. It is taught by Moung Shway Bwen and L Ke Cheang, Burman and Chinese converts, under the superintendence of Mr Boardman. Its establishment is an object of favor with all concerned. The Civil Commissioner for the Provinces has interested himself in it, and desired Mr Boardman to draw on him for 50 Madras rupees a month, towards its support, and many of the parents of the children, particularly the Chinese, have requested that their sons might be taught the principles of the Christian religion. Mrs Boardman is about commencing a boarding school for girls, as her heart is much set on the object of raising Burman females from their state of ignorance, to the knowledge of God and salvation; but no details can now be given. In view of these most encouraging facts, every heart must glow with gratitude and animating confidence of success.

LUCIUS BOLLES, *Cor. Sec'y.*

BOARD OF MANAGERS.

REV. WILLIAM STAUGHTON, D. D. <i>President.</i>	
REV. DANIEL SHARP, D. D.	
REV. JESSE MERCER,	} <i>Vice Presidents.</i>
REV. N. KENDRICK, D. D.	
REV. STEPHEN CHAPIN, D. D.	
HON. HEMAN LINCOLN, <i>Treasurer.</i>	
REV. LUCIUS BOLLES, D. D. <i>Corresponding Secretary.</i>	
REV. JAMES D. KNOWLES, <i>Recording Secretary.</i>	

Rev. Wm. T. Brantly,	Rev. Henry Jackson,	Rev. G. F. Davis.
Rev. John L. Dagg,	Rev. David Benedict,	Rev. Charles Train,
Rev. S. H. Cone,	Rev. Adiel Sherwood,	Rev. N. W. Williams,
Rev. Basil Manly,	Thomas Stokes, Esq.	Rev. David Jones,
Dea. William Crane,	William Colgate, Esq.	Rev. C. G. Sommers,
Rev. B. Jacobs,	Levi Farwell, Esq.	Rev. C. P. Grosvenor,
Rev. Elon Galusha,	Hon. Thomas Stocks,	Mr Ensign Lincoln,
Rev. Samuel Cornelius,	Rev. Irah Chase,	Rev. Thomas B. Ripley,
Rev. John Kerr,	Rev. F. Wayland, jr. D. D.	Rev. Alva Sabin,
Rev. Jonathan Goings,	Rev. Alfred Bennett,	Rev. Hubbell Loomis.

<i>Ex Officio,</i> {	R. B. SEMPLE, D. D. <i>Pres.</i>	} <i>of the Convention.</i>
	HOWARD MALCOM, <i>Sec'y,</i>	



## MINUTES OF THE CONVENTION.

*Sansom-Street Baptist Meeting-House,  
Philadelphia, April 29, 1829.*

The Convention met at 11 o'clock.

The former President and Secretary resumed their place, according to the provisions of the Constitution.

After singing a hymn, the meeting was opened with prayer by brother Maclay of New-York.

The delegates presented their respective credentials.

*Resolved*, That brethren Lincoln, Waterman, Manly, Cobb, and Farwell, be a committee to examine the credentials, and report who are entitled to seats.

*Resolved*, That an election for President and Secretary be now made by ballot. Messrs Cone and Malcom were requested by the Chairman to collect and count the votes. The Rev. R. B. Semple, D. D. was chosen President, and Rev. Howard Malcom, Sec.

*Resolved*, That the Convention adjourn every day at 1 o'clock.

*Resolved*, That a conference meeting be held every evening, at half past seven o'clock, and that brethren Bolles, Jacobs, and Dagg, be requested to make the necessary arrangements.

Adjourned.

Prayer by brother Chapin, of D. C.

*Afternoon, 3 o'clock.*

Convention met. Prayer by Dr Staughton.

The Corresponding Secretary, Dr Bolles, read at length the Report of the Board, after which a letter was read just received from brother Boardman, and other intelligence given.

Several hymns were sung, and brethren Ballentine and Manly prayed. And it was resolved that a prayer meeting be held in this place every morning, at 6 o'clock.

The printed statement of receipts and payments, as required by the last Convention, was laid on the table for distribution.

Adjourned.

*Thursday, 9 o'clock.*

Prayer by brother Bolles of Salem, Mass.

The Report of the Board was called up and accepted. Ordered, that it be printed with the accompanying documents, under the direction of the Board.

A communication from the Trustees of Columbian College was received and read. Ordered, that it be laid on the table.

The Committee on elections reported, and were discharged. (See list of members.)

A communication from the Managers of the American Sunday School Union, proffering the use of their rooms, where would be found the religious periodicals, &c.; and at the same time inviting the members of the Convention to view the various operations of their establishment, was read.

*Resolved*, That we gratefully accept the kind offer of the American Sunday School Union.

*Resolved*, That brethren Benedict, Colgate, and Farwell, be appointed a Committee on the Treasurer's accounts.

Adjourned to 9 o'clock, to-morrow.

Prayer by Dr Sharp of Boston.

*Friday, 9 o'clock, A. M.*

Prayer by brother Cornelius of Alexandria.

Minutes of yesterday were read.

The Committee on the Treasurer's accounts reported them correctly kept, and sustained by suitable vouchers.

*Resolved*, That the Report be accepted.

*Resolved*, That ministering brethren present be invited to a seat with us in deliberation.

The following persons accepted the invitation, viz.

Henry Smalley,	Thomas Brown,
J. O. Choules,	Robert Ryland,
R. W. Cushman,	Joseph Shepherd,
I. M'Coy,	Wm. Strawbridge,
John Rogers,	Peter Simondson,
J. C. Welch,	J. M. Challiss,
Charles Hopkins,	Charles Moore,
J. S. C. F. Frey,	J. H. Kennard,
John Hewson,	Sam'l Huggens,
C. S. Hall,	John S. Jenkins,
J. P. Peckworth,	T. J. Kitts,
William Moore,	John Booth,
Samuel Smith,	Joseph Matthias.

It being stated that the Board of Trustees of Columbian College, D. C. did not consider the vote of this Convention, at its last triennial meeting, in relation to that institution as *imperative*, and have not for this and other reasons expressed by them, obtained the patronage of any other Association of Baptists; and that those valuable brethren who for three years past have been actively and personally engaged in sustaining the College, deem

it of vital importance that the Convention, at this moment, should make a friendly expression of countenance to the College by furnishing a nomination out of which Trustees for the next three years may be elected: wherefore

*Resolved*, That the requested nomination of at least fifty persons, from which number a new Board may be elected by the contributors, be granted.

*Resolved*, That the following persons compose the list desired:

Robert B. Semple,	D. C.
E. Reynolds,	do.
George Woods,	do.
John McLean,	do.
Richard M. Johnson,	do.
Wilson Lumpkin,	do.
Nathan Towson,	do.
M. St. Clair Clark,	do.
Joseph Gibson,	do.
Charles K. Gardner,	do.
J. L. Skinner,	do.
Isaac Clarke,	do.
Samuel Cornelius,	do.
John L. Dagg,	Penn.
Jesse Mercer,	Ga.
David Benedict,	R. I.
Wm. T. Brantly,	Penn.
Elon Galusha,	N. Y.
Eli Ball,	Va.
William W. Todd,	N. Y.
John B. Yates,	do.
Daniel Corey,	Me.
Nicholas Brown,	R. I.
David Cooper,	Ma.
A. W. Clopton,	Va.
Thomas Stokes,	N. Y.
John F. Wilson,	S. C.
Adiel Sherwood,	Ga.
Basil Manly,	S. C.
Heman Lincoln,	Mass.
Lucius Bolles,	do.
Daniel Sharp,	do.
James D. Knowles,	do.
Jonathan Going,	do.
Spencer H. Cone,	N. Y.
William Colgate,	do.
Charles G. Sommers,	do.
David Woodson,	Va.
Peter Ludlow,	S. C.
William Staughton,	Penn.
William Crane,	Va.
John Kerr,	do.
Robert Ryland,	do.
Levi Farwell,	Mass.
Nath. R. Cobb,	do.
John M. Berrien,	D. C.
B. M. Saunders,	Ga.
Thomas Cooper,	do.
John Culpepper,	N. C.
Platt Stout,	Ala.
John M. Peck,	Ill.
Abner Blocker,	Ala.
S. M. Noel,	Ky.

*Resolved*, That brethren J. L. Dagg, Heman Lincoln, Noah Davis, David Jones, and Levi Farwell, be a Committee on the Indian Missions.

*Resolved*, That D. Benedict, J. D. Knowles, C. G. Sommers and Peter Ludlow, be a Committee on the Publications of the Board.

*Resolved*, That John Peck, E. Galusha and N. R. Cobb, and W. Colgate, be a Committee to consider and propose measures to increase the funds of this body.

*Resolved*, That J. D. Knowles, A. Sherwood, and Archibald Maclay, be a Committee to inquire respecting the propriety and the means of enlarging the Missionary operations of the Convention.

*Resolved*, That brethren Cone, Manly, Sherwood, Brantly, and Crane, be a Committee on the Burman Mission.

*Resolved*, That brethren A. Bennett, C. G. Sommers, D. Benedict, B. Jacobs, A. Sabin, and J. C. Murphy, be a Committee on State Conventions.

A communication from the Hudson River Association was received, read, and referred to the last Committee.\*

Invitations that the Convention be held in Boston and in New York, were laid on the table.

Adjourned to 3 o'clock.

Prayer by brother Train of Mass.

3 o'clock, P. M.

Prayer by brother Galusha.

By vote of Convention, the entire Minutes of the Board for the last three years were read.

Adjourned to 3 o'clock to-morrow.  
Sung 133d Psalm.

Prayer by brother Going of Worcester.

Saturday, 3 o'clock.

Convention met—Prayer by brother J. C. Murphy—Minutes of yesterday were read.

\* The following is the minute referred to above.

"*Resolved*, That this Association view with peculiar satisfaction, the progress of our denomination towards a state of happy and united co-operation, in the formation of State Conventions and Local Associations, for the purpose of concentrating the energies of our already numerous churches. We feel impressed with the belief, that the time has arrived, when we should have some regularly constituted bond or centre of union, towards which, as a denomination, we might look. We do therefore respectfully request the Baptist General Convention for Missionary purposes, to take into consideration, at its meeting in Philadelphia, in April, 1823, the propriety of forming an *American Baptist Convention for General purposes*, to assemble triennially, in some central part of the United States."

The Committee on STATE CONVENTIONS, reported in full, and were discharged. See Appendix, [A.]

*Resolved*, That brethren H. Lincoln, N. Waterman, William Colgate, S. Chapin, and A. Sherwood, be a Committee to report a nomination for a new Board of Managers.

*Resolved*, That brethren Brantly, Dagg, and Staughton, be a Committee to apply to the proper authority, to determine whether an alteration in the style of the Convention, can with facility and safety be made, and in such case, that it be altered so as to be called "*The Baptist General Convention*," and that the first article of the constitution be amended, to read as follows, viz. "Article I. That this body be styled The Baptist General Convention: and its aim shall be to promote Foreign Missions, and other important objects relating to the Redeemer's kingdom."

*Resolved*, That the thanks of this Convention be presented to the Rev. Dr Sharp, for his interesting sermon at the opening of the Session, and that a copy be requested for the press. Dr Bolles and Mr Knowles were appointed to communicate this resolution.

*Resolved*, That Wednesday evening next be set apart for special prayer in reference to the sailing of Mr Cephas Bennet, and wife, and that a collection be made on that occasion. [Mr Bennet goes out as printer to the Mission, and carries the cast-iron press lately purchased by the Board, together with a quantity of paper. The types have been cast at Calcutta.]

Prayer by brother Jacobs, of Cambridge, Mass.

Adjourned.

*Monday, May 4th. 9 o'clock.*

Prayer by brother Taylor of Richmond.

The Committee on the BURMAN MISSIONS reported, and were discharged.

See Appendix, (B.)

The Committee on ENLARGING THE OPERATIONS OF THE CONVENTION reported, and were discharged.

See Appendix, (C.)

*Resolved*, That brethren Cornelius, Sherwood, Crane, Going and Maylin, be a Committee on the African Mission.

Whereas it has pleased God to remove from his church on earth since the last session of the Convention, our brethren STEPHEN GANO, WILLIAM GAMMELL, and ABNER FORBES,

who were members of the last Convention, and of the Board of Managers,

*Resolved*, That the Convention remember with mournful pleasure, the piety, zeal, and faithful services, as well as the private virtues, of their departed brethren; that they cherish for their memory, a strong sense of respect, and pray that God will be pleased to sanctify their death to their families, to the churches with which they were connected, and to the Convention.

*Resolved*, That brethren Williams, Sharp, and Lincoln, be a Committee to prepare rules for the government of this Convention, in the conduct of business, and report at this session.

*Resolved*, That the thanks of this Convention be tendered to the Rev. J. D. Knowles, for the very satisfactory manner in which he has executed the important service of preparing a Memoir of the late lamented Mrs Jodson; and that this body entertain a grateful sense of his liberality in the gratuitous tender of this valuable book for the benefit of the cause of Missions.

Adjourned.

Prayer by brother Sabin of Vt.

3 o'clock—*Afternoon.*

Prayer by brother Peck of N. Y.

The Committee to prepare rules, &c. requested time to report at the opening of the next session, which was granted.

The Committee on INDIAN MISSIONS reported, and were discharged.

See Appendix, (D.)

*Resolved*, That brethren Bolles and Lincoln, be a Committee to wait on the Secretary of War, and other public officers, to put them in possession of the views of the Convention in reference to Indian reform.

The Committee on RELIGIOUS PUBLICATIONS reported, and were discharged.

See Appendix (E.)

The Committee on WAYS AND MEANS reported, and were discharged.

See Appendix (F.)

*Resolved*, That to-morrow at three o'clock, a season of devotion be observed in reference to the important objects of this Convention.

*Resolved*, That we now elect the next Board of Managers. See page 201.

Adjourned.

Prayer by brother Sherwood of Ga.

*May 5, Tuesday.*

Brother Webb, of New Brunswick, prayed.

The Committee on the AFRICAN MISSION made a report, which was accepted.

See Appendix, (G.)

*Resolved*, That this Convention view with deep concern the deplorable destitution of ministerial labor which exists in many parts of our country. They know that very many of our own churches have no settled pastor, and seldom enjoy even the preaching of the word. Feeling an unspeakable anxiety to see "the knowledge of the Lord," cover the earth, they cannot but take a profound interest in all measures calculated to bring forward suitable young men for the ministry. They therefore would urge upon their brethren throughout the country, to pray with constancy and fervor, that the Lord would send forth more laborers into the harvest of souls; and that when youth are found, evidently called of God to this work, they may receive every requisite aid in obtaining such education, as may make them "mighty in the Scriptures."

*Resolved*, That this Convention rejoice in the blessing of God, bestowed upon the labors of the BAPTIST GENERAL TRACT SOCIETY; that it views with special interest their efforts for the publication of Tracts in Burmah, and other foreign countries, and recommend the Society to the patronage of all the churches.

*Resolved*, That the thanks of the Convention be presented to the AMERICAN BIBLE SOCIETY, for the donation of \$1200 to assist in the publication of the Sacred Scriptures in Burmah.

*Resolved*, That the thanks of this Convention be presented to the BIBLE SOCIETY OF PHILADELPHIA, for the donation of \$100 to assist in printing the Scriptures in the Burman language.

*Resolved*, That the thanks of this Convention be presented to the AMERICAN TRACT SOCIETY, for its donation of \$300 toward printing Burman Tracts, and also 25,000 pages of Tracts for the Liberia Mission.

*Resolved*, That the valuable and gratuitous services of the Honorable HEMAN LINCOLN, as Treasurer of this Convention, entitle him to the affection and sincere esteem of this body.

*Resolved*, That this Convention view with lively interest, the increasing attention paid by the religious public to Sabbath Schools and Bible Classes, and earnestly recommend their estab-

lishment, and vigorous prosecution in all our churches and congregations.

*Resolved*, That as the Missionary operations of this Convention do so deeply affect the glory of God, we recommend to the Churches represented in this Convention to observe the first Monday in the three following years, as a day of fasting and prayer, that God would crown with abundant success, their efforts to spread the blessings of the Redeemer's kingdom.

*Resolved*, That in view of the importance of the Missionary enterprise, and with a firm belief that the blessings of God alone can secure the success which we desire; and from a conviction that the prayers of the denomination have been mercifully answered in the late signal outpourings of the Holy Spirit, upon our Mission to Burmah; therefore it is recommended, not merely to every member of this Convention, but to every member of the Baptist churches throughout the United States, to spend an half hour every Sabbath morning, as soon after the rising of the sun as may be convenient, to implore the continued outpouring of the Spirit of God upon the Missionary stations connected with this body, upon our beloved country, and the world.

*Resolved*, That a printed statement of the receipts and expenditures, similar to that presented at the opening of this session, be furnished by the Board at each future meeting of this Convention.

*Resolved*, That the next Convention be held with the Oliver street church, in the city of New York.

*Resolved*, That the Rev. W. B. Johnson, of S. C. be appointed to preach the Sermon at the opening of the next Convention. In case of his failure, Rev. Dr. Chapin of D. C.

*Resolved*, That the printing and distribution of the Minutes be committed to the Board of Managers.

Adjourned.

Prayer by brother Maylin of Pennsylvania.

*Afternoon*—3 o'clock.

The time was spent in prayer, singing, and exhortation. Eight or ten brethren took part in the exercises, which were of a peculiarly solemn and affectionate character.

The Minutes having been carefully read, corrected, and approved, the Convention adjourned.

ROBERT B. SEMPLE, *President*.

HOWARD MALCOM, *Secretary*.

**APPENDIX,**

CONTAINING DOCUMENTS SUBMITTED TO THE CONVENTION.

[A.]

**STATE CONVENTIONS.**

The Committee to whom was referred the consideration of State Conventions, beg leave to

**REPORT :**

That after a deliberate investigation of this most important subject, they have experienced great pleasure in contemplating the existence of *ten* efficient and prosperous State Conventions, embracing the growing interest of the Baptist denomination in as many of the United States. Some of these have contributed to missionary and other objects contemplated in the formation, and under the supervision of this Convention. A statement of what has been accomplished by the different State Conventions to promote the empire of Immanuel would have been made; but the Committee found it impracticable, owing to the absence of their several Annual Reports.

Your Committee respectfully suggest the importance of recommending not only the formation of Conventions in all the remaining States of the Union where such Institutions do not already exist; but, that each State Convention be affectionately solicited to transmit to this body at its triennial sessions, an account of the number of Baptist churches and members within its bounds, together with the amount of moneys expended for Foreign and Domestic Missions, Education, Tract, Bible, and other important objects connected with the interests of our denomination; and also a statistical account of Sabbath Schools, Bible Classes, and revivals of religion within their respective bounds; so that an accurate view of our denomination in this country, at least so far as information can be obtained, may be spread upon the pages of our Report.

Your Committee beg leave further to report, that in their opinion this Convention does in the most perfect manner, embrace within the bounds of its purview, all that appears to be contemplated in the recommendation of the Hudson River Baptist Association, as expressed in the 38th Article of the Minutes of that body, for 1828.

All which is respectfully submitted,

ALFRED BENNETT, *Chairman.*

[B.]

**BURMAN MISSION.**

The Committee to whom was referred the consideration of the Burman Mission, beg leave to

**REPORT :**

We regard the subject of the Burman Mission as one of the very first magnitude, and preferring claims to your regard, which should be carefully pondered and duly appreciated. Your Committee are of opinion that a period so rich in success, so bright with expectation, and so inviting to benevolent and renewed effort, has seldom distinguished the history of any Christian enterprise; and it is certain that the Burman Mission never before assumed an aspect so much adapted to the excitement of intense solicitude.

The tide of intelligence which has lately rolled in upon us from that remote and gloomy region, sweeps off from our minds those misgivings which previously paralyzed our endeavors, and once more rouses to action our dormant affections. Indications which cannot be mistaken, are marking out the Burman Empire as the future scene of Gospel churches; and many redeemed souls, as we ardently trust, have already followed the Saviour's footsteps amid the baptismal waters, and are now enjoying the peace of God, which passeth understanding.

Upon a careful examination we most cordially approve the plan of operations which your Missionaries in that quarter have pursued, and upon which your Board have bestowed their sanction. The changes which have taken place,

and the locations which have been sought, in consequence of the fluctuating residence of the natives, have all been the obvious result of prudence, and an untiring devotion to the missionary cause. The brethren have evinced in all their transactions the frankness, humility, and self-denying spirit of faithful ministers. All their plans have been submitted to your Board, and no important step taken without its advice and approbation. Whilst this disposition on the part of the Missionaries to conform to the intentions and directions of your institution remains as it now is, a harmonious and successful prosecution of the work may be confidently anticipated.

Were it possible, we would rouse the slumbering energies of every Baptist in the Union, in reference to the mission now under consideration. This globe hardly presents a more ample field for exertion in the cause of Christ. The climate of the country is, on the whole, not adverse to human life. The numerous rivers with their branches which water it, afford an abundance of fertile land, capable of supporting a dense population; and hence, contiguous towns and villages, containing from 200 to 1000 inhabitants, may be found to an almost indefinite extent. Rice and poultry, with a great variety of fruits and vegetables, are the principal articles of food. The state of those useful and domestic arts by which the accommodations indispensable to comfort may be obtained, is sufficiently advanced for all the common purposes of life. In addition to the facilities already stated, we must not omit the fact that most of the male Burmans are able to read. By this circumstance they will be rendered accessible by means of the press, and tracts and copies of the Scriptures may be diffused among them to any extent.

We feel a peculiar interest in presenting to the notice of the Convention the custom of the Missionaries in bringing into the field of active labor the services of native Christians. Whilst such assistants may be employed at an expense seven eighths less than what is necessary for American or European teachers, they exert a more direct and powerful influence. The continuation of this practice is therefore strongly recommended. A brother in New-York, with his wonted liberality, engages to furnish annually, should no intervention of Providence hinder, the sum requisite to support *one native preacher*. This will be about \$100 per annum, and we do confidently hope that many others will be found both able and willing to imitate this noble example.

The plan submitted by Mr Boardman, for the establishment of native schools is wise and judicious. It requires no arguments to prove that the most likely way to the demolition of the abominable idolatries which enfeeble the souls of the heathen is the introduction of rational and Christian education among the rising generation. We therefore earnestly recommend the adoption of the plan as far as may be compatible with the means at command.

We find that the accounts of your Missionaries have been faithfully and regularly transmitted to your Board, and that the utmost economy and frugality have prevailed in their expenditures.

In conclusion, the Committee would express their unfeigned and heartfelt thankfulness to the God of all grace for the signal manifestations of his favor vouchsafed to the Burman Mission, and pray that he may continue to smile upon your Missionaries and native teachers and Board of Managers in all their future efforts to spread abroad the savor of the Redeemer's name.

Respectfully submitted,

S. H. CONE, *Chairman*.

[C.]

#### ON ENLARGING OPERATIONS.

The Committee appointed to inquire respecting the expediency and the means of enlarging the Missionary operations of the Convention,

##### REPORT:

That they have considered the subject referred to them, with a strong conviction of its importance; and their reflections and consultations have led them to a decided opinion, that the Convention owes it to the Head of the church, to the denomination which it represents, and to a world lying and perishing in wickedness, to multiply its efforts to diffuse the knowledge of salvation through Jesus Christ. They feel, that our churches possess ample ability to prosecute missionary endeavors, of a far more enlarged range than those in which the

Convention is now engaged; and that the time is fully come, when the state of feeling in our churches justifies a determination, on the part of the Convention, to commence immediately additional operations.

The Committee are aware, that the selection of new fields of labor, and the arrangement of measures for increasing the resources and the efforts of the Convention, must be referred to the deliberate judgment of the Board of Managers; but they will, in fulfilment of their duty, suggest a few considerations.

On the subject of Missions at home, the Committee think, that the welfare of our churches, and the general state of religion in our own country, demand the attention of the denomination. An increased measure of prayerfulness and effort, for the spread of pure and undefiled religion over our own land, is demanded of our churches. But it is the opinion of the Committee, that the Convention can best serve the cause of the Redeemer, by limiting its Missionary operations to the Aborigines and to Foreign Missions, and leaving Domestic Missions to the State Conventions, and to Domestic Missionary Societies, which are best acquainted with the wants of particular districts, and can most wisely and efficiently apply their means for the relief of those wants.

The Committee feel, that measures ought to be devised, to bring into closer concert the whole denomination; and especially those portions of it which are spread over the states west of the Alleghany mountains. From that vast region, which contains one third, at least, of the population of the United States, no Delegate is present at this Convention; and our brethren there have very little share in the labors and pleasures of the missionary enterprise. Your Committee think, that the Board ought to take this subject into deliberate consideration, and devise measures, if possible, to draw our western brethren into union and co-operation with us, in spreading the gospel of our common Lord. Committees of Correspondence, at different points, might, perhaps, be beneficial.

In regard to the missions already established, the Committees appointed to take them into consideration will doubtless propose such measures for their enlargement, as they may judge to be expedient. Your Committee will merely say, that, in their judgment, two Missionaries ought to be sent to Burmah as soon as it may be expedient, with a view to the stations at Rangoon and Ava; that another should be sent, of competent talents and education, to labour among the Karens, to construct for them a written language, and translate the scriptures; that a proper person should be stationed as an assistant to Mr Judson, in translating the Scriptures, preparing tracts, &c. in order that if one of the translators should die, this important work might not be suspended; that, for the same reason, another printer ought to be sent without delay; and that school teachers, both male and female, of suitable character, might be sent to Burmah with great advantage to the cause of truth. They think, too, that the Mission at Liberia ought to be sustained, and that a successor to the excellent and lamented Lott Cary should be immediately provided.

The Mission Stations among the Aborigines of this country ought, in the judgment of this Committee, to be supported with a liberality and zeal, commensurate with the claims of those unhappy tribes, on the benevolence of the Christian world, and with our special duty, as Americans, to the miserable remnant of those powerful nations, which once possessed the country that we inhabit. Their temporal and their spiritual condition is deplorable indeed; and they call on us, with the voice of perishing men, to help them. It seems to be nearly certain, however, that they must be removed from their present situation, to some permanent home, before attempts to teach them the religion of Christ can be made, with a very cheering prospect of success. The Committee, therefore, think that our present stations cannot, with advantage, be much enlarged, if at all; but they anticipate, with strong hope, the accomplishment of measures, under the direction of the government of the United States, for the permanent settlement of the Indians in some part of the country west of the Missouri. If such a measure should be carried into successful operation, the Committee think that the Convention ought to make all the exertion in its power, to raise these degraded and benighted men to the enjoyment of the blessings of civilization, and of the hopes of Christianity.

China is fast bound in the fetters of superstition and despotism. Direct missionary efforts in China Proper are supposed to be at present impracticable. But God has placed within our reach, in the neighborhood of our stations at Maula-mying and Tavoy, a considerable number of Chinese; and from these provinces,

there is frequent intercourse with China. The providence of God seems thus to have made it our duty to send one Missionary, at least, to be stationed at Tavoy perhaps, or in its neighborhood, who shall study the Chinese language, and direct his efforts to the instruction of the Chinese. One of the persons baptized at Tavoy is of this nation, and may become a valuable missionary among his countrymen.

Greece, too, is an inviting field. Her political situation, it is hoped, is assuming a permanent character, favorable to the introduction of the Gospel. Her moral condition gives her a claim on the efforts and the prayers of the friends of missions. Her political sympathies are in favor of American Missionaries; and her religious feelings, so far as they operate, would doubtless give a special advantage to our own denomination.

The Committee think, therefore, that one competent Missionary, at least, ought to be sent to Greece, who may learn the language, survey the country, ascertain the best modes of benevolent action, and thus prepare the way for a regular and permanent system of operations.

South-America has repeatedly been presented to the Convention, as claiming its attention. The great extent of country, and the numerous and diversified population, embraced in this general name, make it difficult to determine on any specific plans. The political state of many of the countries in South-America is yet unsettled; and the prejudices of their inhabitants are as yet unpropitious to the successful introduction of Protestant Missionaries. But light is penetrating and dispersing the darkness. Schools, Bibles, the press, intercourse with foreign nations, and other means, are operating to prepare South-America for the unobstructed entrance and spread of the pure Gospel of Christ. The Committee think that the Convention ought to keep in view its duties to these countries, and to seek for a suitable person, who may visit them, and examine their condition. As a denomination, we know little concerning them, and it is believed that official intelligence respecting their situation, their wants, and the best methods of operation among them, would be a suitable preparation for the ultimate establishment of missions there.

The Committee will not detain the Convention, by other suggestions on this head. They are desirous that the Convention, and the denomination which it represents, should feel that we have merely entered on the service to which our Redeemer calls us; that wider efforts, more liberal contributions, and more importunate and humble prayer, are required of us; and that our numerous churches ought to engage in the missionary enterprise with more concert, zeal, and efficiency, than we have yet witnessed. "According to the lowest computation of the numbers of the human family, upwards of four hundred millions of our fellow men are idolaters or Mahometans. The largest and fairest regions of the earth are yet under the dominion of superstition, and its manifold miseries. By whom is the gospel to be preached to these millions of human beings; and these dark places of the earth to be recovered to the dominion of the King of Zion? Plainly, it must be done by the Christian church. And will so large a part of that church as the American Baptists, be contented with supporting nine or ten ordained Missionaries, and expending from twelve to twenty thousand dollars per annum, to spread the knowledge of the Saviour? Why should we, who number so great a portion of the Christian host, come up to the help of the Lord, with a force and zeal, so inadequate to the wants of a world lying in wickedness—so disproportionate to the strength of the denomination?"

"Brethren, let us resolve, that we will neglect our duty no longer. Churches of Christ, remember that you are not your own. He who purchased you with his blood, calls on you to engage in this glorious enterprise, with the full measure of your ability; and to advance, with united hearts, and concentrated energies, like an army with banners, to fight the battles of Lord, until the kingdoms of this world shall have become the kingdom of Immanuel."

On behalf of the Committee,

JAMES D. KNOWLES, *Chairman.*



[D.]

## INDIAN MISSIONS.

The Committee appointed on the Indian Missions, have had that subject under consideration, and ask leave to

## REPORT:

That in reviewing the history of our Missions among the Indian tribes, for the last three years, we are unable to perceive any great advance in the important work. On the contrary, the conviction forces itself upon our minds, that after all the toils and anxieties that have been endured on account of this wretched people, they must perish, unless some more effectual measures can be adopted for their preservation. A few, it is true, have been rescued from their moral death; and the use of the same means, by which they have been saved, will continue, by the divine blessing, to impart spiritual good to a small number of individuals; but that it will effect a complete elevation of the Indian character, and a general diffusion of gospel blessings among them, we dare not hope. It is the full conviction of your Committee, that no measure, which has yet been proposed, is so likely to accomplish these objects as the settling of the Indians in a permanent home upon our western lands, connected with a prosecution of missionary labors among them. Under this conviction, we contemplate with pleasure the movement which the Government of our country appears to be making towards this object, and we earnestly recommend that the Convention use all proper measures to keep this object steadily before the eye of Government, as well as of the Christian community, and to exhibit it in a clear light.

The Committee view with deep concern, the necessity which seems to exist of relinquishing the Withington Station. Should the measure be finally resolved upon, we hope that the Board will find other ways opening before them for extending the influence of missions, among these degraded tribes.

The Committee do not deem it necessary to lay before you a statement of the condition and progress of each Station, such an account having been already presented in the Report of the Board of Managers. But we suppose it may not be improper to express, in general terms, our confidence in the management of the Board and devotedness of the Missionaries.

Just at this time, when the Burman Mission is assuming so interesting an aspect, the Committee apprehend there may be danger, lest our feelings be drawn forth somewhat exclusively towards that Mission; and lest by allowing it to absorb our thoughts, we forget in our prayers, and neglect in our efforts, these our dying neighbors, than whom no heathen tribes on earth have a more obvious claim upon us. We hope every prudent measure will be taken by the Board to keep alive in the public mind a sense of the obligations which we are under to this injured people, whose home and country we possess; and especially to interest the feelings of Christians on this subject, since to them we must chiefly look for the adoption and prosecution of such measures as will tend to redress the wrongs we have committed. As but little seems to have been done of late in the mission cause, by our brethren in the Western States, we indulge the hope, that if the claims of these unhappy beings, who rove about the borders of these States, were properly and fully represented, a right feeling might be elicited in their behalf.

In conducting missions among a people who need to be taught the arts of civilized life, as well as the truths of the gospel, the operations must necessarily assume, in some degree, a secular character. We are glad, however, to have it in our power to state that funds have been furnished by government, and placed under the control of your Board of Managers, for this very department of Missionary labors. A knowledge of this fact, we conceive, will satisfy the minds of any, who from a desire to see the funds of the Convention appropriated to objects exclusively religious, may have been disposed to complain that so much has been expended for the accomplishment of so little spiritual good to the Indians. Our Government are disposed to teach them the arts of civilized life, but for the instruction of them in gospel truth, reliance must be had upon the contributions of Christian benevolence. These contributions, your Committee think, ought to be solicited, especially as they have been obtained as yet, in a degree not at all commensurate with the

importance of the object, and the extent of our obligations. Through the care and diligence of our valuable Missionary, brother M'Coy, the Stations at Carey and Thomas, with which he is connected, have derived their support principally from Government for the last three years.

The Committee would further express their great pleasure in contemplating the probable results of the recent laborious tours made by our brother M'Coy, to the West, in order to find a suitable place for the proposed settlement of the Indians. These tours have been made by him under the appointment and in the pay of the Government; and we are happy in being assured, that in his transactions with public officers, his conduct has been such as to secure their confidence in his integrity; and at the same time to impress their minds with a conviction of his entire devotedness to the interests of the Indian tribes.

The Committee are of opinion that much good might be effected, if the Missionary Stations were visited by some suitable person or persons, on whose judgment the Board and the public could rely, and if the information thus obtained were diffused through the community.

For the accomplishment of one of the important objects, recommended above, the Committee would suggest to the Convention the propriety of adopting the subjoined Resolution.

*Resolved*, That the Board of Managers be requested to prepare, in the name and behalf of the Convention, and to lay before Congress at their next session, and at their subsequent sessions if necessary, until the next meeting of the Convention, a memorial, in favor of granting to the Indians, as a permanent possession, a portion of our western lands, suitable for their settlement and future home.

Respectfully submitted,

J. L. DAGG, *Chairman*.

[E.]

## RELIGIOUS PUBLICATIONS.

The Committee on Religious Publications, beg leave to

### REPORT:

That two periodical works, under the patronage of this body, viz. the American Baptist Magazine, and the Columbian Star, are in successful operation, and are diffusing a salutary influence, with regard to the principles of Evangelical religion, and the benevolent enterprises of the present day on the minds of multitudes of our extensive population. As they are now conducted, they will probably be a source of revenue to a small amount, at least, and they are certain not to incur an expense to the Convention. As profits of the Columbian Star, for the last year, Rev. Mr Brantly has paid to the Convention one hundred dollars. The Memoir of Mrs Judson, compiled by Rev. Mr Knowles, of Boston, and lately published under the auspices of this body, bids fair to become an important auxiliary in its missionary operations; 3,500 copies of this work were disposed of in a few weeks; 4000 more are now in the press, and will soon be ready for delivery. This interesting publication besides detailing the eventful incidents in the life of the distinguished individual, whose name it bears, gives a concise history of the Burman Mission, and is well calculated to awaken feelings of pious solicitude and generous sympathy, in the breasts of all who desire the salvation of the perishing millions of this benighted empire. We most cordially recommend this work to the patronage of our Christian friends, and hope that not only by thousands, but by tens of thousands, it may be speedily circulated throughout our churches. For every copy purchased of this work, a small, but certain contribution will be made to the funds of the Convention; 350 dollars have already been paid over to the treasurer, as the profits of the first edition, and a still higher ratio of profits may be expected to arise from the sale of future editions.

DAVID BENEDICT, *Chairman*.

[F.]

## WAYS AND MEANS.

Your Committee of Ways and Means, having given diligent attention to the duties assigned them,

## REPORT :

As the spirit of Christianity, and the spirit of Missions are identical, we regard the promotion of ardent piety, and the diffusion of Missionary intelligence throughout the denomination, as the most certain and powerful means of increasing the funds of the Convention.

As particular measures for procuring funds, we recommend the plan of Primary and Auxiliary Societies, adopted in New England, and the system in operation in the State of New York, by which each church becomes a Primary, and each Association an Auxiliary Missionary Society. We would, however, give the preference to the latter plan, where its adoption is practicable. We further recommend, that every Baptist Minister in the United States, be earnestly solicited to spend at least four weeks in each year, gratuitously, in directing and nourishing a missionary spirit, by visiting individuals, addressing churches, associations, &c.

We also recommend, that where the situation of churches will admit, collections for Missionary purposes be taken up at each monthly concert.

To give efficiency to the above methods for raising funds, we recommend that the Board issue a quarterly Circular on a half sheet, and forward a copy of the same, regularly, to every Baptist Minister or church, in the Union, so far as practicable—said Circular to contain the most interesting Missionary intelligence which can be procured.

All which is respectfully submitted.

JOHN PECK, *Chairman.*

[G.]

## AFRICAN MISSION.

The Committee on the Mission to Africa respectfully

## REPORT :

That they are deeply penetrated with the magnitude of the subject submitted to their consideration. Nor are they alone in this conviction. It will be seen by reference to the Minutes of former meetings of this Convention, that this Mission claimed and received an early attention. The determination of the American Colonization Society, to establish a colony on the coast of Africa, appeared to open a wide and effectual door for the introduction of the gospel into that country ; and the astonishing success of the labors of that institution has served to deepen the impression of the utility and importance of the subject. The Colony already contains upwards of twelve hundred settlers, and the disposition to emigrate is evidently increasing. Among those who have availed themselves of the opportunity to return to the home of their fathers, are many of our own brethren ; and it cannot be doubted that many more will remove thither. Here, a wide field is spread before us, white unto the harvest. And who has appeared to labor and to reap ? Our late beloved brother Lott Cary was appointed to the work about eight years ago, and entered upon it with holy resolution and delight. This excellent man went out to Africa, under the patronage of the American Colonization Society, as well as of this Convention, and his support has been principally derived from that Society, and his own individual exertions. Could he have devoted his whole time to our service much good might have been expected to have resulted from his labors. But he was under the necessity, in the infant and often distressed state of the Colony, to assist in its government and defence ; as well as to act as its physician.

While he discharged the pastoral duties to the church at Monrovia, he, for about five years, kept in operation a native Missionary school, numbering from eighteen to thirty-six scholars ; and a considerable number

of native children, were here reclaimed from their heathenish customs, and taught to read the sacred Scriptures. Two native men at Grand Cape Mount, being brought to the knowledge of the truth, were baptized; both of whom manifest a strong desire to labor for the salvation of their fellow countrymen. A young man, named John Revey, who has been teaching school eight years in Africa, was received into the fellowship of the church by baptism, about two years ago. The native mission school was removed from Monrovia to Grand Cape Mount, and placed under his care. The native kings were anxious that this school should be supported, and it continued to prosper until the death of our Missionary. We have learned that one of the Swiss Missionaries has since taken charge of the school, though the natives greatly prefer an English or American teacher. The Baptist church at Monrovia, consisting now of about one hundred members, and a Missionary Society in that town, remain as evidences of the fidelity and success with which our Missionary performed the duties of his station. It is a source of consolation to the friends of Mr Cary, that though his life was terminated in an unexpected moment, and in a most distressing manner, the unwearied diligence and fidelity with which he discharged the important trust confided to his care—his zeal for the honor of religion, and the purity and piety of his general conduct, have gained him a reputation which must live in grateful remembrance, as long as the interesting Colony exists, in whose service he lived and died. Your Committee cannot help expressing their regret, that so small a portion of benevolent feeling has been exercised towards this Mission, and that so little has been accomplished during the eight years of its existence. They believe, however, that what has been done ought to animate us to more enlarged and vigorous efforts for its future support and prosperity.

When it is considered that the American Colonization Society have already introduced hundreds of our people into Africa, and that there is reason to believe assuredly, that they will soon have thousands there—that the trade with that country is rapidly increasing—that a respectable church of our own denomination already exists in Monrovia, which is prepared with a Missionary Society there to aid our operations—that the natives greatly desire the establishing of schools and the preaching of the gospel—that Missionaries can be supported there, under these circumstances, for one fourth of the amount requisite for the maintenance of Missionaries in the east, or even on our own frontiers—and that they can immediately commence their work in their own language, may we not hope that some brethren of competent talents will be found to offer themselves for this noble work, and that a spirit of liberality and of prayer, on this behalf, will pervade the churches throughout our happy and prosperous country?

Your Committee have not had sufficient time to give to this subject all the consideration which it demands, yet they indulge the hope that the importance of the object, and the facilities for obtaining it, thus briefly and imperfectly stated, may, through the blessing of God, serve to awaken the minds of our churches to this subject.

We recommend the adoption of the following resolutions:

*Resolved,* That this Convention cherish a grateful recollection of the self-denying labors of our late lamented Missionary to Africa, Rev. Lott Cary; and that we sympathize with his family, the American Colonization Society, and the church at Monrovia, in the loss they have sustained in his death.

*Resolved,* That it be recommended to the Board, to take measures for supplying the vacancy occasioned by the death of brother Cary, as soon as possible, by an able white Missionary: And that they endeavor to the utmost of their power, to promote the success of this Mission, as one in which the Convention feel a special interest.

S. CORNELIUS, *Chairman.*

*Account of Monays received by the Treasurer of the General Convention of the Baptist denomination in the United States for Foreign Missions, from April 21, to May 22, 1829.*

From Washington, Me. Aux. &c. from Rev. Mr Bond, per Mr Nathan Arnold.	43,63
Cash to aid in publishing the Bible in the Burman language, from a friend to the Bible and Missionary cause,	15,00
From Dea. J. Loring, Treas. of the Boston Bap. Aux. &c. to be appropriated as follows:	
For female schools in India,	244,69
Do. do. Burmah, in care of Mrs Wade,	69,02
From the Fem. Pri. Soc. of the Second Bap. Ch. in Boston, for general purposes,	126,29
	440,00
From Juv. Soc. connected with the Fem. Sab. School belonging to the Second Bap. Ch. and Soc. in Boston, to aid in the education of a child at Carey Station by the name of Margaret B. Doyle,	22,00
From Lincoln & Edmonds, being profits on first edition of Memoir of Mrs Judson,	350,00
From Burman Fem. Ed. Soc. Boston, to be appropriated exclusively for the education of Burman children, per Mrs C. A. Willbur,	188,00
From Rev. Elias McGregory, contributed as follows:	
From people in Suffield, Ct.	31,27
From Agawam, Mass. per Rev. T. Barrett,	10,00
Ashfield and vicinity,	6,10
Donations from a number of individuals,	2,73
For printing the Bible in Burmah,	50,10
John Conant, Esq. being part of a bequest from Mr Stevens for Foreign Missions,	22,00
Mr Hadley, per Mr E. Lincoln,	2,50
A friend to Africa, avails of Jewelry, for mission to Liberia, per Mr E. Lincoln,	6,00
From the Amer. Tract Soc. to aid in publishing tracts in Burmah,	300,00
The Fifth Bap. Ch. in Philadelphia, per Rev. J. L. Dagg,	200,00
Fifty dollars of which are from Rev. Joseph Maylin, for publishing the Bible in the Burman Language—Fifty dollars for Indian missions in the United States—and ten dollars from a respected individual for publishing the Bible in Burmah.	
From Mr Wm. Dabney, Treas. of the Virginia Bap. Miss. Soc.	200,00
Fifty dollars of which are from Dea. Wm. Crane, for printing the New Testament in Burmah, and fifty from Richmond Fem. Miss. Soc.	
From the Mulberry-st. Ch. N. York, per Rev. Mr Maclay,	100,00
The Pennsylvania Baptist Miss. Soc. viz.	
For foreign Missions,	150,00
For domestic Missions,	50,00
Per Rev. Sam'l Huggens, Treas.	200,00
Georgia Bap. Conv. for For. Missions, per Rev. A. Sherwood, Treas.	400,00
Do. do. do. for printing New Test. in Burmah, do.	50,00
Oliver-St. N. Y. Bap. For. Miss. Soc. by Rev. S. H. Cone, per Mr C. L. Roberts, Treas.	800,00
Members of the Bap. Ch. and congregation at Pemberton, or New Mills, N. J. for the translation of the Scriptures in the Burman language, per Rev. John Rogers,	52,87
South Bap. Ch. in the city of New-York, per Rev. C. G. Sommers,	100,00
Fifty dollars of which are from the Fem. Miss. Soc. for publishing the Bible in the Burman language, thirty dollars from the Youth's Miss. Soc. in the Sunday school for the support of a female scholar, to receive the name of Sarah Lockwood Sommers, and 20 dollars for publishing tracts in Burmah.	

# Account of Moneys.

245

From Bap. For. Miss. Soc. of Salem, N. J. by Rev. Jos. Shepherd,	5,00
Fem. Miss. Soc. of the 1st Bap. Ch. Philad. by Rev. W. T. Brantly,	100,00
Richmond Fem. Judson Soc. on account of the Virginia Bap. Miss. Soc. for Burman Fem. schools, from Jane N. Daniel, and Frances B. Greenhow, by Rev. James B. Taylor,	14,00
Bap. Miss. Soc. Baltimore, from Rev. S. W. Lynde, by Rev. Mr Ryland,	36,50
Mr Nathaniel R. Cobb, Boston,	100,00
Bap. Miss. Soc. District of Columbia, per Rev. S. Cornelius,	102,50
Fifteen dollars of the above are from the Africans connected with the First Bap. Ch. in Washington, D. C. for African Mission.	
Rev. James D. Knowles, it having been contributed by ladies of the Second Bap. Church and congregation in Boston, to aid in printing the Bible in Burmah,	61,00
Ladies in Second Bap. Ch. and Soc. in Eaton, N. Y. for Mrs Wade's School, per Rev. J. Peck,	6,50
Second Bap. Ch. and Soc. in Eaton, per Rev. J. Peck,	8,40
Madison, N. Y. Bap. Aux. Soc. &c. per Rev. J. Peck,	112,50
Philadelphia Fem. Dom. and For. Miss. Soc. Auxiliary, &c. per Rev. Dr. Staughton,	200,00
Oliver-st. N. York Fem. For. Miss. Soc.	220,00
Fifty dollars of the above are to constitute Rev. Mr Cone a subscriber to aid in publishing the Bible in Burmah—and fifty dollars as a similar mark of respect to the venerable and Rev. John Stanford—fifty dollars of this sum was contributed by Mrs Mary Ellis, through Mrs Cauldwell, N. Y.	
From Cortland, N. Y. Bap. Miss. Soc. Aux. &c. per Rev. A. Bennett,	12,84
East Jersey Bap. Miss. Soc. per Rev. G. F. Webb,	124,00
Whitesboro' Female School Soc. for Mrs Wade's school, per Mr Galusha,	20,41
Rev. John Seger, Hightstown, (N. J.) Bap. Ch. collected at the monthly concert, per Rev. W. T. Brantly,	10,00
A widow woman of Nottingham Square, N. J. per W. T. Brantly,	3,00
Rev. Mr Galusha for Bible in Burmah,	10,00
Mrs Sarah Rogers and others, Little Falls, N. Y. for the same object, by Rev. E. Galusha,	7,00
Rev. C. D. Mallory, near Columbia, S. C. for publication of the Scriptures in Burmah, per Rev. N. Davis,	3,60
Rev. N. Davis, being proceeds of sales of Mrs Judson's portrait,	4,00
Bap. Gen. Tract Soc. for publication of tracts in Burmah, per Rev. N. Davis,	51,38
Mr Cephas Bennett, to aid in publishing the Bible in Burmah, it having been contributed by various churches and individuals in the Counties of Cortland, Tompkins, Seneca, Cayuga, Onondaga, Madison, and Oneida, N. Y.	360,80
In addition to the foregoing, various contributions were made to aid Mr and Mrs Bennett, in procuring necessary articles for their outfit to Burmah. The ladies in New-York purchased numerous articles for the outfit, and for the Missionaries in Burmah; and Mr Stokes, also, presented valuable articles of clothing for Mr Bennett.	
Sundry individuals in other counties, N. Y. for the above object,	151,00
Rev. E. Loomis, city of Hudson, to aid in printing the Scriptures in the Burman language,	50,00
Bap. Ch. in the city of Hudson, it having been collected at monthly concert for prayer, for printing the Scriptures in the Burman Language, per T. Stokes, Esq.	12,50
Less for exchanging uncurrent money,	2,68
Rev. E. Loomis, as above,	9,82
	2,50

S. and A. Olmstead, of Schoodack, N. Y. for printing the Bible in Burmah,	1,00
Rachael Alberson, for printing Burman Bible, per Rev. S. Olmstead,	,25
From Pennsylvania Miss. Soc. per Rev. J. L. Dagg, it having been contributed as follows, in Cohancy, N. J. viz. Isaac Milford, 5,00	
—Jacob Harris, 3,00—Phebe Harris, 2,00—Sarah Watson, 3,00	
—Noah H. Flanagan, 3,00,	16,00
Mr Amos Hyde, collected at the Missionary prayer meeting, Newton Upper Falls,	10,50
Baptist Fem. Mite Soc. Hillsborough, N. H. by Miss Sally Howe,	
Treasurer, per Mr L. A. Coolidge,	6,46
Charles Cary Hull, aged nine years, for the Burman Mission,	,19
R. E. Eaton, Esq. Springville, Erie Co. N. Y. per Mr W Nichols,	3,00
Mr Wm. Masters, Methuen, for printing Burman Bible, per Mr E. Lincoln,	10,00
Sophia Hammond, for Burman Bible, per Mr E. Lincoln,	2,00
A venerable member (Mr A. Peckins) of the Baptist Ch. in Claremont, N. H. to aid in publishing the Bible in Burmah, per Rev. L. Tracy,	*32,00
Hezekiah Prince, Esq. Treas. of the Lincoln Bap. For. Miss. Soc. Auxiliary, &c. per Mr E. Lincoln,	124,98
Mrs Isabella Prince, Treas. of Lincoln Bap. Fem. Cent Soc. per Mr E. Lincoln,	36,25
Dea. James Fosdick, Treas. of the Middlesex and Norfolk For. Miss. Soc. Aux. &c. per Mr E. Lincoln,	400,00
Rev. Calvin Newton, Bellingham, for printing Burman Bible,	37,00
Rev. Hadley Proctor, of Rutland, Vt. being interest due on a bequest from a lady in Pawlet, Vt. per Mr E. Lincoln,	3,00
H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr E. Lincoln,	25,00
Kennebeck For. Miss. Soc. Aux. &c. by J. Hovey, Esq. Treas. per Rev. E. Chessman,	217,89

H. LINCOLN, Treas. \$6704,27

\* It will be recollected that fifty dollars have already been received from the same source. (See Treasurer's account published in April, and an extract of a letter from a gentleman in New Hampshire in the same Number, page 142.)

The Rev. gentleman through whom the above was received, in a letter to the Treasurer has the following pertinent remarks: "The peculiar circumstances attending this expression of Christian benevolence are calculated deeply to affect the pious mind. How interesting the fact that by one small act of female self denial, there has been brought into the treasury of the Lord, in the course of a few years, the sum of eighty two dollars."

*The Treasurer of the Middlesex and Norfolk Baptist Missionary Society, hereby acknowledges the receipt of the following sums since June 6, 1828.*

Balance on hand,	,22	Bap. Ch. West Dedham, to educate a Burman child, by J. Aldrich,	30,00
First Bap. Ch. and Soc. Charlestown, for		Male Bap. Pri. Soc. Roxbury, for Burman Mission,	34,23
Do. do. do. for domestic Miss.	30,18	Fem. do. do. do.	31,50
Do. do. do. for Foreign Miss.	30,17	Collection after the annual Sermon,	24,00
Fem. Pri. Soc. of do. do. for Foreign Miss.	20,00	Female Industrious Soc. do. for Carey Mission,	24,45
Fem. do. do. do. for domestic Miss.	20,00	From Romanus Emerson, for Carey Miss. by W. Leverett,	7,75—121,03
Male Bap. Pri. Miss. and Bible Soc. Charlestown, in part, for printing the Bible in the Burman language,	37,00		\$25,05
	137,33		
West Cambridge Prim. Soc. by A. Hill, for foreign missions,	12,02	Contra.	
Do. do. by E. Nelson,	17,50	To Cash paid J. Howe for printing circular Letters,	4,12
	30,42	To Cash paid H. Lincoln, Esq. Treas. of Foreign Board,	400,00
Bap. Pri. Soc. Framingham, for Burman schools,	5,00		404,12
Bap. Ch. Canton, by M. Curtis,	21,12	Cash on hand	121,55
Male Bap. Pri. Soc. N. Randolph,	22,01		
Fem. do. do. do.	11,70	JAMES FOSDICK, Treas.	\$25,05
	34,61	Charlestown, May 16, 1829.	
Male Bap. Pri. Soc. Cambridge,	145,00		

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COMMUNICATIONS.

BIOGRAPHICAL SKETCH OF THE REV. GEORGE ANGELL, LATE OF  
SOUTHBRIDGE, MASSACHUSETTS.\*

THE whole earth is like a field of battle. On such a field, those who command and those who obey, are indiscriminately cut down by the instruments of death. Thus all the ties which bind us together in life are suddenly severed; the parent, the child, the sister and the wife, mingle their sorrows and their tears, because those whom they loved are fallen. A retrospect of such a scene, cannot but bring with it a train of painful reflections; nor can the pain of such reflections be buried but in the grave. So on the field of the world, men of all descriptions are carried without distinction to their long homes. In most cases the hand which inflicts the wound is hid from mortal eyes, but is not less sure of its object. The mourner is every where seen shrouded in the weeds of sorrow. Sin has brought in its sable train, death and all our woes. No man who has lived long in the world, can look over the scenes of youth without gloominess of soul. On taking such a view, he will recollect those whom he once loved, but whom he will no more see on earth. He can call to recollection the interviews which were once enjoyed; but he will find "the memory of joys that are past, pleasant and painful to the soul." And the longer he lives, the more will he find himself standing alone.

The subject of this sketch was called away from his friends and brethren in the midst of life and usefulness. But while we who remain are weakened by his removal, we cannot but rejoice that he has accomplished his labors, and entered into his rest.

Mr Angell was born March 24th, 1786, in the town of Smithfield, R. I. His parents, though not in affluent circumstances, were of reputable standing. His father, who was occupied in

\* Prepared at the request of the Ministers' Meeting in the vicinity of Worcester.



agriculture, trained him to habits of industry. In these habits he possessed that which was worth far more than the wealth of a kingdom. His advantages for education were not great; but having a disposition to improve by those which he enjoyed, he acquired a respectable common education. The residence of the family was not far from Providence. Thus they were within convenient distance of the religious privileges enjoyed in that place; but he was not led to feel the value of these opportunities. He was consequently prepared to drink the poisonous draught which might be put to his lips. His associates presented to him the cup of infidelity, and of this deadly cup he early and deeply drank. With them his father often conversed, and disapproved of their infidel principles in the presence of his children; but he did not impress on them the importance of religion by instructing them, praying with them, and leading them to the house of God. Parents who neglect the religious instruction of their children, and who neglect the worship of God in their families, and in the house of prayer, cannot estimate the evil they are doing to their offspring, to themselves, and to society. In the present instance, the son became at twenty-one, a confirmed infidel. In the autumn of 1807, the Lord visited him with a violent fever which brought him to the brink of the grave. While thus exposed to death, he reflected on the dangerous sentiments which he had imbibed. In view of eternity, he became convinced that he had a soul, and that he must give an account of himself to God the final Judge. In such circumstances, and with such views, he felt deeply impressed, and earnestly besought the Lord to spare his life, promising that he would devote himself and all he had to him forever. God was pleased to regard his cry; but when his health was restored, he forgot his promises, and again pursued the world with eagerness. He could not, however, again imbibe those fallacious doctrines which had before intoxicated his mind and brought him near to ruin. In all his pleasures he was ill at ease. Conscience often disturbed his repose. He also sustained losses in his temporal concerns, which forcibly brought his sin to remembrance. Though he forsook God, yet God did not give him up to his chosen ruin. In his disregard of the promises made on a bed of sickness, we see what is often seen. Multitudes are alarmed in view of death, and promise that they will mend their lives; but alas, how few that are healed return to give glory to God! Death-bed repentance is always suspicious. God may convert and save at the eleventh hour; but from the many cases of those who after their recovery are found to have deceived themselves, we have little hope respecting many of those who die. Let those who have health employ it in securing the one thing needful. For more than a year, Mr Angell continued a contest with his convictions, pursuing the world and neglecting his soul. At length, as he was preparing for a party of pleasure, a thought passed his mind, like an electric shock, that he must now perform his vows to God, or that God would say of him as of Ephraim, He "is joined to idols, let him alone." "From this memorable moment," says Mr Angell, "I viewed

myself on the verge of eternity, and my anguish of soul was not unlike that of Job when he exclaimed, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." I can truly say, that for four weeks, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow." My sense of my sins and the consequent anguish of my soul brought me into a state of almost total despair. I never can forget the evening when I left my parents and retired, supposing that I should soon plunge into the gulf of interminable woe. In this state of mind, I could not but say,

Should sudden vengeance seize my breath,  
I must pronounce thee just in death;  
And if my soul were sent to hell,  
Thy righteous law approves it well.

As I approached my bed, I fell upon my knees, and endeavored to surrender my all to the mercy of God, possessing an unshaken determination to die a humble suppliant before his gracious throne. As I closed my prayer, I threw myself upon the bed in a state almost of insensibility, till at length every power of my soul awoke, and my sins appeared like a huge mountain, intervening between me and the Deity. At that dreadful moment, it appeared utterly impossible for me to be saved. This prospect filled me with such insupportable anguish, that I drew the clothes over my face, in hope to hide my accumulated guilt, and obliterate my condemnation, which was exhibited to my mind as plainly as the writing which Belshazzar saw upon the plaster of the wall in his palace. While musing in this state of awful suspense, these words occurred to me, "Adam, where art thou?" Immediately, I threw the covering from my face, and cried, "God, be merciful to me a sinner." "Lord, save, or I perish." I repeated the cry, till at length, by the eye of faith, I beheld the Saviour coming to my relief with all the compassion of a God. My soul welcomed him with inexpressible delight, while I exclaimed in the language of Thomas, "My Lord, and my God!" I now felt what is expressed in that prophecy, "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Being now satisfied that I felt love for the Saviour, and possessed an interest in the Redeemer, I felt it my duty to confess him before the world. I first gave myself to the Lord; and then stated the dealings of God with my soul to the First Baptist Church in Providence, proposing to become a member with them. I was cordially received, and was baptized the first Lord's-day in May, 1809."

From this time he lost all relish for the pleasures in which he had previously indulged, and different objects excited his attention. That this change was wrought by the Spirit of God, and was radical, we have the fullest evidence from the whole of his subsequent life. Soon after he had found the pearl of great price himself, he became deeply solicitous for those, who, as he had been, were

pleasing themselves with worthless dust. And while he was feeding on the bread of life, he was moved with pity for those who fed greedily on husks. From the estimation in which he now held his own soul, he was enabled in some adequate measure to value the souls of others. These views and estimates induced him to think of the gospel ministry, as the great means of bringing men to Christ. Thus it was early suggested to his mind, that it might become his duty to enter on the work of winning souls. But as he considered himself altogether deficient in the qualifications necessary for this great work, he thought he must be influenced by a false spirit. His impressions, however, on this subject, gave a direction in some measure to his course of pursuit. His want of confirmed health, together with his impressions, induced him to devote a year and a half to study. He thus became prepared to teach an English school, and acquired a slight acquaintance with some of the higher branches of literature. While pursuing study, he was placed in circumstances which inclined him to exercise his gift in meetings for conference. In doing this he often found great satisfaction. These services were made a blessing to the people, and several were brought to a knowledge of the gospel.

Soon after, he engaged in the instruction of a school in a place where there were no religious privileges. In order to remove this obstacle to his religious improvement, he established a meeting for prayer and exhortation. As this served to collect the people, it furnished him with an opportunity of speaking in public, so that although he was not a preacher in name, he was in fact. In order to carry on these meetings, he was obliged to devote much time to the study of the Scriptures. What he had prepared with prayer and toil, he communicated with much freedom of mind. While performing these duties, he was led to question whether he ought not openly to stand in defence of the gospel.

About this time, Nov. 11th, 1810, he was married to Miss Lydia Farnum, daughter of Mr Noah Farnum, and grand daughter of Rev. Samuel Windsor, formerly pastor of the First Baptist Church in Providence. His mind now became more impressed with the conviction that it was his duty to devote himself to the ministry of the word. His trials which had hitherto been kept to himself, became so great that they could no longer be concealed from others. He considered himself wholly incompetent for the great work; still the thought pursued him, by night and by day, that he had promised to devote himself and all he possessed to God; and that he ought to do whatever God required of him. "Thus," he says, "I continued through the season, weeping and praying, resisting and obeying, till I became so impaired in my health as almost to terminate my life." The church in Providence having heard of his feelings, requested him to state the exercises of his mind in relation to the ministry. After much prayer to God, and with many misgivings in himself, he complied with their request; and after preaching twice before them, they gave him, March 7th, 1812, their full approbation to preach the gospel.

During the summer of this year, he continued to instruct a school, preaching occasionally, and improving himself for the work on which he had entered. In the autumn he dismissed his school, and journeyed into Connecticut; on his return, he engaged to supply the Second Baptist Church in Woodstock half of the time during the ensuing winter. Having fulfilled his engagement to the satisfaction of this people, by their request he removed to that place in the spring of 1813, and took charge of the church. Finding the church somewhat scattered, he set himself, like a good shepherd, to gather and regulate the flock. Having much of the kindness and skill of the shepherd, he happily succeeded, and was set over them in the Lord by ordination, August 28th, 1813. He continued with this church about three years in harmony and love. His labors were not in vain; for although there was no special excitement, yet thirty-five were added to the church by baptism. Feeling the need of more literary and theological knowledge, he gave himself to study, early and late, so that he made no small improvement in his ability to discharge the duties of his office. Feeling his own deficiencies, it was his settled opinion that no church ought to approve of a young man's becoming a preacher, until he had devoted some time to the acquisition of useful knowledge. In this field of his labor, he laid the foundation for his future usefulness.

In the spring of 1816, he found some difficulty in procuring a tenement, and it appeared not very easy to raise the sum necessary for his support; he therefore made only a partial contract for the coming year.

About this time, Southbridge, Mass. was incorporated into a town; and as a majority of the people wished to be formed into a Baptist society, Mr Angell was requested to assist them in their organization. He complied with their request, and, in the end, was solicited to become their preacher. Not being bound to the society in Woodstock, he thought it his duty to comply with the solicitation. Although there was no church in Southbridge, and but few Christians, yet he thought it presented a field for cultivation which ought not to be neglected. In June, 1816, he commenced his labors with this people. Four weeks afterwards, God was pleased to visit him with affliction, in the death of his only child, a son, in the fifth year of his age. Not long after the death of his little son, he was blessed with a daughter; but in about two years from his removal to this town, the mother and the daughter followed the son to the grave. He felt that the hand of God was upon him, and he applied to himself the words of the prophet, "I am the man that hath seen affliction by the rod of his wrath; he hath led me, and brought me into darkness, but not into light; he turneth his hand against me all the day. My flesh and my skin hath he made old, he hath broken my bones; and when I cry, he smteth out my prayer." These afflictions operated on him as they ought on all; they weaned him from the world, humbled him before God, and made him submissively say, Thy will be done. At the same time they tested his friends, and gave him an increased confidence

in them. Thus the Lord fitted him for greater usefulness. The tenderness which was produced in his soul prepared him to sympathize with the afflicted. From his own experience he could teach the deceptive nature of worldly good, and the value of religion in adversity. No doubt these trials were sent in mercy not only to our dear departed brother, but to the people of Southbridge. When he commenced his residence in this town there was no church connected with his congregation; and as there were comparatively few who felt the value of religion, he found himself without much religious society. This in his circumstances, and with his feelings, must have been a great privation. How sweet to have an ear into which we can pour our sorrows, and a heart that can feel them! He gathered the few friends of God, and with deep solicitude for the cause of the Redeemer, and the souls committed to his care, he excited them to action and to prayer. His efforts were successful. We inspire those with whom we are connected with such feelings as we ourselves possess; prayer was made and heard, so that twenty were anxious to be formed into a church to maintain the ordinances of the house of God. In February, 1817, a Baptist church was constituted consisting of twenty-seven members. The vine now planted he tenderly cultivated; and while he found a pleasure in the very labor which he performed, he found a greater pleasure still in the growth and fruit of the vine.

These labors were performed with many tears; but on this very account, they were the more successful. The more we are disengaged from the world, and the more closely we are driven to the cross, the more good we shall do for the souls of men. While he was anxious to promote the temporal interests of the society, he was more anxious for the welfare of their souls. During the year 1818, the Lord blessed his labors to the conversion of ten persons who were added to the church. Bereft as he was of all his family, this was to him a year of great solitude; and in addition to his other affliction, he was himself brought near the grave. In such circumstances, he needed other consolation than what this world can afford. And blessed be God, while he was afflicted in his temporal concerns, he was comforted by the prosperity of the church and society. As God has graciously set prosperity over against adversity, the next year was to him a year of much enjoyment. He formed a matrimonial connexion with Miss Rebekah Thorndike, daughter of Mr Paul Thorndike, of Dunstable, Mass. in whom he found a companion meet for him. In her he ever found one anxious to lessen his toils and his sorrows, while she did what she could to aid him in the work of Christ. The Lord was also pleased again to visit his people with the gentle dews of heaven, so that ten were received into the church by baptism, and four by letter. In 1820, he was called to pass through many trials, in consequence of spiritual declensions and evil surmisings in the church. But by a prudent course of discipline, and the establishment of a weekly meeting for prayer, the dark clouds passed over, and a better state

of things ensued. In the year 1821, God again visited them in mercy, and five were united with the church by baptism.

In view of the responsibility of his work, he always felt his insufficiency for it; but at this time he seems to have unusually felt his need of help from God. Hence the following petition: "Blessed God, make me more indefatigable in my study, spiritual and simple in my preaching, meek and consistent in my daily deportment; for I feel less competent for the great work of the ministry than when I first entered the field." The state of mind here exhibited prepared him for enjoyment and usefulness. The subsequent year was one of great interest and success. "Never," says he, "was I so deeply sensible of God's benignity, as during this year. The closet, the study, and the sanctuary, are all witnesses of my sighs and tears, my earnest prayers and humble panting after sanctification and perfect resemblance to God and all holy beings. I have often been lost to this world, while contemplating the compassion of God as exhibited in Hosea xi. 8. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.' Here it appears that God sustains a conflict in his mind, feeling deep reluctance to make his creatures monuments of his everlasting displeasure. This presents, in the clearest manner, that tenderness which I ought always to possess in discharging my many duties to saints and to sinners, who but for the mercy of God must perish forever. God be thanked, I have not sought the Lord in vain, nor have I gone away empty; for he has enabled me to labor more, and to witness greater success, than in any preceding year of my ministry."

Eleven this year united with the church, while others were standing about the doors of the sanctuary. His labors were also abundant in other places, where the Lord gave him many souls for his hire. When he found his religious feelings declining, he movingly used the words of the Psalmist: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit; then will I teach transgressors thy ways; and sinners shall be converted unto thee."

In 1824, the Lord answered the prayers of his people, and granted a precious revival of religion, in which about forty were converted. Few feel the need of the gracious influences of the Spirit, more than did our departed brother, and few rejoice more in the triumphs of grace through these influences. And while he earnestly desired the conversion of souls, he was solicitous to maintain salutary discipline in the church, and to guide his people in wisdom's ways. From the organization of the church, he had made every effort in his power to render it a phalanx prepared at once for defence and for action. A church library was established which has proved a rich blessing. A well attended Sabbath school was conducted with prudence and success. He endeavored to make every person active in the cause of the Lord.

God delights to bless those who honor him. The Spirit was again poured out upon Mr Angell's people the year before his death. He lived in possession of that spirit which produces revivals of religion, and makes them subservient to the interests of the kingdom of Christ. In this revival, as was usual for him, he visited from house to house, he exhorted, he prayed, he preached, like a dying man to dying men. Nor was he ever tired of his work. At the end of every year, he thought he had lived to no purpose, if he had done nothing for God; and he commenced the new with earnest desires to be active for his cause. These retrospective and prospective views, he was accustomed to put on paper. As these are such views as every minister ought to take, we shall insert what he wrote on the commencement of the year which closed his life.

*"January 1st, 1827.* O thou most High God, who hast been the dwelling place of thy people in all generations, enable me to approach thee this morning with all that solemnity and candor which I shall possess at the hour of death. And while I present my thanks for thy past mercies, enable me to consecrate my life, influence, and all the powers which I possess, to thy service, during the remainder of my days. And having commenced this year, as I humbly hope, in some sense as I ought, deign to remember me for good, and cause me to enjoy all that is requisite to prepare me to be useful in thy service, to enjoy thy presence here and hereafter, and to glorify thy great and holy name forever. Above all, make me what I profess to be; permit me not to be deceived, as it regards my hope in Christ; and suffer me not to fall short of eternal life. Do thou in the greatness of thy mercy enable me to spend this year, should my life be spared, as shall best subserve the interests of thy kingdom. Let me have the assistance of thy Spirit in preparing and delivering my discourses, so as to evince to all that the great object of my labors is to save my own soul and them that hear me. And should this year end my mortal existence, 'Let me die the death of the righteous, and let my last end be like his.'"

From the time of writing the above, he continued to labor in his Master's cause, till he was called to his reward. The week previous to his fatal sickness, he attended the Ministers' Meeting in Worcester, in usual health. In this state he continued till Wednesday, February 14th, when he was seized with cold chills, which increased in violence through the day. Medical aid was called, but did not prove efficacious in abating his complaints; they grew more violent, and, on Friday, they had assumed a form that was difficult to be understood. On Saturday, he was beyond the reach of man; his end was at hand. He grew weaker and weaker, till, at half past eight o'clock, Lord's-day morning, he fell asleep in Christ. His disorder from its first attack greatly stupified and deranged his powers; and not apprehending danger, he said but little. What he did say, was in perfect coincidence with the even tenor of his life; he died as he had lived, a good man. His sudden removal, occasioned a great shock to the feelings of his wife, of his people, of his brethren in the ministry, and,

in short, of all who knew him. On Wednesday after, his funeral was attended, when a sermon was delivered by the Rev. Abial Fisher, jr. then of Bellingham, founded on John ix. 4, *I must work the works of him that sent me while it is day; the night cometh, when no man can work.* Nearly all the ministers in the region, as well of other denominations as of his own, attended, and paid him the sincerest respect.

Having followed this good man from his childhood to his grave, the reader will wish to know something of his person and character. Mr Angell was elegant in his person and manners. He was tall, and well proportioned. Seldom is the symmetry of the body so perfect as in his neat and graceful form. He was not athletic, but he was active, and by his diligence he was capable of doing much. His manners were easy, and always prepossessing. In his presence, none felt embarrassed. He was, in the best sense of that word, a gentleman. His mind was the exact counterpart of his body and manners. As his body was not distinguished by its strength, so neither was his mind; yet its powers were by no means inconsiderable. His thoughts and his plans were fitted to those exigencies, which are always occurring on the theatre of the great world. And as his disposition was mild and persuasive, so all he undertook was pursued with kindness and success. From this picture it will be evident, that, though he could not astonish by the depth of his investigations, yet he would be every where interesting and useful.

His sermons were neat and perspicuous exhibitions of Scripture truth. They were prepared with study and care; he was not accustomed to come before the people, till his discourses were arranged and matured. Nor did they contain any thing to give unnecessary offence. They were delivered in a manner interesting and always expressive of his deep feeling for those to whom he preached. None could hear him without pleasure and profit.

In the office of a pastor, he stood in the foremost rank. Prudence, a quality without which no minister can be a good pastor, never forsook him. He was kind, judicious, and faithful. To the unkind he was patient; the wanderer he sought and brought back to the fold; the fearful he kindly led and encouraged: with a soft hand he wiped off the tears of sorrow; the anxious inquirer, he delightfully pointed to the Saviour of sinners; most seriously and affectionately he called after the thoughtless, and when they did not hearken, he wept over them; he sustained tottering age and guided wandering youth. The removal of such a minister, must be no ordinary loss. His people felt that they had buried a father.

Among his ministering brethren, he was esteemed and loved. Much lamenting his want of greater early advantages, he was retiring, and ready to listen to instruction. In the Ministers' Meeting, of which he was long a useful member, his presence was ever cheering. And when we heard that he had fallen, we were individu-

JULY, 1829.



ally ready to say, "I am distressed for thee, my brother, very pleasant hast thou been unto me." The writer of this article remembers well the sensations which affected his soul, when he opened the letter which announced, "This morning at half past eight o'clock, our dear brother Angell fell asleep in Christ." Nor will the pain of that moment be forgotten while memory holds its power.

In his family, he was kind and affectionate. Few men are better husbands than he was; few widows have more occasion for mourning than his. He was tenderly attached to his children; and in his death his fatherless boy has lost what can never be repaired. Every thing relating to his family, was attended to in season, and with the strictest economy. This he did from principle, as well as inclination. His economy was so far from penuriousness, that it was practised to enable him to be hospitable to all, and especially to the poor. He also felt it his duty to provide for a day of need, and for his family when he should be taken away. His family worship was an interesting and highly profitable service. He daily committed his family to God; never omitting his child in his prayers. His people were always in his heart; he daily presented them before God in his prayers. Thus his family was always a kind of sanctuary. His personal piety was deep and uniform; he prayed in secret, like Daniel, morning, noon, and night. In this way the fire was kept constantly burning, and prepared him to enter on every duty with interest to himself and to all with whom he was connected. It gave success to his labors; the church was benefitted, and souls were converted. In times of declension, instead of suffering himself to decline, he wrestled with God like Jacob, and exhorted the people till the Lord visited them again with his mercy. This course of prayer and action accounts for the repeated revivals under his ministry.

Mr Angell was the decided friend of the benevolent operations of the day, and he exerted himself to promote them. At the time of his death, he was engaged as an agent of the Board of the State Convention. In his own congregation, he did much for various public objects. It delighted his heart to see the kingdom of Christ extending. In the Association to which he belonged, he was a most valuable member, and by his persevering efforts greatly promoted the interests of that body.

His views of doctrine were evangelical; the all-sufficient atonement of the Lord Jesus Christ was the foundation on which his ministry and his hope rested.

There is another attitude in which he ought to be distinctly viewed. While he was deeply interested for his own people, he was consulting for all the churches in his region. His counsel and his services were much sought. He often visited those that were in need, and encouraged and helped them as their exigencies required. In revivals of religion he visited and conversed with all, on the concerns of the soul, with great effect. He made constant efforts

to assist the destitute, by procuring for them preaching and ministers. In short, he seemed continually impelled to exert himself to do all the good in his power. And the good which he effected can never be fully known, till the virtuous deeds of the just shall be disclosed to the universe.

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THE OBJECTS OF WILLISTON ACADEMY.

Messrs Editors,

The encouraging success at South Reading in your own State, and at New Hampton in the State of New Hampshire, is a matter of congratulation, and calls for devout thankfulness. The subject of establishing a school, of an elevated character, under the special patronage of the Baptist denomination in Vermont, has recently excited considerable attention. A writer in the Vermont Telegraph, among other important suggestions, remarks thus: 'We would claim for the institution no higher *name* than that of an *Academy*; for under this general and highly respectable name, we can include every thing in reality that our case requires. And if we call it an Academy, and yet make it something *more* than an ordinary Academy, the advantage, in a comparison with other Academies, will be all in our favor. We may let its objects be,

'1. To give our youth a good English education generally; and also with special reference to preparing teachers for common schools.

'2. To fit for college those who wish and ought to take a collegiate course.

'3. To fit others for entering an institution where a regular and extended theological course is pursued.

'4. To give, besides the advantages of the requisite preparatory assistance, such a course of theological instruction as may be found practicable and expedient, in the case of those whose age and other circumstances prevent their going to any other institution.'

The following, which is, in substance, a copy of a communication occasioned by the preceding, and addressed to the worthy editor of that paper, is now communicated for the Magazine, under an impression that the subject presents considerations the importance of which is not limited to one State in the Union. May its discussion be followed by discreet and vigorous measures, begun and prosecuted with becoming reliance on the blessing of Heaven. It is a *good* thing to enlighten and train our youth for usefulness, and to aid our brethren in multiplying the talents which have been committed to them. As we have therefore opportunity, let us do *good* unto all men, especially unto them who are of the household of faith.

The objects of Williston Academy, as proposed in the preceding extract, will, I trust, be regarded as worthy of all commendation and support.

*'1. To give our youth a good English education generally; and also with special reference to preparing teachers for common schools.'*

It is too manifest to require proof that in this way the Academy will be adapted to the wants of a great portion of the community; and that it will indirectly, but most efficiently, extend its benefits to hundreds and to thousands of children and youth in our common district schools.

*'2. To fit for college those who wish and ought to take a collegiate course.'*

The importance of the object here proposed has too often been overlooked. And the fact that most Academies and Colleges have been under the control of Pedobaptists, has repelled many of our brethren and friends from participating in their advantages. I hope it will soon be felt by every one that we have as good a right to these advantages as others have; and that we intend, in the fear and love of God, to exercise our rights, and make the best use of our opportunities. Let those of our own sons, and those of our own pious young men, 'who wish and ought to take a collegiate course,' be fitted, and well fitted, for it; and then let them repair to College, under a deep impression of the truth that unto whomsoever much is given, of him shall be much required. Let them go, not because they wish to avoid labor, but because they are willing to labor hard. Let them go, because it is their duty, if they can obtain the means, and are sufficiently young, to lay a deep and broad foundation for their future studies and usefulness. And let no religious young man forget that it will be his own fault, if he do not grow in grace while at College, and by a holy, Christian example, and by affectionate and discreet conversation, shed around him an influence that may be blest to the everlasting welfare of many of his fellow students. I would say, Young brethren! Be not deceived; God is not mocked.

*'3. To fit others for entering an institution where a regular and extended theological course is pursued.'*

It is gratifying to perceive that while the importance of a collegiate education is duly appreciated, it is not overrated; and that there is beginning to be employed, on the subject of training men for enlarged usefulness in the ministry, some of the common sense that is employed on other subjects.

On the one hand, some have seemed to think that if a man is to preach, it is indispensable for him to go through College, whatever may be his age or circumstances. As in the fable, he must be stretched to the length, precisely, of the iron bedstead. On the other hand, if I may be permitted to continue the figure, some have been so shocked at this unnatural procedure as to discard the legitimate and beneficial use of bedsteads. Now I am glad to see both extremes avoided; and, at the same time, to see a due estimate set upon a suitable theological course.

Suppose a man is about twenty-five years of age, and has five or six years that he can employ chiefly in exercising himself unto godliness, and enriching his mind with useful knowledge, and yet,

at the age of about thirty, become the Pastor of a church. And no man who commences his studies after the age of twenty-five, and who knows himself, and knows what belongs to the duties of the Pastoral office, will be eager to bear the responsibilities of that office, previously to his attaining to the maturity that John the Baptist had at the time of 'his shewing unto Israel.' Is it not a dictate of wisdom that he employ a portion of this time in being fitted to enter profitably on theological studies, and then the remaining portion in attending thoroughly to these studies? And by these studies, or a regular and extended theological course, I mean not the vain speculations and systems of men, but the Holy Scriptures themselves, and the various things that may enable the student to understand, and illustrate, and enforce the sacred oracles, as long as he lives. The man devoted to the law, who has been prevented from obtaining a liberal education in early life, attends to a comparatively short literary course, and then studies his *profession* thoroughly. So does he who is to be a physician. Whatever else he may omit, he feels the importance of being well acquainted with what pertains to his appropriate calling.

Great facilities for securing the benefits of a thorough theological course are now presented to our brethren whose early youth has passed without much literary and scientific discipline. Every facility of this kind is a talent intrusted to them. Let them not be discouraged. Let them remember that it becomes them to make vigorous and persevering efforts to avail themselves of advantages which were never presented to their fathers in the ministry, those men of God, whose praise is in the churches, and whose record is on high; men who have used faithfully what was committed to them, and who, in many instances, by their unwearied labors, and Christian spirit, and practical knowledge of the Bible, have put to shame the pretensions of the superficial and self-conceited.

*'4. To give, besides the advantages of the requisite preparatory assistance, such a course of theological instruction as may be found practicable and expedient, in the case of those whose age and other circumstances prevent their going to any other institution.'*

It is manifestly our duty, in our plans, to have a regard to the existing state of things, and to the actual dealings of God with his people. He calls men to the ministry at various periods of life, and in various circumstances. And if we wish for his approbation and blessing, we must, with gratitude, receive men as he presents them to us, and employ the means which he also gives for increasing their usefulness. What is here proposed wisely provides for the wants of 'those whose age and other circumstances prevent their going to any other institution.' And can any attentive observer of what is passing before our eyes, doubt the expediency of taking some measures for helping brethren like these, and giving them such instruction as is adapted to their case? Who can doubt that in this way their ability to promote the ~~cause~~ of God, might be greatly increased? They feel oppressed by various discouragements. But let them not be disheartened. Let them be taken by the hand, and led aright, and encouraged. Let them remember

that their advantages are greatly superior to those of hundreds who have gone before them, and turned many to righteousness. And let them rejoice in the still greater advantages of some of their brethren. What is the gain of one, is the gain of the whole. O how important and impressive the sentiment expressed by our Lord, *All ye are brethren.* SPECTATOR.

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## REVIEWS.

*Sermons: by the late Rev. EDWARD PAYSON, D. D. Pastor of the Second Church in Portland. 8vo. pp. 503. Portland: Shirley & Hyde: 1828.*

This volume, we doubt not, will continue to be perused with intense interest not only by the individuals who were blessed with the personal ministry of their author, but by many who never knew, or heard, or saw him. It will obtain an extensive circulation. It is richly impregnated with qualities which will preserve it from the oblivion to which vast multitudes of printed works quickly descend.

The Discourses before us are eminently *original*. They are the production of a mind endowed with uncommon powers of invention; a mind whose movements were rapid, yet accurate; whose conceptions were remarkably clear and distinct. Dr Payson was gifted with an imagination singularly excursive, brilliant, and creative; but it was controlled by religious principle, and consecrated to the service of his Creator. He was capable, beyond most men, of throwing around his subject such a flood of light, that you instantly perceived you never viewed it so fully and definitely before: what had appeared distant was brought near; what had been seen dimly, as in a mist, was presented before you in full relief, showing forth distinctly and accurately its various forms and colors. We feel, on reading this volume, that it contains many thoughts which had not been suggested to us before; yet they appear so obvious, we wonder they had not occurred to us, and so evident that we instantly admit their truth. There are also not a few thoughts which, though not original, are exhibited with such force and clearness, in such various combinations, and with such vivid illustrations, as give them the charm and attractiveness and power of original conceptions. We view these sermons as a striking confirmation of the truth, that the "things of the Spirit are inexhaustible in their depth and variety."

In saying that these compositions are characterized by their originality, we are far from meaning that there is in them any *display* of originality. Here is no appearance of effort to say new things, or to pass off trite and tame thoughts with novelty of language. The preacher's aim was infinitely higher than to be admired by men for his originality.

These Discourses are *deeply serious*. It is impossible to read them without perceiving that the preacher was in earnest; that he fully believed the great truths he announced; that they had made a very powerful and abiding impression on his own heart. Here is no balancing of periods; here are no mere embellishments; figures, most beautiful and felicitous, there are indeed many; but they always appear introduced for the sake of the subject, never for their own sake, much less for his. What was once said of Baxter, might as truly be affirmed of him. He spake and wrote as we should suppose a man would speak and write who had gone into the unseen world, and had beheld and heard its sights and sounds of wo and of bliss, and then had returned to this life to declare those awful and glorious realities.

These Discourses are very far from being unintelligible. They are uncommonly *perspicuous*. It was a rare excellence of the preacher, that his pulpit addresses were alike (perhaps equally) interesting to the unlearned and the learned, to men of ordinary capacity and those of the highest intellectual endowments. This excellence exists, though perhaps not so manifestly, in the volume before us.

These Discourses may be denominated *powerful*. They are adapted to produce a deep and abiding impression. The truths they contain, it is evident, strongly affected the heart of the preacher. Possessing as he did, ardent love to the Gospel, and a full conviction of its truth, knowing the danger to which men, while in unbelief, are exposed, and the blessedness of those who receive the word of salvation, and mindful as he appeared continually to be of death and judgment and things eternal—with a soul capable of strong feelings and of expressing its feelings in most appropriate language, no wonder his Sermons are what they appear to be in this volume, and that they were what they were felt to be when uttered in his own impressive accents from the pulpit.

One who often heard him can affirm that although he has listened to very interesting preachers, and especially an eloquent man now living, whose piercing words have thrilled through his heart, no man's addresses ever produced such deep and abiding impressions on him as Dr Payson's. He was indeed an eloquent speaker. The secret of his eloquence consisted in his ardent piety; his deep conviction of the truth and excellence of the Gospel. It was the eloquence of strong emotion, not of art. It was characterized by great simplicity. There were no studied attitudes, no sudden starts, no affected tremulousness of voice. His only gesture was a slight elevation of the arm, and this was but seldom employed.

The ruling passion of this extraordinary man was to be useful; to glorify God; to promote the salvation of men. His intense desire for the salvation of the people committed to his charge is very perceptible in these Discourses. This desire appeared to be unremitting. It prompted him to efforts wearisome and exhausting; efforts pursued during long protracted indisposition, until at length the weary wheels of life forebore to move. But his labors were not in vain in the Lord. His desire was (in how many in-

stances!) fulfilled. He "preached the Lord Jesus; and the hand of the Lord was with him, and a great number believed and turned to the Lord." He is gone to his rest. But he still speaks in the holy example he has left; and in the Discourses of this volume. We cheerfully and earnestly recommend them. Not that we consider them faultless. There are some thoughts the truth of which we are not prepared to admit. But perfection is not to be expected in any uninspired compositions.

As illustrating some of the valuable qualities of which mention has been made, we present the following extracts. In the Sermon entitled, *The Punishment of the Wicked Dreadful and Intermittent*, after adducing direct proof from Scripture that the sufferings of the finally impenitent will be endless, the Author proceeds;

'Will any one, on hearing these passages, reply, My feelings revolt at such sentiments. I will not, cannot believe them? Then you must reject the Bible; for it is full of such statements, and every fact, every doctrine confirms them. The incarnation of the Son of God, the tears which he shed for sinners, the blood which he poured out for sinners, the joy which angels feel when one sinner repents, and the unutterable anxiety which inspired men felt for the conversion of sinners,—all conspire to prove that the fate of those who die without repentance, without conversion, must be inconceivably dreadful. Will you then say such a punishment cannot be just? It is impossible that I should deserve it? But remember, that you know nothing of your sins, or of what sin deserves. Were you properly acquainted with your own sinfulness, you would feel convinced that it is just. All true penitents feel and acknowledge, that it would have been perfectly just to inflict this punishment upon them. Were not you impenitent, you would feel the same. Besides, this punishment, dreadful as it is, is nothing more than the natural, necessary consequence of persisting in sin. The corroding passions, the remorse of conscience, and the displeasure of God, which will constitute the misery of sinners, are all the result of sin. Every sinner has the seeds of hell already sown in his breast. The sparks which are to kindle the flames of hell, are already glowing within him. Christ now offers to extinguish these sparks. He shed his blood to quench them. He offers to pour out his Spirit as water to quench them. But sinners will not accept his offer. They rather fan the sparks and add fuel to the fire. How then can they justly complain, when the fire shall break out into an unquenchable conflagration and burn forever! As well might a man who should put vipers into his bosom complain of God because they stung him. As well might a man who has kindled a fire and thrown himself into it, complain of God, because the flames scorched him. But I can spend no more time in answering objections, or in defending the justice of God against the complaints of his creatures. I cannot stand here coolly arguing and reasoning, while I see the pit of destruction, as it were, open before me, and more than half my hearers apparently rushing into it. I feel impelled rather to fly, and throw myself before you in the fatal path, to grasp your hands, to cling to your feet, to make even convulsive efforts to arrest your progress, and pluck you as brands from the burning. My careless hearers, my people, my flock! death, perdition, the never dying worm, the unquenchable fire, are before you! Your path leads directly into them. Will you not then hear your friend, your shepherd? Will you not stop, and listen at least for a moment?

Will you, O, will you refuse to believe that there is a hell, till you find yourselves in the midst of it? O, be convinced, I conjure you, be convinced by some less fatal proof than this. Yet how can I convince you? How can I stop you? My arm is powerless; yet I cannot let you go. I could shed tears of blood over you, would it avail. Gladly, most gladly would I die here on the spot, without leaving this sacred desk, could my death be the means of turning you from this fatal course. But what folly is this, to talk of laying down my worthless life to save you! Why, my friends, the Son of God died to save you,—died in agonies,—died on the cross; and surely, that doom cannot but be terrible, to open a way of escape from which he did all this. And it is dreadful. The abyss into which you are falling, is as deep as the heaven from which he descended is high. And will you then rush into it, while he stands ready to save you? Shall he, as it respects you, die in vain? Will you receive the grace of God in vain? Shall those eyes which now see the light of the Sabbath, glare and wither in eternal burning? Shall those souls, which might be filled with the happiness of heaven, writhe and agonize forever, under the gnawings of the immortal worm? Shall I, must I, hereafter see some who are dear to me, for whom I have labored and prayed and wept, weltering in the billows of despair, and learning, by experience, how far the description comes short of the terrible reality! But I cannot proceed. The thought unmans me. I can only point to the cross of Christ, and say, There is salvation, there is blood, which, if applied, will quench the fires that are already kindling in your breasts. There is deliverance from the wrath which is to come.' pp. 498—501.

The Sermon on The promised Fruit of Christ's Sufferings, preached at a meeting of a Foreign Missionary Society, is concluded in the following animated manner :

'Not very far distant, probably, is the period when our Redeemer shall see the promise before us, [*He shall see of the travail of his soul, and shall be satisfied.*] fulfilled in its utmost extent. Already do we witness no equivocal indications, that its complete fulfilment is approaching. Already has the day of millennial glory begun to dawn. Already has the day star been seen from the mountains of the East. Already are "blest voices" heard exclaiming from heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. And we have no small reason for hoping, that, before the conclusion of the present century, the same blest voices will be heard to cry, Alleluia, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever! My hearers, when this period shall arrive, will it not be in the highest degree painful and mortifying to be constrained to say, the long predicted, long expected hour is at length come, but I have done nothing to hasten its arrival. My Saviour has gathered in his promised harvest, but none of the seed which produced it, was sown by my hand, or watered by my tears! If you would not be the subjects of reflections so mortifying, seize the precious opportunity which is afforded you, of committing your seed to the earth, so that hereafter, when he who soweth and he who reapeth shall rejoice together, you may participate in the joy of your Lord.

'Let no one attempt to excuse himself by saying, My services are not wanted. Let no one say, Since God has promised, that his Son shall see of the travail of his soul and be satisfied, we may safely sit still, and leave him to fulfil this promise. He will indeed fulfil it, but he will



fulfil it by human agency. And before it can be fulfilled, before every enemy can be put under our Saviour's feet, many exertions must be made, much treasure expended, and many battles fought. Satan, the prince and god of this world, will not resign his usurped dominion without a struggle. The more clearly he perceives that his time is short, the greater will be his wrath, and the more violent his efforts. During that portion of time which yet remains, the war which he has long waged with the Captain of our salvation, will be carried on with unexampled fury. If you would survey the progress and result of this war, cast your eyes over the world, which is to be at once the field of battle, and the prize of victory. See the earth filled with strong holds and high places, in which the prince of darkness has fortified and made himself strong against the Almighty. See all the hosts of hell, and a large proportion of the inhabitants, the power, the wealth, the talents, and influence of the world ranged under his infernal standard. See his whole artillery of falsehoods, sophistries, objections, temptations, and persecution, brought into the field, to be employed against the cause of truth. See ten thousand pens, and ten thousand times ten thousand tongues, hurling his poisoned darts among its friends. On the other hand, see the comparatively small band of our Saviour's faithful soldiers drawn up in opposing ranks, and advancing to the assault, clothed in panoply divine, the banner waving over their heads, while in their hands they wield unsheathed, the sword of the Spirit, the word of God, the only weapon which they are allowed, or wish to employ. The charge is sounded, the assault is made, the battle is joined—far and wide its fury rages; over mountains and plains; over islands and continents, extends the long line of conflict; for a time, alternate victory and defeat wait on either side. Now, exulting acclamations from the Christian army proclaim the fall of some strong hold of Satan. Anon, infuriated shouts from the opposing ranks announce to the world, that the cause of Christ is losing ground, or that some Christian standard bearer is fallen. Meanwhile, far above the noise and tumult of the battle, the Captain of our salvation sits serene, issuing his commands, directing the motions of his followers, sending seasonable aid to such as are ready to faint, and occasionally causing to be seen the lighting down of his own glorious arm, before which whole squadrons fall, or fly, or yield themselves willing captives. Feeble, and yet more feeble still, gradually becomes the opposition of his foes. Loud, and yet louder still, rise the triumphant acclamations of his friends, till, at length, the cry of Victory! Victory!—resounds from earth to heaven; and Victory! Victory!—is echoed back from heaven to earth. The warfare ceases,—the prize is won,—all enemies are put under the conquering Saviour's feet; the whole earth, with joy, receives her king; and his kingdom, which consists in righteousness, peace, and holy joy, becomes co-extensive with the world. Such, my hearers, is the nature, and such will be the termination and result of the contest, which is now carrying on in the world. In this contest we are all now engaged on the one part or the other; for in this warfare there are no neutrals, he that is not with Christ is against him. Let us all, then, if we have not already done it, enlist under his banner, and make a common cause with him, against a rebellious world; and when he shall appear to judge the universe, he will say to us, Come, and sit down with me on my throne, even as I overcame and am seated with my Father on his throne.' pp. 240—244.

*Christian Fellowship, or The Church Member's Guide.* By J. A. JAMES, A. M. Birmingham, England. Edited by J. O. CHOULES, A. M. Pastor of the Second Baptist Church, Newport, R. I. Boston: Lincoln & Edmands, 1828. pp. 204.

We are pleased with this work, and heartily recommend it to the churches. It contains the results of much observation and experience. Every one who reads it will wish others to read it. Let the spirit and the maxims of this book be prevalent, and the churches would indeed be happy communities. Ministers, especially recently settled pastors, and candidates for the ministry, will here find many valuable hints. Deacons and private members, persons who have influence either on account of property, or information, or rank, all in short who profess to be disciples of Christ, will find suggestions, compliance with which will increase their usefulness and their comfort. Advice is given appropriate to the various circumstances of prosperity and adversity in which churches may be placed; and cautions are furnished which would infallibly prevent those (to use the very softest term) unlovely divisions which sometimes tear asunder the churches of our Redeemer.

We deem it unnecessary to enter upon a detailed account of the topics discussed in this book. They are here treated with sufficient minuteness and accompanied with sufficient illustration. The very just remarks of Mr James, however, on a subject intimately connected with the prosperity of the churches, but, we lament to say, quite undervalued by some churches and candidates for the ministry, we cannot but transfer to our pages and recommend to the very serious consideration of our brethren.

'A defective education not unfrequently prepares a minister to be the cause of much uneasiness in a Christian church.

'Deprived, by the circumstances of his birth, of the advantages of education and cultivated society, he enters upon his academic pursuits with little knowledge both of books and of the world. When he has been a student but two or three years, some injudicious congregation, captivated by a few sermons, solicits him to become their pastor. He accepts their invitation, and with little information, still less acquaintance with the habits of society, he enters upon the duties of his office. He soon betrays his ignorance, incompetence, and want of all those qualifications which fit a person for government in the church and prepare him for esteem in the world. At length, by the meagreness of his preaching, and the want of prudence and respectability in his conduct, he disgusts his flock, and a conflict ensues. Both parties are to blame; *they*, in tempting him so soon to leave his preparatory studies, and *he*, in acceding to their wishes. *They*, however, are mostly to be censured; and so far as their own comfort is concerned, are rightly punished for plucking that fruit which, had it been permitted to hang till it was ripe, would have done them much service. A longer term of education would not only have given him more information, but more knowledge of men and things, and more capacity to conduct himself with propriety. Knowledge is power, by increasing a man's weight of character and degree of influence.

'The churches ought to be very cautious of tempting students to leave the schools of the prophets, before the term of education has been completed. This is an age of *activity*, more than of *study*, and therefore a young man should be well instructed, for he is sure to meet with many interruptions to self-improvement, when he becomes a pastor. An inefficient minister is the cause of many disturbances; and that inefficiency, where it does exist, is to be often traced up to a contracted term of education.' pp. 189, 190.

We were pleased to observe in this book what we have often noticed in the productions of other Pedobaptist writers, when the subject of baptism was not in their minds; namely, a very distinct recognition of principles which if thoroughly applied to religious sentiments and practices would inevitably put an end to the sprinkling of infants and others as a religious ordinance.

'It is not enough to plead the authority of example, or of mere feeling, as a reason for any religious service. These are insufficient pilots on the troubled ocean of theological opinion, where opposing currents, stormy winds, and concealed rocks, endanger the safety of the voyager to eternity. Our compass is the word of God, reason must be the steersman at the helm to guide the vessel by the direction of the needle; and that mariner is accountable for the consequences who is too ignorant or too indolent to examine his course.' p. 22.

In dissuading from the practice 'of occasionally administering the Lord's supper in private houses for the sake of sick persons,' Mr James remarks, 'There is not a single instance of any company of Christians, whose meetings were merely occasional, and who were not united for the purpose of stated fellowship as a church in a particular place, observing the ordinance of the Lord's supper. And as we have no scriptural *example*, so we have no *precept* for such things, not so much as a hint that they may be done. Should ministers, therefore, without the shadow of scriptural authority, consent to them?'

'As a precedent, the practice is dangerous: for if the Scripture mode of observing the Lord's supper be departed from in one way, it may in another. If ministers depart from the regulations of the New Testament for the advantage of the sick, may they not be led on to do it in other cases, till even the purposes of faction shall be promoted by the practice?' p. 187.

As an illustration of this last remark, one can scarcely help remembering, that the baptism (so called) of sick persons who could not be removed from their beds, held an important place in the gradual corruption of this institution.

Would that the principles enforced in the preceding extracts could have full operation! But so long as leaders in the church are disposed to search for the will of God respecting baptism "in some other way" than in "the law and the testimony" respecting baptism, and so long as they persuade themselves and others that it is quite immaterial what a Christian believes and practises respecting it, so long we fear that baptism, unembarrassed though it be as presented in the Bible, will continue "a stone of stumbling and a rock of offence."

We are glad that this book which bids fair to obtain an extensive circulation does not consider any thing as *immaterial*, which is exhibited in the Bible for the belief or the observance of Christians. 'It is admitted,' says Mr James, 'that, as in the human frame, so in the system of divine truth, there are parts of greater and parts of less importance; and the man who would put the principles of church government upon a level with the doctrine of the atonement, and represent a belief in the former as no less essential to salvation than a reliance upon the latter, betrays a lamentable ignorance of both. Still, however, although the hand is of less consequence to vitality than the head or the heart, is it of no value? Will any one be reckless of his members, because he can lose them and yet live? So because church government is of less moment to spiritual and eternal life than faith in Christ, will any one abandon it as a vain and profitless subject? Whatever God has made the subject of revealed truth, should be guarded on that account from being considered as too frivolous to deserve our attention.' pp. 13, 14.

'Away with that morbid insensibility which exclaims, "It is of no consequence to what church or denomination a man belongs, provided he be a Christian." Such a spirit is a conspiracy against the throne of truth, and is the first step towards a complete abandonment of the importance of right sentiments. Admitting that error is to be measured by a graduated scale, who will undertake to fix upon the point where harmless mistakes end and mischievous ones begin? Every thing relating to religion is of consequence. In the temple of truth not only the foundation is to be valued and defended, but every point and every pinnacle.' p. 22.

To Mr James' statement respecting the officers in the Christian church, we cannot wholly assent. On page 18th he says, as indeed is commonly said, 'that bishop, elder, and pastor, are only different terms for the same office.' That the bishops, or pastors, were also called elders, we doubt not; but that the term elder necessarily indicated a bishop or pastor, we question. The term elder was, probably, a general term equivalent to our word officer; and thus it could be applied to a pastor, or to a deacon; and the elders of a church included the pastor or pastors and the deacons. That the term is applied to pastors is evident; that the deacons are also included in this appellation, appears from 1 Timothy v. 17. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Here a manifest distinction is made between the elders; they all rule, or govern, but some of them 'labor in the word and doctrine,' or teaching. These latter are the preachers; the other elders are the deacons. The preceding context favors this view of the passage; for the support of indigent widows is treated of, an object which came under the management of the deacons.

We know that a different exposition is sometimes given of this passage; and that the distinction between the elders is made to rest upon the word 'labor;' thus distinguishing the more diligent,

laborious pastors from those who did not so entirely devote themselves to their work. To this interpretation Mr James inclines: see the note on page 55th, which note we would respectfully suggest it may be well to omit in the future editions of the work. We should hardly suppose an apostle would recommend as worthy of double honor a minister of Christ who was known to be deficient in his duties.

Mr Choules deserves the thanks of the churches for his labor in preparing this American edition. We trust the work will be widely circulated. Its influence must be salutary

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*The Story of Aleck, or Pitcairn's Island; being a true Account of a very singular and interesting Colony.* 18mo. pp. 54. Amherst, Mass. J. S. & C. Adams. 1829.

THIS is, indeed, a remarkably interesting little narrative. It is well adapted to enlarge the views of the young, to awaken the thinking powers, and to leave on the mind a salutary impression. It is actual history; and we are assured that the author 'is not aware of having added the slightest embellishment to reality.' And yet the story is of such a nature, and it is told in so happy a manner, that many a group of little prattlers will have their attention fixed, and many a youthful eye will sparkle with curiosity and delight. All, of whatever age, who read it, will feel a gratifying consciousness of having increased their knowledge; and in the striking facts brought to view, all will have matter for useful reflection. 'The work,' says the preface, 'is designed for the use of children, and is commended to all who wish to promote in them a love of reading; especially to any, who think it best for youth to seek amusement and instruction, not in the airy regions of fiction, but in the rich field of historic truth.'

We join heartily in the commendation. For we have long been of opinion that if proper subjects for true history were selected, and if proper talents were employed, and proper pains were taken to render it attracting, the specious arguments for fictitious histories and religious novels would lose their power. We hope that the Author, who, we understand, is a distinguished classical scholar, as well as a gentleman of piety and of taste, will be encouraged to lay before the public additional demonstrations of the attractiveness which may be given to real history.

Pitcairn's Island, our readers will recollect, is one of the verdant spots that adorn the Pacific ocean. But we do not wish to make any abridgment of the story. The whole can be purchased for a few cents; and in any family, it would be a valuable addition to the children's library. About the middle of the thirty first page, there is a statement in which, perhaps, we ought not to acquiesce without some little qualification; we mean, in respect to the alleged *becomingness* of the ceremonies at baptisms. What those ceremonies were, we are not particularly informed; nor is it important to know. It is important, however, to remem-

ber that, strickly speaking, no ceremony can be *becoming* which displaces, and in effect, makes void what our Saviour has commanded.

The benevolence which breathes throughout this historical tract, is happily poured forth at the close in asking, 'Who will not pray that all who are born on the surf beaten island, may become new-born heirs to the home of the saints?—That the children of Aleck, and his children's children down to the latest generation, may ascend from their dwelling amidst the roarings and tossings of the mighty deep, to find a surer and a sweeter rest in the broad, peaceful ocean of a Creator's glory and a Redeemer's love?'

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## POETRY.

THE following lines have been communicated for the Magazine by one of the most accomplished literary ladies of our country, one of those 'honorable women' whom the grace of God has taught not only to diffuse a benign influence around them in their families, and throughout an extensive circle in this country, but also to reach forth the hand of Christian kindness to the daughters of Greece, and to pray for the benighted and needy wherever sin has made its desolations.

The communication was accompanied by a note addressed to Mr Knowles, the insertion of which may be beneficial to some who have not seen the work that is mentioned.

'Rev. Sir,

'May a stranger be permitted to express to you the deep satisfaction with which she has perused the Life of Mrs Judson, written by yourself, and her conviction that its clearness of arrangement, judgment in selection, and felicity of style, contribute greatly in aiding the impression which a character of such energy, disinterestedness, and sublime piety, is calculated to make on every reflecting mind. With sincere wishes that the cause to which her best years were devoted, may continue to become more interesting to Christians,

I remain yours, Sir, with high respect,

— — — — —'

### ON READING THE MEMOIR OF MRS JUDSON.

I SAW her on the strand.—Beside her smil'd  
Her native land, and her beloved home,  
With all their pageantry of light and shade,  
Streamlet and vale. There stood her childhood's friends,—  
Sweet sisters who had shar'd her inmost thoughts,  
And saintlike parents whose example rais'd  
Those thoughts to Heaven. It was a strong array!  
And the fond heart clung to its rooted loves.  
But Christ had given it panoply, which earth  
Might never overthrow.

And so she turn'd  
To boisterous ocean, and forsook the clime  
Whose halcyon bowers had nursed her joyous youth.  
Again I look'd.—It was a foreign shore.  
The tropic sun had laid his burning head

On twilight's lap. A gorgeous palace caught  
 His last red ray, while hoarse the idol song  
 To Boodh, mingled with the breeze that curl'd  
 Broad Irrawaddy's tide. Why do ye point  
 To yon lone prison? Who is he that gropes  
 Amid its darkness with those fetter'd limbs?  
 Mad pagans! do ye *thus* requite the man  
 Who toils for your salvation?

See that form  
 Bending in tenderest sympathy to sooth  
 The victim's sorrow. Tardy months pass by,  
 And find her still intrepid at the post  
 Of danger, and of disappointed hope.  
 Stern sickness smote her, but she felt it not,  
 Heeded it not, and still with tireless zeal  
 Carried the hoarded morsel to her love;  
 Dar'd the rude arrogance of savage power  
 To plead for him, and bade his dungeon glow  
 With her fair brow, as erst the angel's smile  
 Arous'd imprison'd Peter, when his hands,  
 Loos'd from their chains, were lifted high in praise.

There was another scene, drawn by *his* hand  
 Whose pallid pencil blotteth all the grace  
 And loveliness of man. Keen anguish pours  
 Its fiercest darts into that martyr's soul,  
 Who is about to wash her garments white  
 In the Redeemer's blood, and glorious rise  
 From tribulation to a world of rest.

Dark Burman faces are around her bed,  
 And *one pale babe*,—to hush whose wailing cry  
 She checks the death groan, and with fond embrace  
 Still clasps it firmly to her icy breast,  
 Even till the heart-strings break.

He comes! He comes!  
 The wearied man of God, from distant toil.  
 His home, while yet it seems a misty speck,  
 His glance descries,—half wondering that the step  
 Of his beloved glides not o'er the heath,  
 As wont, to meet him.

Ah! what heathen lip,  
 In its strange language, told him, that on earth  
 Nothing remain'd, which to his throbbing heart  
 In that hour's desolation he might press,  
 Save that poor, famish'd infant. Days of care  
 Were measur'd to him, and long nights of grief  
 Weigh'd out,—and then that little, moaning one  
 Went to its mother's bosom, and slept sweet  
 'Neath the cool branches of the Hopia-tree.

'Twas bitterness to think that bird-like voice,  
 Which conn'd sweet hymns to charm a father's ear,  
 Must breathe no more. *This is to be alone!*  
*Alone* in this wide world. Yet not without  
 A Comforter. For the meek heart that trusts  
 Its all to Heaven, and sees its treasur'd things  
 Unfold their hidden wing, and thither soar,  
 Doth garner up its hopes more firmly there,  
 And toward that blessed hour look joyously,  
 Which binds its sever'd links, to break no more.

Hartford, (Conn.)

L. H. S.

# MISSIONARY REGISTER.

FOR JULY, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BAPTIST GENERAL CONVENTION.

WE have received from a valued correspondent, and insert with much pleasure, the following notice of the late meeting of the General Convention.

The Convention held its sixth triennial meeting at Philadelphia, on the 29th of April, and after a session of a week, adjourned, to meet in the Oliver Street Meeting-house, in New-York, on the last Wednesday of April, 1832. The Minutes of the meeting, and the Report of the Board of Managers, were published in the preceding number of the Magazine.

The meeting was a very pleasant one. The number of delegates present was not as great, as at some previous sessions; but it was sufficiently large, to furnish a fair representation of the views and feelings of the whole Atlantic portion of the country, including the interior of the great State of New-York. From the vast regions beyond the Alleghany mountains, no delegate was present. It is hoped, that before the next Convention, the numerous Baptist Churches in the western States, will be enlisted with their eastern brethren, in the work of spreading over heathen lands the knowledge of our Lord.

The session was delightfully harmonious. Perhaps no equal number of brethren, many of whom had never before seen each other, ever met for legislation, on important questions, who were more perfectly joined together in the same mind and the same judgment. Differences of opinion existed, and were expressed freely and fully; but these were no greater than might be expected from intelligent minds, act-

ing with independence and conscientiousness, without previous concert. But these differences related principally to modes of action, rather than to measures; and the decisions to which the discussions led were almost uniformly unanimous. In regard to the proceedings of the Board of Managers, and to all the leading operations of the Convention, entire approbation was manifested: and it may, we think, be safely affirmed, that at no previous period since the formation of the Convention, was there a more perfect confidence reciprocally felt by the members of the Convention towards each other, and towards the officers and managers. This is a token for good, which demands gratitude to God, who has shed abroad a Saviour's love in the hearts of his servants, and thus kindled theirs towards him and each other.

A considerable portion of the time of the session was occupied in devotional exercises; and several evenings were allotted to public conferences, in which the interests of the denomination, the state of our literary institutions, the progress of revivals, the best modes of ministerial actions, &c. were the topics of discussion. Much benefit will result, it is hoped, from these statements of facts, and this interchange of views. Scarcely any thing has retarded the prosperity of our denomination more, than a want of concert among its distant members. There has been little strife, and that little has been local and temporary; but there has also been little of mutual knowledge and co-operation. Our churches have been a vast multitude of units, standing alone, instead of being combined, to produce, by their union, a mighty sum. They have been single and small detachments of the great hosts of God's elect, inefficient, because

JULY, 1829.



they were single; and feeble, because they were small. The Associations, and State Conventions, have done something towards marshalling these detachments into combined, active, and efficient array. The General Convention has been of the utmost service, in preparing the way for a perfect and general co-operation. We may hope, that there will be a rapid advance towards this desirable result; and that the numerous Baptist Churches, in our land, while they stand fast, in their individual independence, in the liberty wherewith Christ has made them free, will also stand firm in affectionate concert in the service of our Lord.

The prosperity of the Burman mission shed a delightful confidence and hope over the minds of the Convention. It animated their prayers, and gave vigour to their measures. It was felt, that God calls on the Convention for ardor and more vigorous efforts in his cause. It is hoped, that many prayers will ascend to God, for more laborers, and that our young men will inquire earnestly whether it is not their duty to serve their Redeemer as Missionaries among the heathen.

The presence of Mr M'Coy, our indefatigable Missionary among the Indians, and his statements, produced much sympathy for the condition of those unhappy men; and much desire that the measures for their removal to some permanent home, where the gospel may be preached to them, under more favorable circumstances, than it can now be, may soon be accomplished.

The last evening before the Convention separated, Mr Cephas Bennett, whom the Board had appointed a printer to the Burman Mission, was, with his wife, set apart by prayer and by other services. The scene was deeply affecting. Mr Bennett gave a brief and modest statement of his conversion, and of his views and feelings in relation to the Burman Mission, ending with the words of the excellent and lamented Wheelock: "To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die, and in Burmah would I be buried."

The father and mother of Mr Bennett were present; and it touched every heart to see these venerable parents about to take leave forever of their son, and his wife and child. The father, in a prayer, in which the overflowings of strong natural affection, and submissive faith in God, were strongly

blended, commended his children to the protection of his father and their father, of his God and their God. It was a scene long to be remembered; and it gave a sweet and most appropriate finish to the session of the Convention. The savor of these services will, it is hoped, long remain in the hearts of the members.

Mr and Mrs Bennet, and child, have since sailed from Philadelphia for Calcutta, where they will proceed to Maulayming. May the Lord speed them on their way, and may the Bible soon spread its light over the darkness of Burmah.

### BURMAN MISSION.

MR BOARDMAN'S JOURNAL.

[Continued from p. 273.]

#### *Visit of Myat Poo and others.*

April 26. Myat Poo (see journal for 19th inst.) was here last evening, and is with me again to-day. He has gained much light and knowledge since I saw him first, and avows himself a decided disciple. Indeed, he gives very satisfactory evidence of possessing true grace. Bless the Lord, for so early a display of his grace in Tavoy.

27, Lord's-day. A congregation of about twenty persons, and among them were several whom I saw at the funeral on the 22d. I spoke a few words from John iii. 16. The people listened rather attentively, and I was glad to find when I had done, that they understood pretty well. They staid an hour afterwards asking questions. I hope some little good may attend these my first, and very imperfect essays at public teaching in the Burman language. As the people come of their own accord, and request me to speak to them, I dare not refrain, though I did not propose to commence public worship till after the present rains.

#### *Description of the Karens.*

May 1, 1828. Received a visit from about thirty Karens, with whom I had some conversation on religion. Their remarks confirmed the opinion I had previously entertained, that, as a people, the Karens are atheists in the fullest, largest sense of the word—that they acknowledge no being whatever, as an object of worship. Some few of them, from their connexion with the Burmans, have become Boodhists. But the general mass of

the people are absolutely destitute of any kind of religion whatever. They are called by Burmans, "Wild men," because they have no written language, no religion, avoid the cities, and somewhat like the Aborigines of America, dwell in the wilderness, in mountains and vallies. They are averse to war, and in general are said to be a better race of people than the Burmese. One of their most common sins is intemperate drinking; and as they manufacture their own liquor, this sin is very prevalent. The people live in small villages, five, ten or fifteen miles apart, but are all linked in a sort of brotherhood. The following story, related by my visitors to-day, will show the credulity of these people, and also suggest an idea of the facility with which almost any religion, true or false, may be introduced among them. More than ten years ago, a man in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from certain meats—such as pork, fowls, &c.—must practice certain ceremonies, and worship a book which he left with them. He also told them there was one living and true God. About half of the villagers, who were, perhaps, thirty in all, believed the teacher, and espoused his religion. When he had gone, one of the villagers, more devoted than the rest, and possessing a more retentive memory, became teacher to his brethren, and although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, he is their living oracle, and the defender of their faith. In consequence of their devotedness to this new religion, the poor villagers have suffered much persecution from their Burman neighbors and oppressors, and their lives have been put in jeopardy. The teacher has ventured out to the city only once since he embraced this religion. The persons who related the story, said that as the English were now the masters of the country, the Burmans would not dare to offer them any violence, and accordingly they promised to request their teacher to bring his book out for me to examine. As one of the men was the chief of the village where this sect resides, I suspect I shall, before long, have an interview with the venerated man. My visitors requested me to go out to their village, and if I could not go, they begged I would allow one of the native christians to go, and explain the

nature and precepts of the Christian religion. I intend to comply with their request. I gave them a tract, and they engaged to get some person to read it to them.

*Lord's day. May 4.* Upwards of thirty persons collected for worship to-day. They listened, and appeared to understand a part of what I told them. Several of them were persons who came last Lord's day, which is encouraging. One of them was an aged female religious mendicant. She listened attentively, and asked several questions.

*Deputation from the Karen teacher.*

*May 13.* The messengers from the Karen teacher (mentioned May 1st) arrived to day. They are all relatives of the old man, and are probably among the learned of his tribe. One of them reads Burman very well; a qualification which very few Karens possess, though many of them can speak it a little. In most cases, however, I am obliged to employ the Karen Christians, with me, to interpret. The messengers first exhibited their present, (14 duck's eggs) and then delivered the following message:

"The Karen Teacher has sent us to say that he is very ill, and cannot visit the English teacher at present. After the close of the rains, he will come and bring his book to be examined. He desires that his relative, one of the messengers, may be allowed to remain with the English teacher two or three years, to learn the western languages, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and on hearing it read, he believed it heartily, and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others, also, believe. It would afford great joy, if the English teacher or one of the Christians with him, could come out, and explain the Christian scriptures; many would believe."

I have conversed with my visitors at some length, and they profess firmly to believe our doctrine, and to worship our God. They propose to spend three days with me, and then to return. Their village is three days' journey from Tavoy. They say that my doctrine is much the same as theirs; but I apprehend, that though their great teacher told them of an eternal God, the other things he taught are very different from what I teach.

I proposed to send out one of the Christians who are with me, as it is impossible for me to go, during the rains.

*Baptism of a Karen.*

May 16. Repaired early in the morning to a neighboring tank, and administered Christian baptism to Ko Thah-byoo, the Karen Christian who accompanied us from Maulamyng. May we often have the pleasure of witnessing such scenes.

The three Karen visitors were present. They appear to be impressed with the truth of our doctrine, and say they are resolved to worship the eternal God. I begin to feel almost persuaded to believe there is a spark of sincerity in them, and that we shall yet see them walking in the ways of truth. They have urged Ko Thah-byoo to accompany them, so that I have left it for him to choose, whether he will go or stay. He has concluded to go. Perhaps God has a work for him to do among his countrymen. He is very zealous in the cause of declaring what he knows.

The visitors say they are so persuaded that we are right, that they are willing to leave the merits of their book to my decision. If I pronounce it a bad book, they say they will burn it. They also propose to erect a large zayat, and to invite me out after the rains, when they will call the Karens together from the various quarters, to hear the Gospel. I have a little hope that God is about to do a great work among these sons of the wilderness.

One of the Karens remains with me as a learner. The rest leave this morning. May the Lord go with them.

Lord's day. 18. Fewer people than usual at worship to-day; but one person who has attended several times before, said to the Siamese Christian, "I can see no benefit to be derived from worshipping a dead god, like Gaudama; but from worshipping the living God, which you tell of, some benefit may arise. The Burman priests preach the law of a dead god; this man, (meaning myself) the law of the living God."

*Encouragement among Children, &c.*

After worship, in conversing with the school-boys, I was surprised and gratified to find that one or two of them could repeat correctly a considerable part of the remarks I made dur-

ing worship. This encouraged me to hope that my discourses are not so unintelligible as I feared; and also that truth may have a salutary effect on the hearts of the boys. One of them also related part of an address which I delivered at family worship three days ago. It was truly gratifying to perceive how correctly he remembered even slight incidents and occasional allusions and references. The new Karen scholar, who is about 20 years of age, seems determined to make up in diligence and perseverance, what is wanting in soundness and acuteness of intellect.

Lord's day. 20. Ko Thah-byoo finding the rains very violent, and the brooks much swelled, was obliged to abandon his plan of visiting the Karen teacher's village. He returned last evening. During his absence, he met several people, to whom he spoke as he was able. Many of them heard with attention, and two of them accompanied him on his return, in order to gain further instruction. They profess a readiness to receive the Gospel, and wish me to visit them after the rains.

28. Last evening, two respectable Karens, whom Ko Thah-byoo saw in his late tour, called for further instruction. They live a day's journey from Tavoy. They profess a full belief of the truth of the Gospel. May their professions prove to be sincere.

*Buildings, &c. in Tavoy.*

June 2. In order to decide on the best place for building a zayat, and a dwelling house, I have lately surveyed the town, going through the length and breadth of it. My spirit has been somewhat stirred at witnessing the idolatry of the people. A priest told me the other day, that the city contains about 50 kyoungs, which are inhabited by about 200 priests. To nearly all the kyoungs, one or more temples are attached, which are stored with images of Gaudama, and various relics of idolatry. Some of these images are 20 feet high, built of brick, plastered and gilt throughout. Some are of wood, and many of alabaster. This beautiful stone is found in large quantities in the vicinity of Ava, and wrought by the hands of the artificer into objects of worship, and sold into various parts of the Burman empire. Some of these images are larger than the life, of one solid piece. In one of

these temples, I counted 35 images, of which about one third were of alabaster. It ought in justice to be said of the images of Gaudama, that they are not obscene and disgusting, as many of the Hindoo images are, but though differing in a few respects from a perfect human figure, they are neither grossly disproportioned, ugly or monstrous. In many cases, the idols with their thrones or pedestals, are set with an immense variety of ornaments, so as to present a very dazzling appearance, especially to the eye of an eastern idolater. The furniture of the temples, though ill arranged, is so set off with looking glass, gold paper, and other tinsel decorations, as to impose upon ignorant persons, and excite their highest admiration. No small degree of taste (*oriental taste to be sure,*) is displayed also about the kyoungs and pagodas. The kyoungs are the largest buildings in the city; some of them being supported by 120 or 130 posts, besides those connected with verandahs and stair cases. These kyoungs as well as the temples, are filled up with an immense variety of images, sacred relics, &c. &c.

The north-east corner of the city is appropriated almost exclusively to sacred edifices. Mango, jack, and other fruit trees, are thick set throughout the town, so as to present the appearance of an extensive grove, with a few scattering huts; but in the north-east corner the grove becomes a forest, intersected by innumerable paved foot-paths leading to various sacred spots. Almost every object the visiter beholds—the wells, the walks, the buildings—all exhibit marks of idolatry—emblems of the deity whom the city worships. Even many of the trees, especially the banyan, have thrones of brick six or eight feet square, and four or five feet high, inserted under them; and on worship days, the sacred trees and thrones are loaded with lilies and flowers offered principally by females, in hopes of obtaining annihilation. The pagodas are the most prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whence they are called *golden pagodas*. The largest pagoda in Tavoy, is, I judge, about 50 feet in diameter, and perhaps 150 feet high. The pagoda most frequented is not so large. It stands on a base, somewhat elevated above the adjacent surface, and is sur-

rounded by a row of more than 40 small pagodas, about six feet high, standing on the same elevated base. In various niches round the central pagoda, are small alabaster images. Both the central and the surrounding pagodas, are gilt from the summit to the base, and each one is surrounded with an umbrella of iron, which is also gilt. Attached to the umbrella of the central pagoda, is a row of small bells or jingles, which when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, out side of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without putting off his shoes. It is considered holy ground; outside this wall are perhaps twenty zayats and a kyoung. The whole occupies about an acre of ground.

The whole number of pagodas in Tavoy is incalculable. Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be converted into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew.

Besides the pagodas in town, there are vast numbers in all the surrounding regions. Almost every mountain, and hill, and rising ground, is tipped with a pagoda. The Burmans seem to delight, like the worshippers of Baal, in groves and high places. They build on high mountains and places difficult of access, that the merit of the builders and the worshippers may be the greater.

When I look at all these strong holds of sin and idolatry, my sinking heart says, "Baal's prophets are many, and I am alone. What can I do against so many?"

But the Scriptures sustain my spirits, by assuring me, that more are they that be with us, than they that be with them. Relying on the divine promises, I can rejoice in the full conviction that ere long the praises of our God will be sung over all these

idolatrous plains, and on these mountains and hills, and the echo shall resound from hill to dale, nor die away till every vestige of idolatry shall be swept away to be seen no more forever.

[To be continued.]

#### BURMAN BIBLE.

We are happy to state, that contributions for publishing the Scriptures in Burmah continue to be made in all parts of the United States. Those whose love to the divine word urges them to take a part in the pleasing service may still aid the object, and are requested to forward their contributions.

We announced that friends in the Oliver-Street Baptist Church in New-York proposed to furnish 500 dollars. The following were the sums contributed:

William Colgate, . . .	\$50
Bolles Colgate, . . .	50
George Colgate, . . .	50
Thomas Purser, . . .	50
James Wilson, . . .	50
Garrat N. Bleecker, . .	50
Joshua Gilbert, . . .	50
Ebenezer Cauldwell, .	50
Theodore Clark, . . .	50
Wm. D. Murphy, . . .	50
	<hr/>
	\$500

#### INDIAN STATIONS.

##### EXTRACT OF A LETTER FROM MRS S. COMPERE.

*Withington Station, Apr. 4, 1829.*

We have declined going to South Carolina, and I am glad to say the way appears lighter and plainer. To give up the mission entirely; to leave our little church in this land where the heathen rage and imagine a vain thing; and to abandon the few dear children, who are too much civilized to be happy among their savage relations; are difficulties to which we cannot be wholly reconciled. We entertained a hope that some more active missionary

would enter the field, who might be more useful than we have been. I have ardently desired and fervently prayed for the salvation of the poor Creeks—for some unknown cause the blessing has been withheld. Yet the Lord has in a small degree blessed our poor efforts. To his name be all the glory.

Mr Compere has purchased a quarter section of land near Montgomery, where we shall reside for a season. Mr C. and Charles D. Mallary and our two servants left here on Monday last for that place, with the intention of raising a log cabin; when it is completed we shall be obliged to bid adieu to this cultivated spot, where we have enjoyed a sweet mixture of joy and sorrow. The Indian children are going with us. We are resolved to work hard and to fare hard for their benefit. And O may the divine Being bless our feeble endeavors and provide for them and us.

John Davis is too much grieved to occupy these buildings after we leave. It is a matter of deep regret that nothing farther can be done for the improvement of him and Charles. The latter is an industrious and worthy youth. Mr C. is endeavoring to obtain a situation for him near to our new home, to which he can resort on the Lord's-day and at other seasons.

Capt. Walker returned from the Arkansas about a month since. His account of that country is very favorable. He informs us that there are now about 1400 emigrants, from this nation, settled in the west. If provision is made, it is supposed that a large number will move there this spring. You will be gratified to hear that John Reed and Richard Furman,\* bear a good character. They are both in the west. It is said they conduct themselves with propriety, particularly R. F. This affords us much satisfaction.

The case of our colored friends deserves compassion. Anxious to enjoy gospel privileges, their spirits are much

\* These youths were pupils at the missionary station about three years, and are able to read the word of God intelligibly. It must be encouraging to the friends of missions to hear that the labor and expense bestowed upon them have not been entirely lost. R. Furman was supported by a Society in the Baptist Church in Charleston, S. C. and bears the name of their late venerable pastor.

depressed at the idea of our leaving them. They would rather submit to any thing than lose the word of God. Pray for these few Ethiopian brethren and sisters, that the Holy Spirit, the Comforter, may dwell with them to establish their minds and direct them in the midst of much darkness. I hope Mr C. and John Davis will be able to visit them sometimes after we leave here.

The Indians of the Ufalee Town much regret our departure from the Nation. We are much attached to them. They are worthy of attention. Should nothing prevent, Mr C. will occasionally visit them. May the Lord reconcile us both to his will. Mr C. is endeavoring to do the best he can with the property at this place.

#### VALLEY TOWNS.

We have been favored with the perusal of a brief sketch of the pupils at Valley Towns School, from Sept. 1, 1827, to Dec. 31, 1829. In this sketch are exhibited the names, character, and proficiency, of nearly 50 students. Many of the pupils have been named after their patrons. Several of the children have learned to speak English, and have made encouraging progress in writing, reading, and arithmetic; and the females have acquired a knowledge of domestic duties. Some, after exhibiting a gratifying progress in their studies, have been clandestinely taken from the school by their relations; but evinced their attachment to their studies, by again returning to the school, when opportunity presented. Some have given pleasing evidence of Christian character, and made a profession of religion. We extract a description of two individuals.

'Ann Judson, a Catawba, is just removed from us. She is a member of the church, can read, write, and cast accounts, work well at her needle, can spin and weave, and is ready at house work. We are well satisfied with her experience and conduct, and quite sorry to part with her; but her father expects to leave the nation, and wishes to take her with him.'

'Eliza Greene, a full Cherokee, fourteen years of age, can read, write, and cast accounts, works well at the needle, is able to cut out and make up any garment worn by Indian men or women, can knit, spin, weave, and cook well. She learns readily when at school, but is too much attached to the old Indian customs when she gets home, which greatly retards her progress.'

It must gratify all those who are contributing to the reformation and conversion of the Indians, to know that education, the arts of civilized life, and the Gospel of Christ, are making progress among these untutored tribes. The school at present contains twenty-one pupils.

#### SAULT DE ST. MARIE.

Mr Bingham's journal, at St. Maries, from November to February, last, is received. He continues to preach to the Indians, and to the United States garrison, with interesting prospects; and the school contains on an average about 30 pupils. We extract the following statement of the religious exercises of one of the Indians.

"Jan. 17, 1829. This evening while engaged in my studies, Thomas Shaw came in to relate to me the state of his mind. He said he had formerly lived in sin. That after some time his mind was arrested by the death of his little child, and for a short time he felt concerned about himself; but these impressions soon wore off, and he pursued his former course, until a few weeks before my arrival here, when his mind was again awakened by the death of another child; his former life was then laid open to his view, and his sins appeared like a heavy burden; while laboring under this burden, it was impressed on his mind that God designed it for his good, and that it was intended to reclaim him from sin. He said he was also led to think, that if the child had lived, he should have placed his affections upon it, and not on his Maker. He said it was not only the case with himself, but also with the other Indians, that since they had attended our meetings, a little light began to dawn into

their minds, and they were astonished at their former ignorance, and darkness. He informed us that a change had taken place in his mind, that had enabled him to give himself up to the Lord, that since then he had felt as if he were in a new world. He expressed an unusual joy and satisfaction in receiving religious instruction, and said his whole mind was constantly employed in meditating on God, and the things of another world; he enjoyed much comfort in prayer, his mind was continually engaged in it; while at work and when walking about, he often found himself uttering aloud accents of praise to the Redeemer. It appears he has been very active in communicating the light he has received, to the other Indians. He said his wife, and her mother, were thinking seriously on the subject of religion, and asked if they might be permitted to come to our morning service; their mother, he said, wanted to come and see how white people worshipped God. On being informed we should be pleased to see them come, they were early at the house of God, and were as attentive as though they could understand every word."

#### ANNIVERSARIES IN BOSTON.

During the last week in May, numerous benevolent institutions celebrated their anniversaries in Boston, which called an assemblage of ministers and brethren from the various sections of the State. The interviews were highly interesting to the friends of the Redeemer, and had a happy influence in elevating religious joys, and increasing Christian activity. It is believed that many returned to their different fields of labor with quickened zeal and enlarged philanthropy.

#### MASSACHUSETTS BIBLE SOCIETY.

The annual meeting of this Society was held at the Old South Meeting-House, on Monday evening, May 25.

The Report of the Executive Committee was read by Dr Wisner, and stated that the Society purchased the last year 1208 Bibles and 2030 Testaments. There have been distributed in the same time 96 large Bibles, 1102 small, 122 large Testaments, and 2433 small ones. Honorable mention was made of the efficient labors of the La-

dies' Boston Distributing Bible Association, in judiciously circulating the sacred Word through the different wards of the city. Dr Codman, Mr Palfrey, Mr Potter, and Mr Malcom, severally addressed the meeting, and urged weighty and animating considerations to excite to continued and increased efforts for diffusing the Word of life.

#### THE EVANGELICAL TRACT SOCIETY.

Met at the house of the Secretary, on Tuesday afternoon. At this meeting it was voted that a portion of the Society's Tracts be gratuitously distributed, and that 2000 pages be granted to each Baptist minister who shall call in season to receive them. In the evening an appropriate sermon was preached before the Society in the Third Baptist Meeting-House, by Rev. A. Fisher, jr. from Eccl. ix. 10. After which a collection was taken to aid in printing Tracts in Burmah.

#### FOREIGN MISSIONS.

On Wednesday forenoon, at 10 o'clock, Rev. Ebenezer Nelson, of West Cambridge, delivered a Sermon at the Federal Street Baptist Meeting-house, on the interesting subject of Foreign Missions, from Matt. xxviii. 18-20. Our limits will not admit of an analysis of this interesting discourse; but it was heard with a fixed attention, and exhibited the claims of this cause on the disciples of Christ in a manner calculated to excite awakened zeal and holy ardor in this noble enterprise.

#### MASSACHUSETTS BAPTIST CHARITABLE SOCIETY.

This Society held its annual meeting at 12 o'clock on Wednesday, at the Federal Street Meeting-house. Its object is to render pecuniary aid to the widows and children of deceased Baptist ministers in the State of Massachusetts. As many of the ministers of Christ obtain only sufficient means for their annual support, it is apparent that their families must generally be left in destitute circumstances at their decease. It is therefore earnestly hoped that the funds of this Society may be greatly increased. The Boston and Salem Associations, and probably some others, have transferred their funds to this Society; and it is desirable that each Association in the State should make this Society the

depository of their funds and annual contributions, and make a general effort to extend its means, and enlarge the sphere of its usefulness.

GENERAL CONFERENCE.

On Wednesday afternoon, at 3 o'clock, a General Conference of Baptist ministers and brethren was held at the Federal-Street Baptist Meeting-House. Rev. Joseph Grafton, Moderator. The important subjects of State Conventions, Sabbath Schools and Bible Classes, Literary Institutions, Prayer for the increase of ministers, and Pastoral Duties, were urged with Christian zeal and fervid eloquence on the numerous congregation which mingled in the services. The Rev. Messrs. Jonathan Going, C. O. Kimball, C. P. Grosvenor, D. Sharp, and H. Loomis, severally took a part in the addresses on this occasion. Much important information was communicated; the season was productive of animated pleasure; and a deep conviction appeared to be impressed on the audience, of the importance of unreserved devotedness to the interests of Immanuel's kingdom.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

This Society met on Wednesday evening, at the Federal Street Baptist Meeting House.

Dr. Sharp, the Secretary, read the following Report:

In performing the service intrusted to us at the last anniversary of this Society, we appointed the Rev. John Haynes as our Missionary for three months in the State of

*Maine.*

The manner in which he has fulfilled his appointment has been highly satisfactory to the Board. A small church at West Hebron have expressed to us their grateful acknowledgments for the seasonable visits they received from him. The Board have heard with much pleasure that a member of that church has erected a house of worship at his own expense, which cost about twelve hundred dollars. It is believed, that with a little aid, this congregation will become permanently established, and may be the means of doing much good.

Mr Haynes spent three weeks at Hamble's Grant, where a revival of

religion commenced a year ago. At that time, a church was organized consisting of 13 members. It is now increased to 36. "Often," he says, "in my visits to this place, has my spirit been refreshed. My hands have been strengthened in my work when I have seen the numbers who would flock together from the neighboring hills, under very unfavorable circumstances, and the eagerness with which they would listen to the word of life. The secluded and indigent situation of this people renders it impracticable for them to do much for the support of the ministry. I view them in the fullest sense, objects of charity, and on them your beneficence has not been bestowed in vain. They wish me to be their organ to express their gratitude to the Society, and to solicit a continuance of your liberality."

This Missionary brother also labored several weeks at Woodstock. Here he had the satisfaction of witnessing a work of grace; and was called upon almost at every visit, to administer the ordinance of baptism. The church has increased within the past year, from fifteen to thirty-seven. At Hebron and Woodstock, Mr H. succeeded in establishing Bible Societies, so that, to use his own language, "the prospect now is, that their destitute will soon be supplied with that precious book." At Paris he spent one Sabbath and baptized 8 persons. The work of God still prevails in that place; and it is expected that a church will soon be constituted.

*Vermont.*

Mr Peter Chase has been employed by the Board as their Missionary for 6 months. His sphere of action has been chiefly limited to two towns. In a letter to the Secretary, dated last September, he remarks: "I have succeeded, with the blessing of God, in gathering two little companies of disciples in Williston and Huntington. I have generally visited Huntington once in two weeks, and have almost every time had one to baptize. The number has increased since last winter, from 8 to 20, all heads of families. There is no meeting-house in the town; but the prospect is good, that with continued exertion we shall have one soon." At Williston it was proposed to build a house 30 feet by 40, the upper part of which was to be used as an Academy,



and the lower room as a place of worship.

*Massachusetts.*

Agreeably to a request of the Board, our esteemed brother, Wm. Bentley, visited Billerica, and remained there seven weeks. His conversation and preaching were attended with a divine blessing. Many, it is believed, were turned from the error of their ways, and received the gospel. He had the happiness of baptizing nine persons, on a profession of their faith, and of assisting in the constitution of a church consisting of twenty-seven members.

Rev. John Peak has spent 8 months in the service of the board. In Harwich and vicinity he labored 5 weeks, preaching and visiting from house to house. He found professors of religion in a declining state. They were scattered as sheep without a shepherd. His age and experience qualified him to set in order the things that were wanting. And in a good degree he succeeded. He attended three church meetings, and administered the Lord's Supper to a people who had not enjoyed this privilege for 18 months. Since this visit, the Society have taken down their old meeting-house, removed it to the centre of the town, and erected it anew.

He concludes his journal by stating, that, during his mission, he has preached 59 times, attended 8 church meetings, administered the Lord's Supper 6 times, and made pastoral visits to more than 100 families. He experienced much consolation in dispensing the gospel to the destitute, in conversing with established Christians and anxious inquirers, and in praying with the afflicted and dying.

*States bordering on the Mississippi.*

In these States there is an immense-ly important field for Missionary labor. The tide of emigration has long been flowing to the West, and there are thousands of new settlers in the fertile and extensive Valley of the Mississippi, who have no suitable means of religious instruction. Your Board have often been deeply affected with the statements they have received from that portion of our country. But they have been able to do little more than to mourn, and to pray the Lord of the harvest that he would send forth laborers; for truly the harvest is great, but the laborers are few.

For several years, however, Mr John M. Peck has been aided by this Society. His services in Missouri, Illinois and Indiana, in the Bible, Tract, Sabbath School and Missionary cause, have been great and successful. It has long been with him the sowing time, but he now begins to reap the harvest. In a letter received from him since the above was written, giving an account of three months' labor under the patronage of the Board, he expresses great confidence that his efforts to promote the interests of literature and religion will be followed with the blessing of God. He writes, that "with-in two years, more has been gained to the cause of Christ in improving the condition of society and bringing forward plans of usefulness, than in the former period of six or eight years. Years have been employed in toils, privations and difficulties, to break up the fallow ground, and prepare it for the reception of the crop, which now begins to produce the blade, and the ear, and now we look forward with joyful prospect to a future harvest of full corn in the ear." It is presumed the Society will be gratified to learn that the Literary and Theological Seminary at Rock Spring, established by the laudable efforts of Mr Peck, is in successful progress. On the last Sabbath in April, six of the pupils, having given hopeful evidence of their conversion, were baptized, and joined the church lately constituted there.

A religious weekly newspaper has also been established at Rock Spring, called, "The Pioneer of the Valley of the Mississippi." Judging from the character of the two numbers we have received, we confidently expect that its influence will be salutary.

The Board have made appropriations to two Auxiliary Mission Societies, one in Illinois and the other in Missouri, with a view of encouraging their pious and charitable efforts. From the Missionaries employed by these two Societies, under the direction of your Board, the most gratifying intelligence has been received. But as this has already been published in the American Baptist Magazine and the Christian Watchman, it is deemed unnecessary to repeat it. It may be sufficient to say, that in several districts where these pious men have labored, interesting revivals of religion have taken place.

Permit us to express the earnest hope that the wants of this vast region will

call forth more than they have heretofore, the sympathies, the prayers, and the liberality of those who are **statedly** favored with the word and ordinances. The friends of religion and morality in that far distant section of our country, look to the East, and with supplicating voice entreat help. It is our heart's desire and prayer to God, that they may not look and ask in vain.

The following persons have also been appointed Missionaries for the periods respectively affixed to their names:—Benjamin Oviatt, 3 months—Simeon Crowell, 3 months—Ferdinand Ellis, 2 months—Eliab Going, 3 months.

*Aid to Churches.*

The Trustees have made donations the past year amounting to more than one thousand dollars, in aid of poor and destitute churches. We have good reason to believe that no part of our funds has been more usefully appropriated. The Pastor of one Society thus assisted, remarks, "I write by request of the Baptist Church in this place to express their sincere thanks to the Baptist Missionary Society of Massachusetts, for their sympathies and liberal assistance in the time of need. They now appear to feel more than usually interested in the Missionary cause. And poor as they are, they propose to form themselves into a Missionary Society auxiliary to yours. Sinners are converted, and backsliders reclaimed. Seventeen have been lately added to our number. I expect to baptize several next Lord's-day." We might give similar extracts from other churches that have been aided, of an equally encouraging character.

Last summer, the Board received a communication from the Ohio Baptist State Convention, giving an account of their organization, and requesting, should we deem it expedient, that we would aid them in their attempts to supply the destitute, with the preaching of the gospel. As we had frequently employed missionaries in that State, we considered it a more desirable arrangement to enable the Convention to perform this service, and, therefore, appropriated \$100 for that purpose. This token of our interest in the objects of that Convention and of our desire for their prosperity, was very kindly received. In acknowledging the donation, the Secretary says, "Please tender our thanks to your Board, our hearty thanks; it

will encourage us much in the work in which we are engaged."

*American Baptist Magazine.*

The Treasurer has received since the last anniversary, 378 dollars, as profits from this publication, while it was under your immediate patronage and control. It is now the property of the Baptist Board of Foreign Missions. Yet we may be permitted to express our earnest desire for its more extended circulation. As a repository of sound theological sentiments, and a herald of religious and missionary intelligence, in which our denomination are particularly interested, we do most especially recommend it to their perusal.

*Christian Watchman.*

The Proprietor of the Christian Watchman has again presented one hundred dollars to this Society. The Board are grateful for this accession to their funds. This, however, is the least part of the aid which the "Watchman" renders to the Missionary cause. The principles which from week to week it inculcates, and the heart-stirring appeals which it so frequently makes in favor both of Foreign and Domestic Missions, give it a value as an auxiliary to these objects, that is above any pecuniary estimate.

The Trustees would also mention with gratitude to Him who disposes his people to support his own blessed cause, that Elizabeth Allen, late of Salem, Mass. kindly remembered this Society in her last Will and Testament, by bequeathing to it the sum of three hundred dollars. We trust that others, who can do it consistently, will imitate her praiseworthy example.

Much is yet to be done. And the Board in closing their Report, would respectfully suggest whether more systematic, efficient and general measures ought not to be adopted, for the accomplishing of those great and desirable objects for which this Society was originally established. They feel persuaded that were our churches in New England alone, fully awake to their duty and obligations, they might enable this Society to enlarge its operations and usefulness to an almost inconceivable extent.

DANIEL SHARP, Sec'y.

The Rev. Mr Babcock moved its acceptance, seconded by Heman Lincoln, Esq. who severally adverted to

many interesting topics in connexion with the subject, and urged the powerful claims of our own country for missionary labor. The vote of acceptance passed unanimously.

Mr E. Lincoln, the Treasurer, reported his annual account as follows:

*The Baptist Missionary Society of  
Massachusetts in Account with E.  
Lincoln, Treas.*

## EXPENDITURES.

1828.			
May 27.	To balance due at settlement,	111,19	
June 9.	To cash paid Second Ch. Cambridge,	65,00	
21.	To amount paid Whitman Metcalf,		91,00
	Sardis, -		15,
24.	To cash paid Harvey Ball, for services at Hingham, -		49,
27.	Rev. David James, for services at Great Falls, -		5,50
July 5.	Rev. Wm. Collier, for service at Hingham, -		50,
10.	For support of preaching at Hampton Falls and Seabrook, -		11,
	For preaching at Hingham, -		50,
17.	Church at Belfast, -		50,
Aug. 9.	Do. Wiscasset, -		25,
14.	Do. Scituate, -		50,
22.	Do. Machias, -		50,
Sept. 10.	Henry Davis, for missionary labors, -		10,
	For rent of Hall for preaching in Watertown, -		65,
15.	Rev. Peter Chase, for labors in Vermont, -		65,
16.	Do. do. do. -		25,
19.	Baptist Ch. at Abington, -		37,50
	Church at Dunstable to support preaching, -		50,
	Church in East Cambridge, -		50,
	remitted the Committee for Missions in Missouri, -		27,80
Oct. 15.	Rev. Wm. Bentley for preaching at Chelmsford, -		75,
18.	Harvey Ball, -		46,
Nov. 12.	Sam'l Glover, for missionary labors at Hingham, -		29,75
25.	Wm. Nichols, on account B. Oviatt, -		30,
26.	Church at Gloucester, -		50,
	Do. Hampton Falls, -		100,
	Rev. P. Chase, for missionary labors in Vermont, -		50,
Dec. 5.	Rev. F. Clarke, preaching at Saco, -		50,
	Bap. Ch. in West-Cambridge, to aid the support of preaching, -		65,
9.	Rev. Jona. Blake, for 3 months missionary labors, -		149,60
	Rev. Benj. Oviatt, being amount due on three appointments, -		60,
	Townsend church to aid the support of preaching, -		25,
25.	Scituate Church in aid do. -		21,37
	For rent of Hall at Watertown, -		
1829.			
Jan. 20.	Rev. John Haynes, for missionary labors in Maine, -		50,
22.	Bap. Church at Dover, N. H. -		50,
24.	Committee in Missouri, -		20,
27.	For preaching at Watertown, -		100,
Feb. 18.	Ohio Bap. Convention, -		37,50
Mar. 31.	Dunstable Ch. per Rev. Mr. Pease, -		25,
Apr. 16.	Church at Billerica, -		50,
20.	Do. Dover, -		20,
May 14.	Simeon Crowell, for Missionary labors, -		35,
23.	In support for preaching at Watertown, -		
		Dolls.	2153,20
25.	To balance to new account, -		838,80
		Dolls.	2992,00

## RECEIPTS.

1828.			
May 27.	By cash of James Brown, Hamilton, -		1,00
	A friend of Missions, -		1,00
	The Federal-St. Bap. Ch. and Soc. Boston, -		29,81
	Lincoln & Edmonds, Agents of the Am. Bap. Mag. collected on the accounts due prior to transferring the work to the Foreign Board, -		1301,50
	A legacy from Elizabeth L. Richards, per Mr D. R. Griggs, -		30,
	From subscribers in Salem, -		55,
	Collection at First Bap. Ch. do. -		25,57
	Do. Second do. do. -		9,
	From Bap. Ch. and Soc. in Cambridge, viz. -		
	Ben Jacobs, -		1,00
	Levi Farwell, -		10,
	Wm. Brown, -		5,
	Charles Everett, -		5,
	John Edwards, -		10,
	Prudence Farwell, -		1,50
	Eben. Hovey, -		1,50
	E. Hovey, Jr., -		30,14
	Eunice Nichols, -		38,14
	Collection, -		3,43
	Miss. box at vestry, -		1,11
	Do. Male Fr. meeting, -		110,82
	Do. Female do. -		
29.	C. R. Crosby, -		1,
	Rev. E. W. Freeman, -		1,
	Benj. Kent, -		1,
	Bartlett Pease, Dunstable, N. H. -		1,
	West Cambridge Ch. and Soc. -		1,
	Rev. Benj. Putnam, -		1,
	Rev. Asa Niles, -		1,
	Rev. Joseph Grafton, -		1,
	The Treas. of the Mass. Bap. Education Soc. interest on the Cornish legacy, -		400,
June 2.	Charlestown Ch. and Soc. per James Foodick, -		25,
	The Female Pri. Soc. Charlestown, do. -		25,
7.	Second Bap. Ch. and Soc. Boston, -		94,65
23.	O. Holden, interest, -		75,
July 4.	A friend to missions, Roxbury, being 1 dol. per month from July 4, 1827, -		12,
14.	A friend of missions for Missouri mission, -		5,
Sept. 10.	Mr Atherton, -		1,
15.	The Bap. Ch. in Westfield, Ct. for the western mission, per Mr Gilbert, -		8,
Oct. 4.	At the Boston Association, viz. From Female Dom. Miss. Soc. Woburn, -		18,62
	Fem. Bap. Miss. Soc. Townsend, -		5,50
	Male do. do. -		5,75
	Newton Fem. Miss. Soc. -		30,57
	Cambridge do. Ben. do. -		35,50
			95,04
8.	Dividend Columbian Bank, -		30,
Dec. 4.	Fem. Miss. Soc. of 3d Bap. Ch. Boston, per Miss Clouston, Treas. -		33,
26.	Dea. Ahner Freeman, Orleans, -		1,
1829.			
Jan. 8.	Fem. Miss. Soc. in South-Berwick, -		15,
16.	Rev. E. Loomis, Hudson, N. Y. -		1,50
	Asa Baldwin, Townsend, -		1,
	Fem. Ben. Soc. W. Cambridge, -		5,06
23.	Michael Shepard and Robert Cogwell, executors, a legacy from Elizabeth Allen, Salem, -		200,
	Michael Shepard, Treas. Salem Association, viz. -		
	Marblehead Fem. Cent Soc. -		10,
	Male Pri. Soc. 2d Ch. Haverhill, -		10,
	Female do. do. do. -		8,
	Newburyport Bap. Ben. Soc. -		1,76
	Do. Fem. do. do. -		2,38

Rowley Fem. Cent Society, by		
T. Morse,	-	4.51
First Bap. Soc. Haverhill,	-	17,
Lynn Fem. Cent Soc.	-	14,
Apr. 6. By cash, dividend at Columbian Bank,	-	30,
17. " From Mrs D per Dr Bolles,	-	1,
May 14. " Contributions to Rev. S. Crowell,	-	1,70
16. " From William Nichols, profits on	-	
Christian Watchman,	-	\$50.00
		<hr/>
		Dolla. 2992.00
<b>Stocks.</b>		
Notes, -	-	1711.43
Bank Stock, -	-	1000.00
<b>For Translations.</b>		
Bank Stock, -	-	1380.00
Cash, -	-	290.00

Boston, May 25, 1829.

Having examined the preceding account, and compared it with the Treasurer's book, and vouchers produced, we find the same correct.

JAMES LORING,  
HEMAN LINCOLN, } Committee.

Rev. N. W. Williams moved its acceptance, seconded by Rev. J. N. Brown, accompanied with appropriate addresses, and it was unanimously accepted.

Rev. Mr Knowles, seconded by Mr Pattison, offered the following Resolution—That the command of Christ, and the destitutions of our country, render it an imperious duty to make more vigorous efforts for the support of Domestic Missions. This resolution was supported by conclusive arguments, and urged by affecting motives. It was unanimously adopted.

A collection was taken, for Domestic Missions, amounting to \$73.20.

The following Officers were chosen for the ensuing year:

*President.*

Rev. JOSEPH GRAFTON.

*Vice President.*

Rev. CHARLES TRAIN.

*Secretary.*

Rev. HOWARD MALCOM.

*Treasurer.*

Mr ENSIGN LINCOLN.

*Trustees.*

Lucius Bolles,	E. Nelson,
J. Going,	J. D. Knowles,
C. P. Grosvenor,	R. Babcock,
E. Williams,	C. O. Kimball,
Wm. Leverett,	Dea. H. Lincoln,
G. F. Davis,	" Levi Farwell,
Daniel Sharp,	" Jas. Fosdick.
B. Jacobs,	

The operations of this Society are of the highest importance to our denomination, and need great enlargement. It is hoped the extensive fields will be filled with zealous and devoted laborers.

On Thursday, the Massachusetts Sabbath School Union, and on Friday, the Auxiliary Union of Boston, for promoting the observance of the Christian Sabbath, attended their annual meetings at the Federal Street Meeting-house; but our limits will not permit us to present the deeply interesting details.

A large number of Baptist Ministers assembled at the Lecture Room in Federal Street, and organized a Society, to be styled the Massachusetts Conference of Baptist Ministers.

On Wednesday and Thursday mornings, public prayer meetings were attended at the Meeting-house, and were experienced to be seasons of refreshing from the presence of the Lord.

It is devoutly to be hoped, that these seasons, when multitudes of saints are brought into interesting associations, will result in marshalling for action, the 'sacramental host of God's elect,' and hasten the latter day glory, when the knowledge of the Lord shall fill the whole earth.

**SUPPRESSION OF INTEMPERANCE.**

When efforts were commenced a few years since for the suppression of intemperance, many benevolent individuals in our country were hopeless of success. But although much remains yet to be deplored, in viewing the fatal ravages of this pestilence, and parents are called to weep over the destruction of many hopeful youth, yet the success of recent efforts is most heart cheering to the Christian and Philanthropist. A rapid decline in the use of intoxicating liquors is apparent in all the respectable walks of society. Whereas in years past, it was conceived that common civility rendered it necessary to place spirits before a visitant, as a mark of hospitality, it is believed that a large portion of the community would consider it a breach of decorum to be invited to a repast of this nature. The happy change which has thus been effected should excite continued and more strenuous efforts for complete victory. A total absti-

nence is the only safe course, and this is the point at which efforts should be directed. At the late Baptist Triennial Convention but one voice was heard among the members, and that was, that total abstinence from ardent spirits was the reigning doctrine in their several sections of country. The members of the General Assembly of the Presbyterian Church, at Philadelphia, presented similar statements. Bishop Chase, from Ohio, has also stated that the doctrine of total abstinence was becoming the common opinion in the region to which he belongs.

The Hon. Judge Parker has lately written to the Massachusetts Society for the Suppression of Intemperance, giving a gratifying testimony to the happy reformation which he witnessed in relation to the use of spirits in the western counties of this State. Let the friends of the best interests of man be awakened to holy vigilance and vigorous effort.

#### ‘THERE IS NOTHING LIKE PRAYER.’

In one of the villages in England, where evangelical truth was not preached, there was an aged man, who remarked, that ‘there was nothing like prayer.’ He had been praying to God for eighteen years to send the Gospel to the village. At the end of this period, through the agency of a lady who was awakened to the object, meetings were commenced. He was called to offer prayers at these seasons, and several persons were deeply impressed. The gospel was introduced, a church formed, a place of worship erected, and the old gentleman who had prayed for the object eighteen years became a deacon. ‘The effectual fervent prayer of a righteous man availeth much.’

#### THE TRIUMPHS OF GRACE.

When Saul was arrested in his persecuting career by divine grace, it is said, *then had the churches rest*. The conversion of a bold leader in transgression is often a happy mean of

awakening the attention of many others to their eternal interests. An instance is related in the Wesleyan Magazine. ‘At Kilronan, (Ireland) the Lord commenced a gracious work in the conversion of a man who had been a proverb for wickedness, the leader of one of the fighting factions. When he felt the renewing power of the grace of God in his own soul, he was determined he would make it known, and lead others to the enjoyment of the same grace. He began to establish prayer-meetings in the neighborhood. From these efforts a class of sixty members has been collected, among whom are two Roman Catholics, who are truly converted to God. Several others attend the preaching, and hear the word with deep attention.’

#### ORDINATIONS.

April 12, 1829, Mr Jeremiah Hendren was ordained to the work of an Evangelist, in the Baptist Church, Cumberland Street, Norfolk, Vir. Sermon by Rev. D. M. Woodson of Portsmouth, Vir.

On Thursday, April, 16, Mr Thomas Driver, was ordained at South Boston, as an Evangelist. Introductory Prayer by Mr E. Lincoln; Reading the Scriptures by Rev. Joseph Driver; Sermon by Rev. C. P. Grosvenor, from Isa. xlv. 15, ‘Verily, thou art a God that hidest thyself, O God of Israel, the Saviour.’ Ordaining Prayer by Rev. Daniel Sharp; Charge by Rev. Rufus Babcock; Right Hand of Fellowship by Rev. Howard Malcom; Concluding Prayer by Rev. Bela Jacobs. The Congregational Meeting-house was kindly opened for the services, which was well filled with a listening audience.

April 23, Rev. James Gilpatrick was installed Pastor of the First Baptist Church in Bluehill, Me. Sermon by Rev. Daniel Merrill.

May 6, Mr Veramus Bemis was ordained at the Baptist Church in Newfield, N. Y. Sermon by Rev. Aaron Abbott.

May 6, Mr Edward Hale was ordained in the Baptist Meeting-house, Keene, N. H.

May 20, Mr Erastus Andrews was ordained Pastor of the Baptist Church in Middlefield, Mass. Sermon by Rev. Elisha Andrews.

May 21, Mr Francis W. Emmons was ordained at the First Baptist Church in Providence, to take the pastoral charge of the Baptist Church at Eastport, Me. Sermon by Rev. J. N. Seaman.

May 28, Mr L. J. Reynolds was ordained Pastor of the Baptist Church in Middleton, Vt. Sermon by Rev. Hadley Proctor.

June 17, Mr Gurdon Robbins was ordained Pastor of the Baptist Church in East Windsor, Conn. Sermon by Rev. G. F. Davis.

#### MEETING-HOUSES OPENED.

March 5, A new Baptist Meeting-house was opened at Fort Covington, N. Y.

A new and beautiful house of worship was opened in Bangor, Maine, April 16th, for the Baptist Church and Congregation. Sermon by Rev. T. B. Ripley.

June 8, A new Baptist Meeting-house was opened at the Paper Mill Village, in Alstead, N. H.

June 18, The new and beautiful edifice, erected by the First Baptist Church and Society in Boston, was opened by appropriate religious services, in the following order: Invocation by the Pastor. Anthem. Dedictory Prayer by Rev. J. D. Knowles; Anthem; Reading the

Scriptures, by Rev. Dr Sharp; Hymn; Sermon by Rev. Mr Grosvenor, the Pastor, from Rom. xi. 36, "For of him, and through him, and to him, are all things, to whom be glory forever." Concluding Prayer, by Rev. Howard Malcom. Our limits will not admit of presenting an outline of the interesting discourse delivered on this occasion; but it was listened to with peculiar attention. The house was crowded at an early hour. This ancient church is now accommodated with a highly finished place of worship, in a very central situation, and enjoys a fair prospect of enlargement. The building is located at the corner of Union and Hanover-Streets, and built of brick, with a basement story. Its dimensions are 73 feet by 67½, containing 138 pews. A second gallery is erected over the singers for free seats, and the building is ornamented by a beautiful cupola, and furnished with a good bell. This church was the first Baptist Church gathered in Massachusetts, and has enjoyed the labors of twelve pastors, many of whom have been men of great distinction in the church of Christ. Here the pious and venerable STILLMAN labored with eminent success for more than forty years. May the fervent prayers of a long succession of devout, and zealous, and faithful disciples, be answered in copious showers of blessings on the present and future generations.

#### *Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from May 22, to June 22, 1829.*

By cash from the Female Industrious Society, belonging to the Rev. Dr Sharp's church, Boston, for the education of two Indian girls at the Carey Station, named Ann Sharp and Sophia O. Lincoln, per Miss Elizabeth Ford, Sec. and Treas.		40,00
From Lydia Gordon, Belfast,	- - - - -	1,00
Primary Soc. Freedonia, per Mr E. Lincoln,	- - - - -	1,00
Rev. Dr Sharp, it having been contributed by friends belonging to his congregation, to aid in printing the Bible in Burmah,	- - - - -	50,00
From Rev. Joseph Grafton, it having been collected by female friends at Newton Upper Falls, to aid in publishing the Bible in Burmah,	- - - - -	26,40
From H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr E. Lincoln,	- - - - -	25,00
Of Rev. H. Malcom, from a "poor woman" of his congregation, for Burman Mission, \$2—African Mission, \$3;	- - - - -	5,00
Miss Hannah Whitney, Royalston, Mass. per Rev. Mr Metcalf,	- - - - -	2,00
A Friend, per Rev. Mr Knowles, for Indian Schools,	- - - - -	5,00
A Friend to Christian Missions, (lately ordained to the work of the ministry,) for publishing the New Testament in the Bur. language,	- - - - -	10,00
[Appended to this liberal donation was the following scriptural injunction, "Honor the Lord with thy substance, and with the first fruits of all thine increase."		

From Rev. Thomas B. Montaine, Southampton, Pa. by Rev. J. Going,	10,00
An Attorney at Law, on reading the Memoir of Mrs Judson, per Rev. Jonathan Going,	1,00
From Mrs Bucknam, Lexington, being the avails of a gold ring,	,55
Mrs Eunice Nichols, Cambridge,	4,00
Col. at monthly concert for prayer in first Bap. Ch. Cambridge,	30,82
Female Judson Soc. Cambridge,	30,00
Mrs P. Farwell, Cambridge, for Bengal Christian School Soc. Per L. Farwell, Esq.	30,00
	95,37
Proceeds of a pair of gold ear-rings, received by Mr C. Bennett, and sold by Master W. C. Bolles,	3,92
Carey Soc. of First Bap. Ch. Boston, for the support of an Indian child at the Carey Station, by the name of James M. Winchell, per Miss T. Rogers, Treas.	30,00
Abel Parker, Esq. Jaffrey, N. H. per Mr E. Lincoln,	15,00
From two members of one of the Baptist churches in the County of Hunterdon, N. J. \$5 each, for publishing the Bible in Burmah,	10,00
Fem. Bap. Miss. Soc. Plymouth, for the Indian Stations in the United States, per Miss Nancy H. Symmes,	14,00
Mr P. Blake, Princeton, Mass. for printing the Bible in Burmah, per Rev. Dr Sharp,	2,00
Proceeds of a Masonic ornament, from a member of Rev. Mr Knowles' church,	,40
A member of the Bap. Ch. in Kingwood, Hunterdon County, N. J. for publishing the Bible in Burmah, by a Friend to the Scriptures,	5,00
Mr Ephraim Woods, Camden, Maine, for the Burman Bible, per Dea. J. Loring,	10,00
Collection taken at the late meeting of the Convention in Philadelphia,	59,65
Mrs Mayhew, for the Carey Station, per Mr E. Lincoln,	1,48
Mrs Esther Waters, widow of a Baptist minister, for the Burman mission, per Rev. J. Going, of Worcester,	20,00
Mr Archer B. Smith, student in the Theol. Inst. Newton, to aid in publishing the Bible in Burmah, per Rev. Dr Bolles,	20,00
Samuel Day, Esq. Treas. of Lincoln (Me.) Aux. For. Miss. Soc.	52,50
The Oliver-Street, N. Y. Bap. For. Miss. Soc. per Rev. S. H. Cone,	*250,00
A Friend, being an annual contribution to aid in the education of an Indian child by the name of Elizabeth Green, at Valley Towns, per Rev. H. Grew,	30,00
Calvin Blanchard, Treas. of Middlesex Bap. Miss. Soc.	30,00
The Oxford, (Me.) Aux. Soc. per Mr E. Lincoln,	35,00
For Burman Female Schools, from a female friend, per Mr. E. Lincoln,	1,00
From Hon. Walter Lowrie, Washington, D. C. in aid of the Burman translation of the Bible,	25,00

H. LINCOLN, *Treas.* \$886,72

\* The Treasurer has often had occasion to notice the liberality of the Missionary Associations connected with the Oliver-Street Baptist Church; and it is with great pleasure that he now records another proof of their Christian benevolence. This extra effort was made for the purpose of purchasing a "Super Royal Washington Printing Press," (now on its way to Burmah, with a pious and efficient Printer) the beneficial operations of which it is believed will be experienced in future years by MILLIONS of the heathen who shall be converted to the faith of the Gospel.

☞ Communications are received from our respected correspondent, at Kingsville, Ohio, for which he has our thanks; and we regret that the information they contain was not received at an early period. The moneys received for the Newton Theological Institution, the account of the Federal-Street Baptist Maternal Society, and several other articles on file, are unavoidably deferred to the next Number.

THE  
AMERICAN  
BAPTIST MAGAZINE.

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VOL. IX.

AUGUST, 1829.

No. 8.

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COMMUNICATIONS.

ON PRAYER; AN ADDRESS TO THE CHURCHES.

THAT prayer is a duty we need not labor to prove. The volume of inspiration has decided the matter; for it informs us that our Lord spake a parable to this end, 'that men ought always to pray, and not to faint.' It directs us to pray without ceasing. It points to Calvary; it exhibits there the blood of atonement, and shows us the way of access to the mercy seat. It teaches us how to come, 'lifting up holy hands, without wrath and doubting.' It abounds in exhortations and commands to offer prayers, and in assurances that, ascending from contrite and believing hearts, they shall be heard. 'Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.'

*We live in a world of trouble.* Often the brightest morning is soon overcast with clouds and darkness. Our favorite plans are frustrated. Our fairest hopes in life are cut off, as the blossoms of spring by an untimely frost. We are visited with losses and sickness. We see our dearest kindred and friends torn from us, and laid in the cold grave. Living troubles also, in various forms, arise from sources from which we least expected them. Perhaps, too, the light of God's countenance, which once beamed upon our souls, is withdrawn; while the sinfulness of our hearts and of our lives fills us with distress and gloomy doubts.

At such a time, brethren, you well know where, and where only, relief can be found. 'Is any among you afflicted, let him *pray*.' Instead of increasing the weight of his afflictions by an obstinate and silent melancholy, or by constantly complaining to men, let him retire and pour out his complaints in secret to God. He may then hope to come forth comforted, sweetly resigned to the will of his heavenly Father, and rejoicing in the precious promise, 'As thy days, so shall thy strength be.'

AUGUST, 1829.



It is not under great and overwhelming calamities only, and those which come in a manner directly from the hand of God, that we are to resort to prayer. Afflictive events frequently befall us, which, compared, for instance, with the death of a dear relative, would be accounted small, but which, however, in no small degree, imbitter our existence. We daily think of them, and perhaps complain; and especially if they have arisen from the misconduct of others, we are apt to make them too often the subjects of conversation with our friends, while we neglect to mention them to our 'Father who seeth in secret.' Surely this is not the method in which He, without whose notice not a sparrow falls to the ground, would have his children receive his dispensations.

Were half the breath thus vainly spent,  
To heaven in supplication sent,  
Your cheerful songs would oftener be,  
Hear what the Lord has done for me.

*We are daily exposed to temptation.* Each is liable to be 'drawn away by his own lust and enticed.' The perverse tempers of some with whom we have to deal, the insidious designs of others, and our peculiar circumstances, sometimes all conspire to lay a snare for us. Alas! how many have been taken in an evil hour! How many have brought anguish to their own bosoms, and a reproach to religion! Where then is our own security? Our Lord has left a solemn admonition: '*Watch and pray*, that ye enter not into temptation.' Prayer is admirably adapted to calm the tumult of the passions, to repress every unholy desire, and awaken a becoming recollection that the eye of God is upon us. And if deeply impressed with this recollection, could you, brethren, *plunge into sin*? On the contrary, you would find that God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape.' It is folly, it is sin, to wait for the near approach of danger. Let us rather secure beforehand the protection of the Almighty. But however sudden and strong may be the temptation, nothing can excuse us from turning away, or making a pause, and raising at least a silent prayer to heaven.

*Is the appearance or demeanor of any around us disagreeable?* Perhaps the fault is in ourselves. But whether it is or not, we shall find that prayer for them in particular, is one of the best expedients for enabling us to bear with them, and for preventing in them, as well as in ourselves, the tendencies to strife and animosity.

*Have we been injured by any persons unfriendly to us?* We are in danger of indulging unchristian feelings towards them. To guard against those feelings, to produce in ourselves the forgiving temper which the gospel requires, and the pity which our enemies need, what can be better adapted than to pray for them? And what is the direction of our Lord? '*Pray for them who despitefully use you and persecute you.*' Indeed it is impossible to offer for ourselves an acceptable prayer, while in our hearts we have ill

will towards any person. This the Saviour most explicitly teaches ; and of this he would have us solemnly reminded whenever we bow before God, and ask the forgiveness of our trespasses.\*

*Has a brother fallen into sin, or by some means has he had his affections alienated?* We endeavor to reclaim him. But 'a brother offended is harder to be won than a strong city.'† Shall we go in our own strength? Shall we not rather first of all spread the case before *Him* without whom we can do nothing, and engage him to undertake for us? Perhaps it is a personal offence against us that the alienated brother has committed. It has been repeated, and others have been added, till we can endure it no longer. We feel that he must either make retraction or be excommunicated ; and perhaps we have so far lost our charity for him that we insensibly begin to prefer that he be excommunicated. But, though we do not expect to gain him, we must, for the sake of form, take the previous steps requisite in order to bring him for trial before the church. Brethren, whenever such are our feelings, we are in the utmost danger of going to the offender with a wrong spirit. Would it not be wise for us to retire, and humble ourselves in prayer at the feet of the great Searcher of hearts? Would it not be wise to pray for ourselves and for the offending brother, not only once, but again and again, till the injury done to us, or to our particular friends, becomes the least of the motives that actuate us ; till the bleeding cause of Christ fills our view, and constrains us ; till we feel that tenderness of heart, that sincere and ardent desire for our brother's reformation, which will lead us to entreat him with tears? Prayer thus attended to, we are sure, would be followed with a blessing. Many new offences would be prevented, and many an old one would be healed forever. The number of doubtful and distracting cases brought for the decision of the church, would thus be diminished, while the spiritual health of her members, and the honor of her Redeemer, would be promoted.

*Is any one in doubt with regard to some doctrine or duty of religion, or with regard to the place which he should occupy in the church?* He is exposed to error. Even while he is laboriously employed in seeking the path in which he should go, his own heart may secretly incline to lead him astray. He needs the faithful hand of a kind, a heavenly Father to guide him. Is he a child, and will he not ask for it? Prayer, genuine prayer, cannot but tend to produce that teachable and obedient disposition, that humility, that entire resignation to the divine will, which says from the heart, 'Lord, what wilt thou have me to do?' Then with increased faith he may read, 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not ; and it shall be given him.'‡

*In our worldly concerns, as well as in our spiritual, we need the guidance of an unerring friend, and the blessing of Heaven. Whenever, therefore, we think of taking any important step, let us*

\* Matt. vi. 12 and 15.

† Prov. xviii. 19.

‡ James i. 5.

not neglect the best of counsellors. 'In all thy ways acknowledge him, and he shall direct thy paths.' \*

Our remarks have hitherto related to prayer as performed chiefly in secret. We can now say but a few words concerning it as performed elsewhere.

*Who can number the benefits which prayer in the family is obviously adapted to produce?* 'It is a good thing,' says the Psalmist, 'to give thanks unto the Lord—to show forth thy loving kindness in the morning, and thy faithfulness every night.' It is a most reasonable service. It promotes habits of regularity. It reminds those who are under our care, that in our government of them, we are acting under the authority of the great Parent in heaven. Above all, it tends to produce on our own minds, and on the minds of those whom we are commanded to bring up 'in the nurture and admonition of the Lord,' a deep impression of dependence on God, and of obligation to him. It affords us daily the most favorable opportunities of reading the words of eternal life to our families, and of giving them to perceive, as we bear them in our hearts to the throne of grace, our ardent desires for their salvation. In this duty, dear brethren, let us be constant. Let us have some fixed time allotted for the service—an early hour—a time when, in general, the family can most conveniently be together. Then, if possible, let no worldly business intrude upon the season assigned for devotion. In our prayers let us aim to be simple and pertinent; simple, that our children may understand us; and pertinent, alluding to the occurrences of the day, or whatever may be of special importance to any of the family, that all may be interested. And let us be concise, that none may be wearied. Thus our prayers, varied, and solemn, and brief, and frequent, will be likely to ascend warm from the heart. We may rest assured that they will not ascend in vain. Only let us remember that through the day our conduct before our families, must attest the genuineness of our devotions.

*In public worship prayer holds a most important place.* It imparts additional weight and solemnity to all the other performances; and often its influence upon a congregation is not less salutary than that of preaching. But were we to avoid more carefully, an indolent, not to say a disrespectful position of the body, the roving eye, and the wandering mind; were we never to forget that it is our duty, not only to hear a minister or another person pray, but devoutly to join with him, and, as with one heart and one voice, to *pray ourselves*, we have reason to believe that the public supplication would oftener be answered in copious showers of heavenly blessings upon the people.

*Meetings designed principally for social prayer, have ever been among the most precious to Christians.* How often at such meetings, dear brethren, have your drooping spirits been revived, your faith invigorated, your very souls refreshed! How often have your hearts glowed with increased love to the disciples of Christ! How often have you had an affecting view of the infinite value of

\* Prov. iii. 6.

the gospel, and longed for the conversion of sinners! And how often, in fact, have prayer meetings been the precursors of signal deliverance to the church, and of extensive revivals of religion!

To encourage his followers, however few in any place they may be, that can assemble, our Redeemer has made the gracious declaration: 'Where two or three are gathered together in my name, there am I in the midst of them.' It is not, indeed, to be supposed that the mere fact of our being assembled will excite in the omniscient Jehovah a greater attention to our prayers than they would receive if offered by us apart and at different times. But surely it is our duty to regard every indication of his will; and it is delightful to observe how admirably he has adapted all his requirements of us to our condition, and all the means that he employs to the accomplishment of his purposes. We are not merely individuals: we are also social beings. We are affected by the feelings and the actions of those who are around us. At a prayer meeting, some person is impelled by the call of manifest duty to proceed. The spirit of ardent devotion breathed forth by one in a company of Christians, is an obvious and a common means of exciting it in the rest. One is also roused by the present example of another. Thus more prayers are made than would have been made, had there been no meeting: they are offered with the voice and the heart by more of the saints, and with more faith and fervency.

The same grand motives which urge us to meet once, urge us to continue to meet; and the permanent appointment of a time that recurs regularly after certain intervals, it is evident, conduces much to the continuance of a meeting, and to a general attendance. And the reasons which exist for Christians who reside near each other to assemble at the same place, exist, in a great degree, for them all to assemble somewhere at the same time. The example in one town or country calls loudly to the friends of religion in others to awake. It reproaches their neglect. It encourages their humble attempts. When the appointed hour of special prayer arrives, the recollection that the children of God in various parts of the world, in America, in Europe, in Africa, and in Asia, are this moment presenting their fervent supplications for the coming of the kingdom of our Lord, can hardly fail to produce in the Christian some emotions favorable to devotion. It reminds him of his own duty, and of his exalted privilege. It asks him how he, saved from eternal woe, a child of God, an heir of heaven, can be so engaged in worldly pursuits as to forget the perishing millions around him, or be unable to spend an hour or two in entreating his heavenly Father to cause them to 'taste and see that the Lord is gracious.' It prompts him to attend the appointed meeting, and it inspires him with additional fervency as he approaches the throne of grace.

With these views, dear brethren, we indulge the pleasing confidence, that, in every church, you will, with increasing interest and promptitude, unite with our brethren throughout the world, in supporting a meeting for special prayer. "The establishment

of a prayer meeting, *the first Monday evening in every month*, for the revival of religion and the extension of Christ's kingdom in the world, was at an association of Baptist ministers and churches held at Nottingham, (England,) in 1784. Soon after this period, Christians of other denominations began to meet on the same evening for the purpose of offering up solemn prayer and praise to God. The pious example has been almost universally followed. On the first Monday in every month, the prayers of the saints ascend to the Father of mercies, like one vast column of incense, from every quarter of the globe."\*

It will be recollected that the monthly concert has been affectionately recommended to all our churches by the General Convention of the Baptist denomination in the United States. It is now affording to multitudes of them some of their most delightful seasons. Songs of praise, fervent prayers, brief accounts of revivals, and striking pieces of religious intelligence, following each other in due succession, give variety and interest to all the exercises; while, to the eye of faith, the divine Saviour appears in the midst of the assembly, breathing on them the Holy Spirit.

Partakers of the heavenly calling! Disciples of Christ, that love his truth and his commands! let us *all* 'wait on the Lord,' and 'be of good courage.' In this day of wonders, let us 'with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,' present our supplications for all men; for all in authority, that they may rule in the fear of God, and that the rights of man may every where be enjoyed. At a time of political commotion, especially, let us humbly and earnestly commend our country with all its endeared institutions, to the holy and gracious Ruler on high; and then we may hope, in proceeding to the discharge of our duties as members of the civil community, to exhibit a salutary example of Christian moderation and dignity. Let us pray for the churches, that they may be built up in the most holy faith, and in the order of the gospel, abounding in brotherly love, and adorning the doctrine of God our Saviour in all things; for different denominations of professed Christians, that all may be delivered from every error in principle and in practice; for the right instruction of the young; for heavenly wisdom upon all to whom have been intrusted in any measure the interests and character of seminaries, whether of secular or of sacred learning; and for continual showers of divine, sanctifying influence upon the instructors and the instructed. Let us pray for the enlightening of the poor and ignorant; for the diffusion of the Scriptures, that all the inhabitants of the earth may read, each in his own language, the word of God; and for the success of other efforts, whether direct or indirect, to make known the truth as it is in Jesus. Let us pray more fervently than ever for ministers of the gospel, that they may be full of the Holy Ghost and of faith, scribes well instructed, able and faithful; that they may be sustained under all their trials, that they may shun not to declare 'all the counsel of

\* See American Baptist Magazine, Vol. I. p. 19.

God,' that they may be led to treat most on the most needful subjects, always bearing in mind that they are to watch for *souls* 'as they that must give account.' Let us also raise our fervent and united prayer to the throne of God that missions, conveying the genuine gospel to the benighted nations, may be supported with becoming zeal and liberality; that all who have the superintendence of missionary efforts, may in all the affairs which shall come before them, be guided to the adoption of such measures as shall be pleasing to the great Head of the church; and that the missionaries, those dear brethren and sisters who have gone from us to heathen and barbarous regions, though far from kindred and Christian friends, and though exposed to innumerable dangers, may be shielded by the arm of the Almighty; that they may be cheered and strengthened in their work, and be permitted to see their labors crowned with the blessing of Heaven. It is estimated that six hundred millions—about three fourths of the human race—are involved in the abominations and the miseries of heathenism or of Mahometan delusion. O brethren! who that has himself ever known the preciousness of Christ crucified, can neglect to raise his fervent cry to that Being who only is able to open their blind eyes, to subdue their hearts, and give to the Son the heathen for an inheritance, and the uttermost parts of the earth for a possession? With equal fervency let us pray also for the destitute of preaching, and of faithful preaching, in countries usually denominated Christian; and, remembering that 'neither is he that planteth any thing, neither he that watereth, but God that giveth the increase,' let us implore his mercy upon those to whom the gospel is preached, that to them it may be 'the power of God unto salvation,' and not by being disobeyed, become the means of their aggravated condemnation.

While thus we *pray*, it may be hoped we shall perceive that, to be consistent, we must *do* all that is in our power for the prosperity of the Redeemer's kingdom. Shall we then shrink back, and neglect to pray? No, brethren. We will not; we cannot. The promises of Jehovah, and the astonishing movements of the present day, urge us onward. May the language of every heart be, 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'

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LESSONS FOR THE YOUNG.

(Translated from a work of Chancellor Niemeyer.)

No. III.

*Special Introduction to the Scriptures.*

Besides the loftiest religious ideas that any outward and imperfect system contains, the Writings of the Old Testament contain also the most elevated notions of God, majestic songs of praise, powerful attacks upon religious errors, excellent instructions upon

the difference of a merely outward, and a truly spiritual and devout worship of God. They are certainly the only book of antiquity, in which a deep religious feeling is expressed.

Not less important are they in their moral instructions. These are found, 1. in a multitude of short energetic sentences; 2. in instructive and warning examples; 3. in spiritual songs, which are patterns for every expression of devout and moral feelings and sentiments. Yet many of the most instructive portions have traces of the imperfect character of the period and of the people. Hence the inexperienced reader needs the guidance of the experienced; and the pure morality of the Gospel still remains as the standard, by which every thing is to be judged.

#### OF THE INDIVIDUAL BOOKS OF THE OLD TESTAMENT.

##### *The Mosaic Writings.*

With Moses, (1500 years before Christ,) began the literature of the Hebrews, if we may so speak. He is by all considered as one of the most remarkable men of antiquity; remarkable for his early misfortunes, his education, his patriotism, his enterprising and persevering spirit, his unshaken trust in God, his lasting influence upon his nation, his various services, and particularly for his Law.

Five Books, or the Pentateuch, bear his name. Antiquity ascribes them to him as their author. Documents and fragments of an earlier age are found in them, and other portions could have been written at a later period. That, however, much proceeded from Moses, can be proved by weighty reasons; [and the genuineness of the Pentateuch has been most satisfactorily vindicated by Jahn in his Introduction to the Old Testament.\*]

Great and extensive was the influence of the Mosaic Writings upon the Jewish nation. They are their oldest historical documents, their code of laws, the archetype of their language, the regulator of the instructions of their later wise men, frequently the materials of their poets. In reverence for them, even the Jews and the Samaritans unite.

But they are also most remarkable and interesting for later times, as certainly the oldest monument of legislative wisdom. Some laws, for instance those relating to marriage, have long served as rules even for Christians; and upon the decalogue are founded the Christian morals. A philosophical study of the particular laws, must fill every impartial mind with great regard for the lawgiver, although his precepts, adapted to a particular place, time, and people, are as little fitted, as they were intended, to be a system of universal legislation.

##### *Genesis.*

The contents of this Writing are, first, an account of the origin of all things, particularly the primitive history of the human race; then the history of the patriarchs of the Jewish nation up to the

\* See also the Biblical Repertory, for Oct. 1826.

time of Joseph, (1750 years before Christ.) There is no older, more valuable, and more credible information respecting the primitive world.

An account of the creation of the world, precedes the history of the first human pair and their descendants. What of these remained after the great flood, became the original stock of a new generation. The most ample accounts are those respecting the patriarchs of the Hebrews; Abraham and his son Isaac, his grandson, and his great-grandson Jacob and Joseph. With the historical accounts are mingled poetical fragments.

Genesis is, in general, as an accurate study of its contents and manner of treatment shows, not a continuous historical work, but a collection composed of separate parts. Otherwise the same transactions would not be related more than once, though in different expressions, as the history of the Creation, Chapter i. and Chap. ii. 4, 6; the Flood, Chap. vi. 1—7, and 11—24. Even the name of God is exactly distinguished in these distinct portions. Sometimes it is Jehovah, (in English, the Lord;) sometimes it is Elohim, (in English, God.)

The manner and the language are distinguished by the greatest simplicity, and by a view of things adapted to the childhood of the human mind. One sees, that the author gives no more than he has; seeks not, by exaggeration and fiction, to compensate for the want of certain accounts. But what is related, namely, of the gradual progress of men in cultivation and ideas, bears the impress of naturalness and of internal probability.

But in order to judge rightly respecting so ancient a book, one must examine it from a true point of view, and thus come to the reading of it. He must regard it as exhibiting sketches that pertain to a period of time altogether different from ours. For this purpose, an acquaintance with other very old works, as for instance Homer, may be recommended as a very good means of helping, particularly to comprehend the spirit and character of the patriarchal age; since both writings shed mutual light upon each other.

The most remarkable, but in part the most difficult sections, are those respecting 1, the creation of all things; 2, the first sin, or the fall of the first parents; 3, Noah's flood; 4, the life of Abraham, Isaac and Jacob; 5, the history of Joseph.

For an Israelitish reader, Genesis was very important, especially as the history of his ancestor Abraham, and the next patriarchs, from which the origin of many laws and customs could be explained. To us, it is worthy of regard, not only on account of its antiquity, but also many portions contain most excellent matter for religious and moral consideration. Much also in the later writings refers to this.

#### *Exodus.*

The contents of this book consist 1, of historical pieces—what befel the descendants of Abraham who removed to Egypt; the birth of Moses; his endeavors to rescue the nation from servitude; their departure from Egypt; the marching of their army, the giving of the Law, and its consequences. 2, Of laws of vari-



ous kinds, among others the well known ten commandments, Chapter 20th, &c.

An obvious design of the arrangements for external religion, was the preservation of it amidst the errors of Polytheism. But how many coverings were then necessary, to procure for the truth an entrance among a people so affected by matters of sense! The victor's song (Chapter xv.) belongs to the oldest and most beautiful triumphal poetry.

#### *Leviticus.*

The greatest part of the contents consists of laws for the priests, or precepts respecting that which the Israelite was required to observe as to his offerings, as to his sicknesses, towards his slaves, and in respect to marriage, and that over which the priests were required to watch. Some portions are historical. The whole is manifestly composed of separate earlier injunctions. As being instructions for the priests, it would be especially important for this class.

#### *Numbers.*

The numberings of the people, (whence the name,) compose the beginning. Religious and civil laws fill up another considerable portion. The historical events fall partly in the second year after the departure; partly after an unfilled chasm of thirty-seven years, in the 40th year of the long march.

To a Hebrew it was valuable, as a genealogical account, as a land-record, as a document respecting boundaries, and as a contribution to the national history. This importance it cannot have to later readers. A part of the events is besides very dark, and the illustration very difficult. The oracle of Balaam, as well as the whole history, is remarkable in more respects than one.

#### *Deuteronomy.*

Much that is contained in the three preceding books is repeated here. One can consider this as a compressed representation of the Mosaic constitution. Besides, it contains powerful speeches of Moses; and, in his sublime poem and his farewell benediction, masterly remains of oriental poetry.

A part only of this book could Moses have written down himself. Some of it falls even in the times after his death. But it is an authentic monument of his spirit, a justification of his designs, an assurance of his pure patriotism; altogether after his manner, fervent and moving.

Morality and piety are made, in this book, the condition of the prosperity, the freedom, and the greatness of the nation. They seem, according to the notions and the speech of antiquity, as their immediate, positive reward. The particular laws, here partly repeated, partly more definitely fixed, show a comprehensive regard to the maintaining of civil order, by a pure and elevated morality.

#### *The Book of Joshua.*

Joshua, an upright man, and a valiant warrior, formed by the most intimate acquaintance with Moses to be his successor, was,

without opposition from the people, acknowledged in that dignity He stood at the head of affairs seventeen years, and subdued Palestine.

The book, which derives its name from him, not as its author, but as the principal person, contains partly a history of the war; partly it is a geographical document. It consists of several memorials partly indeed older, (Chapters 1—8) partly more modern. Its importance is rather national than general.

*The Book of Judges.*

Judges were extraordinary magistrates, or warlike heroes; or even heroic women, as Deborah, who, inspired by patriotism, placed themselves at the head of the nation, and considered themselves as its deliverers; particularly in those unquiet and oppressive times which followed the death of Joshua, under whom the tribes had become more closely connected. The Book of Judges contains their names, and deeds, together with some events which happened in the same time.

What had been preserved of the history of this period, (1444—1100 before Christ,) some writer described, and thus filled up a chasm in the Israelitish history.

As the antiquity itself, so likewise the language and spirit of the book resembles that which is known of the heroic antiquity of other nations. A heroic book must be read with a due regard to the spirit of the heroic age.

To the sections peculiarly worthy of remark, on various accounts, belong the administration of Deborah, the history of Jephtha, Abimelech, Jotham, (in which the oldest known fable occurs,) Samson; and the appendix to the book, as a warning to what end men are brought by superstition, sensuality, and revenge.

*The Book of Ruth.*

Ruth, the principal person in this little domestic sketch, a Moabitess, is worthy of notice in history, as the female ancestor of David. Hence, too, is illustrated his connexion with the Moabites, (1 Sam. xxii. 3.) The time and the author of the sketch are unknown.

The spirited manner with which some family scenes are represented, has something remarkably attracting and moving; for instance, chapter i. 8—18. ii. 11—16. iii. 16—18. iv. 14—16.

*The Two Books of Samuel, and the Two Books of Kings.*

The history of the Israelitish kingdom is written in a connected historical work, which begins with the last Judge, Samuel, and ends with the overthrow of the Jewish government. It embraces a period of four hundred years.

This historical work was extracted from more comprehensive works, to which it also refers, (1 Kings xi. 41. 2 Kings xiii. 12.) and must have originated when these sources of history were known. The rulers are sometimes praised, and sometimes blamed, without constraint.

Still later, some one divided the whole into four books, and named the first two, Books of Samuel, and the two others, Books of Kings. Of these, the first contains the life of Samuel, the administration of Saul, David's election, and his misfortunes until Saul's death; the second contains the greater part of the history of David's administration.

Of the Books of Kings, the first commences with the last occurrences of David, and the nomination of Solomon as joint ruler, contains the history of the administration of the latter, particularly of the building of the temple; the partition of the kingdom after his death, under Rehoboam his son, as the first king in the kingdom of Israel, and his successors, to Ahab. The second continues the account of the rulers of both kingdoms. The history of the two prophets, Elijah and Elisha, is interwoven in this, and several speeches and poems are inserted.

For modern readers these books are instructive, 1, as illustrations of many passages in the Psalms and the Prophets; 2, as, particularly for rulers, a remarkable picture of absolute government; 3, as peculiarly rich in noble and in ignoble characters.

#### *The Two Books of Chronicles.*

In a certain measure, the Books of Chronicles (Journal of the times) deliver a repetition, in part a gleanings of that which the preceding historical work contained; they were, at a later period, divided into two parts. They contained partly genealogies, partly the history of the rulers of the people, to the overthrow of the kingdom.

The unknown author used in part the same sources, in part others, as the compiler of the preceding historical work, to which it is very similar in manner, purpose, and worth, as in the contents, although here and there it differs in brevity or in fulness as well as in respect to the events.

#### *The Book of Ezra.*

It takes its name from the principal person, the leader, empowered by Artaxerxes, of many considerable Jewish families who returned from the Babylonish captivity to Jerusalem, Ezra, the reformer of the worship of God and of morals. It contains what was done before his time by Zerubbabel and afterwards by himself.

Ezra was the author, if not of the whole, yet of the greater part which relates to himself. He also added the existing fragments, so that a part of the book (Chapter iii. 7—Chapter viii. 18.) is written in Chaldee.

#### *The Book of Nehemiah.*

Nehemiah, who employed his respectability at court for the benefit of his nation, carried forward with untiring and very disinterested activity, partly in connexion with Ezra, what his predecessors had commenced. He appears to have written himself the accounts of his patriotic activity, which could not have been without interest, especially for the nation.

#### *The Book of Esther.*

The coloring of Persian manners is faithfully preserved.

## REVIEWS.

*Memoir of Mrs MATILDA SMITH, late of Cape Town, Cape of Good Hope.* By JOHN PHILLIP, D. D. London: F. Westley. pp. 189. 8vo.

No quarter of the world affords more interesting scope for research than Africa. Our ignorance of its contents and the disappointment which has almost invariably connected itself with efforts to explore that vast continent, only serve to sharpen curiosity, and throw fresh attractions in the path of African discovery. The most interesting associations are blended with that continent, and when we gaze on its map we immediately think of Park and Lang, Bowditch and Clapperton, and a long train of other martyrs to the service of discovery.

And Africa is most interesting to the eye of the philanthropist and the Christian. The thousands of Israel are pressing the accomplishment of prophecy at the mercy-seat, and their prayer is, May Ethiopia soon stretch out her hands unto God. The schools have sent out the sons of science to explore the wilds of Africa, and tell of creation's wonders in her deep recesses, and the churches of our Lord Jesus Christ have sent forth brethren beloved to turn the wilderness into a garden, and spread the beauties of a new creation.

Travellers have told us of the amazing solitudes of the country, and the rude features which it exhibits; and they have portrayed its romantic beauties in glowing colors. Our missionaries, too, have described the mournful moral wastes abounding far and wide; but even in the wilderness they have met with lovely plants and trees of righteousness, which God himself hath planted; and as we are peculiarly alive to the perception of natural beauties, when found in association with desert wastes, so we are delighted to gaze on the triumphs of grace and the fruits of piety, when we behold them amid the gloom and darkness of surrounding heathenism.

Ever since we read the travels of Campbell, and learned from him the successful operations of the missionary stations in Southern Africa, we have loved to think of the hills of Zion that are planted in her waste places—

“The little spots enclosed by grace,  
Out of the world's wide wilderness.”

And it was with no ordinary pleasure that we took up this volume, which contains the life of one of the chosen few to whom the distinguished honor was allotted to aid in casting up a highway for the Redeemer in that field of his future glory.

The earliest missionary laborers in South Africa were the simple hearted and holy brethren known by the name of the “*Unitas Fratrum*,” or Moravians. They made a settlement at Bavian's Kloof, and gathered souls to Jesus.

The London Missionary Society turned their attention to the Hottentots in 1799, and sent out Dr Vanderkemp, Mr Kitcherer, and another in 1801. The little band was reinforced by the brethren Vanderlingen and Reed at Graafronet. In 1802 this sta-

tion was moved to Algoa Bay, and the settlement received the appropriate name of Bethelsdorp, and to many a Hottentot it has been a place of bread—a house of God—the gate of heaven.

In the prosecution of their designs the Missionaries have met great opposition from the Boors, and from the incursions of the Bushmen and Caffres; but their numbers have been augmented, and their stations multiplied. God has blessed them; he has made the wrath of man to praise him, and the remainder of wrath he has restrained.

As many of our readers will have no opportunity of obtaining an acquaintance with the character of Mrs Smith, but by this notice of her Memoir, we shall aim to condense the narrative, and afford a general view of her life and actions, and trust the tendency will be to produce not a mere admiration of her virtues, but to allure to the imitation of her example.

Mrs Smith was born at the Cape of Good Hope, in 1749. Her maiden name was Kornbrinck, and her parents were worthy characters. She wrote a memoir of her life up to her forty-ninth year, and her biographer has drawn largely from this source. She was induced to undertake this from a deep impression made under a public discourse, when the Lord's dealings towards her from earliest infancy were brought to her mind and appeared to be written in a book.

At six years of age she was preserved from sudden death. While playing on the shore with other children, a wave of the sea carried her to a considerable distance; her screams brought her assistance, and she was spared. Shortly after this, she lost her father; and the mother and six children were all afflicted with the small-pox. About this time she was in great danger from suffocation, but the Lord preserved her soul to the day of grace and salvation. Up to her ninth year she writes, "vanity and folly strengthened with my natural growth." At about nine she was under serious conviction, and studied the Bible so that at fifteen she had acquired much scriptural knowledge, and after learning her catechism she was admitted a member of the Dutch Reformed church in Cape Town, but had no proper idea of her lost state by nature. She approached the Lord's Supper as "a thorough Pharisee," and regarded "reading, prayer, and fasting" as righteousness.

At twenty-two she entered on the matrimonial state "with a heart full of vanity. The loss of her child and husband affected her deeply. He had sought the Lord and found mercy, and now she appeared anxious for a sense of pardoned sin. Her heavenly Father saw fit again to inflict the rod; her remaining child and beloved mother were taken from her. Providence once more brought her into the matrimonial state; but trials awaited her and she was called to weep for her children because "they were not;" but the Lord enabled her to bow to his will.

At length her mind became greatly distressed; she deemed her trouble so great that God himself could not relieve her. She had no idea how the divine attributes were magnified in the salvation of sinners through the death of Christ; but the period of her de-

liverance was at hand. In her thirty-seventh year, her husband died in hope. His conversation was sanctified to her. "At his death," she writes, "I felt deprived of every earthly refuge, and at this moment of anguish the Lord looked in mercy on my soul and revealed his glory as the Saviour of sinners. This I trust was the period of my conversion."

An intimate acquaintance which she now formed with her pastor, the Rev. H. R. Vanlier, was very advantageous to her growth in grace, and she advanced in knowledge. She now earnestly besought the gracious Master to show her "the continued witness of the prophets from Genesis to Malachi; and the weight of their united and glorious testimony to the Saviour." And now a sense of God's comforting presence and love refreshed her under every burden. She felt lively concern for the interest of the church and the world, and was laborious in her efforts to bring sinners to the cross of Christ.

Providence called Mrs Smith to leave Cape Town, and fixed her habitation at Rodezand, a village sixty miles from the Cape. Here she was enabled to execute the dearest wishes of her heart, by attempting the conversion of the heathen. Here she became a zealous helper to the Rev. Mr Vos. In company with him and another friend she made an excursion to the Moravian settlement at Gnadenthal, and like Barnabas, when she saw the grace of God, she was glad.

But a knowledge of her temper and feelings can be best obtained by a perusal of a few extracts from her journals:

*January 4th. 1800.* This morning at family prayer the sixty-ninth Psalm was much impressed on my heart. At 10 o'clock a female slave came to visit me, and we had delightful conversation, she being a sister in the bonds of the gospel. This being the first Monday in the month, I bowed my knees, united in spirit with multitudes of praying Christians, fervently entreating for the welfare of Zion, especially for the enlargement of Christ's kingdom among the heathen, and for the preservation and furtherance of missionaries in their work of faith, labor of love, and patience of hope.

*20th.* The interests of the church of Christ, and especially of one individual in it being heavy on my heart this day, I cast myself before the mercy-seat and pleaded with the Lord God of Israel to make bare his holy arm as he was wont in days of old, remembering for my encouragement that Elijah was a man of like passions with myself, and that at his believing request the heavens were shut up and were opened. Then turning to the scriptures, I read the awful, yet animating description of the discomfiture of the Lord's enemies, contained in the first and second verses of the sixty-eighth Psalm.

*February 5th.* Very lifeless and afflicted with wandering thoughts. I was at length relieved from this barren frame, and felt enabled to believe that my name is in the book of life; for which lively acting of grace, I returned thanks to the Father of mercies.

*13th.* Pursued our journey, and rested a few hours at the house of a friend, where I wrote to Brother Vanderkemp with the view of affording him some comfort under all his labors. Then I endeavored in my humble manner to edify those around me, by representing the Lord's exceeding great love to sinners, which I was permitted to do with a sense of it shed abroad in my own heart. Remembering

the words of my Saviour, "other sheep I have, which are not of this fold," I had much liberty in speaking to all around me, concerning the good Shepherd of the sheep.

*August 17th.* Stepping to day into another year of my earthly pilgrimage, I renewed my gratitude, beseeching pardon and peace, through the sacred blood shed on Calvary.

In 1805, Mrs Smith left the Cape, and removed to Bethelsdorp, that she might assist the missionaries. The following is an extract from her journal on the route :

'I was refreshed this evening by many pleasing and useful meditations whilst contemplating the starry heavens. I thought of Abraham—of him who was called the father of the faithful, and the friend of God; to whom the Almighty promised that his seed should be as the stars in multitude, when as yet he had no child. O wondrous strength of faith which against hope could believe in hope, and rest in full security upon the naked promise, though all things in nature were directly opposed! But that which dim sighted reason could not behold, faith clearly discerned; faith saw and was strong, and staggered not. Ages have passed away, during which this promise was accomplished, and still faith remains; and through the same infallible medium of divine revelation, sees and exults in that bright morning star which assures a more glorious day than that of Abraham, even the universal diffusion of gospel light. Already does it dawn upon multitudes who sit in darkness and the shadow of death; and although clouds of difficulty to the eye of nature yet remain, faith looks through them all; and, leaning upon the arm of the God of Abraham, goes on her way, rejoicing to work by love, and to be instrumental whether by actual missionary efforts, by the mighty efficacy of prayer, or by other appointed means, to chase away those clouds; and thus to hasten the approach of that glorious day of promise when the Sun of righteousness shall arise on all nations with healing in his wings; when the everlasting gospel shall be preached to every kindred and tongue and people; when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever an ever.'

It was to the praise of Mrs Smith, that she espoused the missionary cause when other friends abandoned it. Thus when Dr Vanderkemp was exiled by the Dutch government, and many friends were lukewarm, she felt for the little band at Bethelsdorp, and offered her services, to supply, as far as possible, the place of the banished ministers.

But her compassion and zeal embraced many objects. She opened a Sabbath and day school for the Cape Town slaves, instituted an African Missionary Society auxiliary to that of London, the funds of which amounted to near fifty dollars per annum. She formed a school at Bethelsdorp for the Hottentot females, which was productive of the most happy results; and in 1810 set on foot the "Cape Ladies' Society for the Relief of the Poor." In 1813 she commenced a Juvenile Missionary Society, and here indeed she proved a mother in Israel.

In 1818 her health failed, but she was permitted to behold the arrival of Messrs Campbell and Phillip, the delegates from the London society, which took place in 1819. Dr Phillip writes :

'On my arrival in South Africa, in meeting Mrs Smith, I expected to meet a zealous good woman; but I was scarcely introduced to

her when I found that in estimating her character I had formed my estimate much too low. Mrs Smith had nothing like common place in her mind, or in her conversation. She had an expressive countenance, and a dignity in her manner which instantly inspired awe and respect.'

Toward the close of 1821, this venerable saint might unite with the apostle and say, "The time of my departure is at hand."

At the advanced age of seventy-two, it pleased her gracious Master to call her home by a gentle death.

During her closing illness, she entered but little into conversation, yet at intervals declared her assurance of hope, her prospect of glory, and "spoke of Jesus as the all-sufficient refuge of her soul." She resigned her spirit into the hands of her Father and her God, on the sixteenth of November, 1821, leaving her benevolent schools and the numerous objects of her charities, but above all, missions and missionaries, to mourn her loss.

With regard to her frequent engagements in conducting the worship of others, and her impressive public expositions of scriptural truth, her biographer remarks, "The situation of this venerable saint on the almost heathen shore of southern Africa, was far different from that of pious females in christian Britain where the multitude of able ministers, and zealous active laymen, might render similar exertions by the weaker sex superfluous, perhaps presuming." He adds,

'The flame was unkindled in South Africa when Mrs Smith, like Deborah, arose to be a light in darkness, to break the iron chains of spiritual bondage, and to direct the enslaved to the glorious liberty of the children of God,—to be like her a mother in Israel. For forty years have elapsed, during the greater part of which, as the prophetess of old, she may be said to have judged Israel. But in reading of the triumphs of the Captains of the Lord, or in witnessing the present edification and increase of the African church, let us not, in either instance, forget those times of darkness when the spark of divine grace was fanned by the unusual efforts of public piety, and those days of bondage when public deliverance was vouchsafed at the hands of a woman.'

We deem it to be almost impossible that a Christian should read this delightful volume without profit. He would be constrained to glorify the grace of God in raising up such a bright and shining light; and, while admiring her luminous character, he would feel disposed to lament his own deficiencies in her graces, and want of ardor in that cause with which her life appears to have been identified.

We have been peculiarly struck with the adaptation of her character, talents, and endowments to the sphere of her labors. There is nothing in her writings to excite uncommon admiration, if we except their unfeigned piety: it is her actions which call forth our wonder. She was adapted for a sphere where personal effort was required; and there she brought to bear all the force of her character and influence, with untiring and persistive energy.



It ought to be known, for encouragement and imitation, that this eminent saint accomplished her mighty works of mercy—not by the expenditure of a large fortune; for this divine providence saw fit to deny her. Her income was only four hundred Rix dollars; but she exerted her influence, and made that subservient to the glory of God.

Of Mrs Smith we think it may indeed be said, that she walked with God, was distinguished by humility, love to God and to man, great decision of character, much cheerfulness and ardent zeal for the divine glory. Whilst perusing this Memoir, we were frequently reminded of Mrs Graham. She would have found in Mrs Smith a sister spirit. They both passed through the waters of affliction; both drank deeply of that heavenly spirit which formed the prominent feature in the character of their Lord and Master—compassion for the miseries and sufferings of the human race. It is matter for pious gratitude, that while America had Isabella Graham, Africa had Matilda Smith; and this fact is an illustration of the beautiful remark of Samuel Pearce: "Were all the planets of our system embodied and placed in close association, the light would be greater and the object grander; but their usefulness and systematic beauty consist in their dispersion."

The volume is adorned with an engraving of Mrs Smith.

Dr Phillip has furnished an interesting book, and we admire the plain good sense which characterizes his remarks.

It may not be improper to add, that this gentleman was pastor of a large church and society in Aberdeen, and had been settled for many years; but at the call of the London Missionary Society, he relinquished the pleasures of home, and sacrificed ease and honors to become the superintendent of the missionary stations in Southern Africa.

May his valuable life be spared, and his abundant labors meet with the divine blessing.

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*An Inaugural Address, delivered in the City of Washington, March 11, 1829. By STEPHEN CHAPIN, D. D. President of the Columbian College.*

The spirit and style of this address are well adapted to make a deep and lasting impression. The subject is *The Business of Human Life*. And the sentiments are worthy of the President of a College in the midst of a Christian land. They are such as must commend themselves to the approbation of considerate parents, and strengthen the confidence of the friends of this Institution, that it will yet be an extensive blessing. The pecuniary embarrassments, with which it has been struggling, are well known; and they have put to a severe test the faith and patience, and, in every respect, the Christian spirit of the Baptist Denomination. But when we look back from the ground which the College now occupies to the point of depression at which it stood a year ago, we shall see that

much has already been done towards its resuscitation. We have abundant reason to acknowledge the hand of God in what has been accomplished. 'Can these dry bones live?' many a sincere friend has despondingly said. But already they have sinews, flesh, and breath; and we hope that it will in truth soon be added, 'They stand upon their feet.'

The Denomination that founded it may justly congratulate themselves on seeing what they can effect, when but partially moved to sustain one of their great interests. Besides the debt of thirty thousand dollars which was given up by Congress, a little over one hundred thousand dollars stood against the College a year ago. By compromising with creditors, selling Bank stock, and appropriating what has been collected of the fifty thousand dollars subscription, this debt has been brought down to thirty-two thousand dollars. Unhappily a large amount of the fifty thousand dollars subscribed, has failed of being realized. It is difficult to make an estimate on which absolute reliance can be placed, of the amount which can be collected, of what is due on this subscription. The current interest of the debts which remain unpaid, and the expense necessarily connected with the settlement and management of its pecuniary concerns, must be provided for. It is therefore believed that from twenty-five to thirty thousand dollars, besides what is now collected of the fifty thousand, is requisite for the entire liquidation of the debts.

In contemplating the history of the College, we should not overlook what has been done in the great work for which it was founded. We should not dwell exclusively on the fearful picture of its financial calamities, but give some weight to the redeeming fact that under the obvious disadvantages of infancy, a very limited number of instructors, and a 'feverish existence,' of only five years, before its suspension, much has actually been accomplished in the work of education.

In the regular college classes and the preparatory department, more than *two hundred and thirty* students have enjoyed the advantages of the Institution. Of these a large number, without finishing a full course, but after acquiring what preliminary education they deemed necessary, have entered on the study of a profession. About thirty took their degrees in regular course; and many, after its suspension, entered other colleges, and have since completed their course. More than thirty have either entered the *ministry*, or are now finishing their theological studies.

While it is thus consoling to know that money and labor have not been spent in vain; still we should do great injustice to the Institution, should we estimate its importance by what it accomplished in the trying circumstances of its early existence. Had it not been oppressed and borne down by embarrassments that ought to have been prevented, it would long since have demonstrated to its friends and to the country, that its establishment was the result of enlightened policy.

It should not be forgotten, but be recorded with gratitude, that the great Head of the church blessed the Institution with a revi-

val of religion among its students. A considerable number of them just before its course was arrested, made a public profession of their faith in Christ ; and most of these are expected to go into the world as ministers of his gospel.

At present, there are between thirty and forty students. A class of eight will take their first degree in December. Several instructors are arduously engaged ; men who have the fairest claims to our confidence and encouragement. Standing in the nation's eye, as this college does, and capable of effecting so much in the cause of man ; holding, too, such peculiar relations to the Denomination which gave it birth, it cannot be abandoned. But a question of almost equal importance with its existence is to be decided. Shall it remain afflicted and fallen ; or shall it be efficiently sustained ? Shall it be left so embarrassed and limited in its means, as to be incapable of accomplishing the objects for which it was founded ? Shall it be made to advance in a career honorable to all concerned, or sink into obscurity, eclipsed by the superior light of the rival and the Roman Catholic Institutions which surround it ? A speedy and right decision of this question must have an important bearing on the patronage which the public may extend to the college. Its friends who have sons to educate, in the middle and southern states, may, while gaining for them an accomplished education, contribute very essentially to its support.

It should not be overlooked that while the day of its emancipation is put off, there is danger, or almost certainty of stamping upon it a character of inefficiency, and of a doubtful existence. Its more immediate influence will undoubtedly extend to the south and the west. But no one who takes large views of the consequences which flow from the founding of such an institution, will fail of seeing that the great interests of Learning and Religion, throughout our country, will be advanced by it. Who that throws a glance over the vast regions south and west, does not see that the moral destinies of millions are to be affected by the rise or fall of this college, and their intellectual character also influenced for innumerable generations to come ? And may we not hope that, under God, it will prove a key-stone to the arch that supports the union of our Denomination from north to south ? All other Denominations in our country are founding and strengthening their public Institutions, upon our right hand and upon our left ; and shall the only college which we hold beyond the limits of New-England, be contemplated with indifference ? Their experienced eye is not deceived. They know the immense accession of moral power which they gain by every college they found and properly support. They know that it is not only an additional fountain of light, but a mighty engine in their hands to advance the cause they have espoused.

Our limits compel us to cut short our remarks. But we hope, at some future period, to call the attention of our readers more particularly to the momentous subject of President Chapin's Inaugural Address.

# MISSIONARY REGISTER.

FOR AUGUST, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BURMAN MISSION.

As the Burman Mission possesses a deep interest in the minds of Christians, we present continued and copious extracts from Mr Boardman's journal at the station of Tavoy. The statements which follow, evince that a spirit of inquiry has been awakened, which promises the most happy results. A considerable degree of opposition exists to the progress of divine truth. Efforts are made by some, to diminish the spirit of inquiry, and to prevent the natives from attending at the *zayat*; but the illustrious doctrines of revelation, which bring life and immortality to light, present such an overwhelming contrast to the darkness of heathenism, and the cheerless prospect of annihilation, that where this light is breaking forth, all attempts to arrest its progress will be fruitless. We look forward with pleasing anticipations to the period, when the Bible will be given to the Burmans, that each one for himself may read its elevating truths.

## MR BOARDMAN'S JOURNAL.

[Continued from p. 246.]

June 16. 1828. My mind has been occupied all day in thinking of divine things, and in prayer for this people. Towards evening, three men came on business, with whom I conversed awhile on religion. They were attentive. I never felt more freedom in

speaking to Burmans on the compassion of Christ. May the Holy Spirit bless the word.

17. Four persons called early in the morning, with whom I conversed on the compassion of Christ and the being of God. One of the men listened with attention.

22. My thoughts are continually employed about the people here; how I shall address them, how I can persuade them, how I can recommend Christ and his gospel to them. In prayer, I feel a degree of fervor quite unusual with me. Sometimes I feel a rising hope that God is about to display his grace. May the Lord's name be glorified, if mine is trampled in the dust. Night and day, sleeping and waking, I am thinking of this people. When shall the Sun of righteousness arise to enlighten this dark and remote corner of the earth!

## Consoling Views.

Saturday eve, June 28. The past has been one of the happiest weeks I have enjoyed for several months. I have felt more joy in thinking of God and his infinite perfections, his moral excellences, his precious promises, and his unparalleled compassion for sinners, than all the world, in all its glory, can afford. O how pleasant to think, to be assured that the Gospel will spread over the whole world, and that the name of Jesus will be as ointment poured forth among all nations. Yes, even idolatrous Burmah shall become a scene for the display of the divine glories. But while I have felt an unusual degree of reliance on the divine promises, I have felt an unusual sense of my own weakness and incompetence to perform the great work before me. How precious is that promise, "my strength shall be perfect in thy weakness."

*Visit from Karens.*

*Lord's day, June 29.* Last evening, six Karens from a distance of three days' journey, arrived at the house. They stated that the Karens who had been sent to me by the Karen teacher, (mentioned in my journal for May) were travelling from village to village, showing and reading the book I had given them, and that many people had embraced the gospel. They said that although themselves had not yet seen those persons, yet having heard of them and of me, they had come to see my face, and to hear the law from my mouth. They propose to stay two days, and then to return. They pay a very respectful attention to the word spoken. Two respectable persons from town, natives of Rangoon, were also at worship to-day. Whether they will listen further or not, I cannot tell. They asked some pertinent questions. A young man desired me to give him a book, and I gave him Matthew's Gospel.

30. A *zayat* is nearly completed, and I propose to sit in it the beginning of the month; and my prayer is that God in infinite mercy will make it a Bethel; that I may be assisted by divine grace to recommend the dear Saviour in such a way, that multitudes shall love him, and trust in him. *O Lord, revive thy work. In the midst of the years make known, in wrath remember mercy.*

*New Inquirers.*

July 1. Mounng Bo, a Burman whom I have employed to repair the *zayat*, has lately, and especially to-day, expressed to me some doubts respecting the religion of Gaudama. He is a man of good understanding, and great powers of speech; is extensively acquainted with the Pali or sacred language of the Boodhists, and has worn the yellow cloth,\* several years.

2. Ko-mounng called and spent a few hours at the *zayat*. He seemed captivated by my description of heaven. "All the Burmans," he said, "pray for annihilation as the chief good; but if there is a place of everlasting happiness, without any intermixture of misery, it is preferable to annihilation." When he first came in, he made some display of his learning, by rehearsing certain passages from Gaudama's scriptures; but after an hour or two, he talked very quiet-

ly. On leaving, he said, "I must see you again."

*Mounng Bo's decision.*

July 4. Mounng Bo, mentioned July 1st, came in, and declared before all present that he was determined to embrace the new religion. He had been reading the Christian books, and had conversed with me, and he was determined to cleave to the gospel till life's end. Some were angry, some mocked, some were astonished. I said, It is no small thing to renounce the religion of one's ancestors, and to embrace the gospel. I don't wish you to do it without due examination. Can you adhere to Christ through life? He is no disciple who believes to-day and denies to-morrow. Do you think you can endure to be reviled, cursed, persecuted, calumniated, disowned by your countrymen, your neighbors, and even your relations? Can you endure death for Christ's sake?" He replied, "I have examined, and my mind is decided. I will no longer worship the pagodas or the images; and if my countrymen, my neighbors, my relations revile me, let them revile; if they will kill me, let them kill. I shall go to God and be with Jesus for ever. The present life is short, the future is eternal." "Then," said I, "you are willing that this assembly, and myself, and even the all-seeing God, should bear witness against you, if you should ever go back?" "I am," was his reply. The people were so urgent in their inquiries and opposition, that I could not leave till dark.

7. Early this morning, Mounng Bo came to the house, and I had an hour's conversation with him. I tried to sound him to the bottom of his heart—told him not to expect me to confer on him the least worldly advantage—reminded him that if he should join us, he must expect scorn and reproach. He calmly said, "I fear them not. I am afraid of hell; but I put my trust in the Lord Jesus Christ, in hope that when this short life is over, I may enjoy everlasting peace with him in heaven." I inquired whether he attached any merit to his former strictness in keeping the laws of Gaudama. He replied that, as the religion of Gaudama was false, so all who observed it got to themselves only sin and demerit—that his sins were innumerable, &c. Whether he is

\* Been a priest.

sincere in all this, a future day will disclose.

*Conversation with sundry persons.*

At the zayat I had about fifty persons, among whom was an old man, who had been a priest several years. With him I had a long and deliberate discussion, in the hearing of the rest. He frankly acknowledged he could not answer my arguments, and that if what I stated of Christ's doctrine and practice was true, he thought it preferable to Buddhism. He promised to examine the subject farther. Ko Moun was at the zayat nearly all day, and seems to have acquired an attachment to me. He enjoys my remarks, and expresses a pleasure when the people cannot answer my arguments. He said he wished to go to America with me. I said, "There is a better country than America." And when he perceived I meant "the heavenly," "Oh!" said he, "I want to go with you, most of all, to that happy place."

In the afternoon, Moun Bo came in, and again avowed himself a disciple. He was more modest and cautious than yesterday, at which I was pleased. Another person accompanied him, who seems disposed to embrace the Christian doctrine; but his case is doubtful. As they both expressed a disposition to embrace the Gospel, one of the assembly who, when alone with me, had spoken favorably of Christ, was so enraged that he broke out in a severe reproof of Moun Bo, before all, saying, "I think it folly and madness to renounce the religion of your fathers, just because a foreigner comes and undertakes to propagate a new religion. Think a little before you take such a step. It is no mark of a wise man to dishonor his ancestors by declaring that they were all in a fatal error." Moun Bo calmly replied, that he was not acting without consideration. He knew what he was doing. His great inquiry was, not what his ancestors believed, but what was true. This he wished to embrace, whether his ancestors embraced it or not. His reprover then left the zayat.

Another man going by, and seeing a large company in the zayat, cried out, "What are you all there for? Do you not know it is a great day, and the priests hold a great preaching to-day?" But the people still kept their seats.

I have made some further inquiries respecting Moun Bo's general character, and am happy to learn that, although formerly an opium smoker, he is now temperate.

*The Love of Christ.*

July 8. After considerable desultory conversation, I had the pleasure of an hour's candid discussion with a respectable and learned old gentleman, who had been a priest; and I have some hopes that he felt the force of truth. He acknowledged that Gaudama did not keep the law of love, enjoined in Rom. 12th and Luke 6th. This gave me an opportunity to dwell somewhat largely on the meekness, compassion, and love of Christ; and I feel persuaded from the experience of yesterday, as well as to-day, that there is no subject on which I can touch their hearts so quick, as by leading them to the cross of a compassionate, dying Redeemer.

9. A respectable man from Ava came in, and was soon after joined by about twenty others. Soon as practicable, I introduced Christ as coming into the world on the kind errand of man's salvation. They listened attentively, and manifested some emotion.

*Visit of Moun Bo, &c.*

July 10. Moun Bo came to the house this morning, and expressed a deep sense of his sinfulness, and inability to save himself, or even to do any thing towards his own salvation. When I unfolded to him the Christian doctrine of loving others as ourselves, he said, "There is not a single Burman who keeps that law. Even Gaudama did not keep it. O, how excellent it is!" I begin to hope divine grace has reached this man's heart—but I hope with much trembling. He is a good scholar, and it is said there is not his equal for eloquence in the whole place. If he is converted, we may hope God has designs of mercy to execute through his instrumentality.

11. Burman worship-day. Moun Bo called at the house, and conversed in a way much calculated to convince me that he is a real Christian. After replying to the zayat, he again boldly engaged in recommending the Gospel to about twenty persons. In a little while, a young man came in, who, on entering the zayat several days ago, had given me much encouragement. I am in hopes that this youth will be another

Nathaniel. He appears really thoughtful, and remarkably guileless.

*Statement of a Chinese.*

*Afternoon.* A respectable young Chinese, named Kee Keang, entered the zayat, and said that he wanted to learn English more perfectly. He professed to believe in the true God, and in Jesus Christ. I supposed it was a mere pretence, but requested him to call at my house in the morning, when I would converse more fully with him.

*July 12.* The Chinese came this morning according to appointment, and in answer to my questions, he related the following account of himself. He left China at the age of eleven years, in company with his father and elder brother, in whose employment he has lived at Penang, Sinepore, and Malacca. At one of these places he met with a young man from Madras, who taught him to read English, and gave him a part of a Bible. It was the Old Testament, from Genesis to Proverbs. The young man used sometimes to pray with him, and to speak to him about Christ. He says the young man had the appearance of a Portuguese; but whether he was a Roman Catholic or not he could not tell. From the Bible he learnt about the true God and Saviour; and for two or three years he has forsaken the worship of images, and worshipped only the true God. His father is now dead; and his brother, knowing him to be a Christian, has refused to employ him any longer. He is now seeking for some employment. He had, for some time past, felt it his duty to be baptized, and thought of going to Penang for the purpose. He did not know that I was a Missionary, or that I could baptize. His object in studying English is, that he may better understand the Scriptures. He reads tolerably well, but says he does not understand all he reads; and his countrymen call him a fool for being so much more anxious to study English than Chinese. He appears to have read the Scriptures carefully, as he gave me a very consistent account of what he understood to be its fundamental doctrines. He professes to believe from his heart, and desires to be baptized. When I reminded him that should he be baptized, his countrymen would persecute, and perhaps kill him, he said at first, "They will not know it." I told him that if he lived according to the Gospel, they could not avoid knowing it. "Well,

then," he said, "let them persecute me, let them kill me. They cannot injure my soul. I fear God, but I do not fear man. The present state is but momentary—the future is eternal." I asked how he would feel in his heart toward his persecutors. "I could not hate them," he said, "for the same God that made me, made them also—they are my brethren. I should beg of God to forgive their sins as well as my own." I inquired if he thought his sins were many. "Very many," was his reply. "Would it be just in God to send you to hell on account of your sins?" "Certainly. He cannot do wrong." I asked him which he would choose—to be a rich man, or to go to heaven. He, by mistake, supposing that I inquired if he would be rich in heaven, said, "Not rich but *holy*, like God. I hope to see God and enjoy him." On my repeating my inquiry he said, he only wanted enough to eat and to wear—he had no desire to be rich. "Are you aware," I said, "that God is a witness to all you say; and knows the very thoughts of your heart?" "I am; and I dare not lie before him." Our conversation lasted several hours; and I feel constrained to say that, so far as meekness of demeanor, seriousness, words, and outward appearances in general are concerned, he gave most ample evidence of true piety. But I must see him more, and make some inquiries about him, before I can think of baptizing him.

*The Children at School.*

*July 13. Lord's day.* In teaching Christian duties and doctrines to the boys of the school, I have taken great pains to inculcate the sentiment that neither the practice of the one, nor the belief of the other, can be real, or will be acceptable to God without a radical change of heart. And I am sure they distinctly understand that a new heart is essentially requisite to any right action whatsoever. But contrary to the apprehensions of many pious persons, this sentiment, so early and so firmly instilled into their minds, does not hinder their praying in secret, or reading the Scriptures, or attending to any of those things commonly called the means of grace. They are not unfrequently overheard praying extempore, and repeating portions of Scriptures at the midnight hour. That I might know whether they pray with any sense or

propriety, I have to-day listened, and heard with satisfaction, the two oldest in succession.

July 14. Kee Keang, the young Chinese, came again to-day, and gave increasing evidence of true piety.

*Sundry Visitants.*

July 17. Ko-moung was present, and listened attentively to all that was said. Moung Youk, an Ava man, appears to relish the Gospel a little. He told me he was in suspense; but he afterwards told Moung Shway-bwen, the Siamese Christian, that he wished to be my disciple. I hope well of him.

18. Not having heard any thing from Moung Bo for several days, I sent to know where he was, and learnt that he was confined at home, with illness. But being a little better, he came to the house, and his conversation gave me additional reason to think him a true convert. Moung Youk, the Ava man, was present all the afternoon, and said to me as we parted, "I shall probably join you soon."

20. *Lord's day.* Moung Bo, and Moung Youk came early in the morning to the house, and appeared well. The latter said he wished to attach himself to me for life. He professes a great fondness for hearing about Christ and his salvation. He is an unlettered, plain, and poor man, and does not yet know much of the Gospel.

21. Had a candid discussion with several men of learning, and I hope some good impression was made. Moung Youk was present, and accompanied me to the house, to attend worship in Burman. I begin to hope that grace has reached his heart.

22. Fifteen or twenty persons at the zayat. Moung Youk staid all the afternoon, and gave additional evidence of true conversion. Moung Bo is still confined at home with ophthalmia.

23. A large company of hearers. Moung Bo was present, and boldly avowed himself a believer in Christ. He is a most eloquent reasoner. There is not, perhaps, his equal in Tavoy.

Two or three persons seemed deeply impressed with the force of truth. May the Lord carry on his own work!

24. Moung Bo was with me all day, and appeared more reserved, less talkative, and on the whole, exhibited much more of the meekness of a child than yesterday. One man, who en-

tered the zayat for the first time, yesterday, has to day professed his decided belief of the gospel. I fear his goodness will be like the morning cloud, and the early dew. Several persons listened with apparent candor.

On returning home, I found some Karens waiting for instruction. They had heard of me, and came on purpose to converse with me.

*Letters from America.*

*Lord's day, 27.* A good number of young persons listened to the gospel to day, but I fear no lasting impression was made. Towards evening, we had the pleasure of receiving a parcel of letters from Bengal and America.

We hope that more parcels are on the way, as we understand a vessel has been stranded near the mouth of the river, which contains a box for us.

28. At evening a gentleman of the place brought us a parcel containing letters from our dear parents and a few other friends, also the Magazines and Heralds up to the last of September. He had picked them up on the beach, near the wreck of the vessel mentioned yesterday.

[To be continued.]

REVIVALS.

EXTRACT OF A LETTER FROM REV. JOSEPH DIMOCK TO THE PUBLISHERS.

*Halifax, N. S. March 11, 1829.*

I cannot persuade myself to omit the best information which our day affords. The best of causes is advancing. The Lord has been favorable to us in Chester. I have baptized twenty-nine; three of them heads of families,—the others single persons. In Sherbrook, a settlement back of us, for the first time in that place, I baptized eleven; in Antegonish, five; in Trackida, fifteen colored people. Brother T. S. Harding has travelled more extensively in the Eastern Section, and brings good news from that destitute region, and has baptized 37. I suppose you have heard of the good work progressing for more than a year past in Yarmouth, where the church has taken a good stand, and more than two hundred souls have been added. Since last September, a glorious work has been progressing in Aylesford, west part of Cornwallis, 2d Church in Nictau, Wilmo', Dalhousie, Pleasant River,



Brookfield, &c. I have not had a particular account of the number baptized. I spent the second Lord's day in Feb. in Nictau, with Elder T. H. Chipman; it was a most interesting season; 12 candidates, I think, were received on Saturday. In Halifax the rising cause excites grateful emotions.

EXTRACT OF A LETTER FROM REV. J. COOKSON TO REV. D. SHARP.

*Middletown, Con. July 4, 1829.*

"We have enjoyed a season of refreshing from the presence of the Lord since I wrote you. About thirty of our congregation have been hopefully converted from the error of their ways, within the last 14 weeks, 16 of whom have been baptized, and next Lord's day, I expect to go down into the water with other willing followers of the Lamb."

EXTRACT OF A LETTER FROM REV. JOHN M. PECK.

*May 24, 1829.*

"I have baptized seven students lately, making eight in all, since the School commenced. Probably not less than 12 or 15 others will look back in eternity to Rock Spring as their birth place."

*From the Pastor of the Baptist Church in Charleston, S. C. to the Treasurer of the Baptist Board for Foreign Missions.*

*July 6, 1829.*

"We have great reason to bless God that he does not suffer his word to return to him void. Our communion season came on the 2d Lord's day in June; 27 were baptized, 10 white persons, and 17 colored. Their experiences were remarkably clear and satisfactory. A concourse of people assembled to witness the solemn scene, and it seemed as if the Lord were present to heal them. Since March, 1826, the period of my connexion with this church, I have baptized 227. May you join with me in humble gratitude and say, *What hath God wrought!*"

We are happy to learn that a pleasing revival of religion exists at the Central Baptist Church in Middleboro.' The commodious meeting house lately erected is filled with attentive hearers. Sixteen were baptized in July, and a considerable number more are waiting to follow the Saviour in the ordinance of baptism. A spirit of inquiry is extending, and the inquiry meetings are interesting.

#### ENCOURAGEMENT TO SABBATH SCHOOL TEACHERS.

Rev. C. W. Hodges of Shaftsbury, Ver. in stating a revival of religion, in a letter to the editor of the Vermont Telegraph, July 9, 1829, gives the following pleasing information. "When our Sabbath School was commenced in May last, only one teacher was a member of the church, and one more acknowledged a hope. I can now say, and with joy and gratitude be it spoken, the teachers are all hopefully pious; five of them were baptized yesterday. One of the scholars has been baptized; another, about ten years old, gives evidence of a change of heart, and others are inquiring what they shall do to be saved."

#### BAPTIST GENERAL TRACT SOCIETY.

Rev. Noah Davis, Agent of the Baptist General Tract Society, has given public notice, that the Society have resolved to supply gratuitously one copy of each of their tracts, from 1 to 54, to every Baptist Church in the United States, not already furnished; and the several agents of the Society's Tracts, are authorized to furnish them to the order of the Pastors or deacons. It is hoped that the churches will procure this supply, as specimens of the Society's publications, and the result will probably be, that every church will immediately organize an Auxiliary Society. We also earnestly recommend that the Females or Auxiliary Societies in the several churches, make their pastors life members, by contributing ten dollars to this object. Their pastors will then be entitled to draw out 6000 pages of tracts for distribution. The Baptist General Tract Society, under the exertions of its zealous and persevering Agent, is exerting a highly beneficial influence on the denomination and on the community at large, and it is hoped that the public liberality will not only sustain the Society in this generous effort for supplying all the churches with a copy, but also furnish adequate means greatly to extend its benevolent operations.

CELEBRATION OF THE 4th OF  
JULY.

A pleasing feature of the present age is exhibited in the manner of celebrating the political birth day of our nation. It has of late occurred to Christians, that as the inestimable blessings enjoyed in this free and happy land, called especially for devout thanksgivings to the Giver of every blessing, it would be appropriate annually to spend a portion of the nation's birth day, in public devotional exercises. The day has now for several years been celebrated by religious services among different denominations, in various sections of the country, and these services appear to be attended with increasingly happy effects.

The late anniversary was observed by various religious societies in Boston.

The Sabbath Schools attached to the Baptist societies in Boston, assembled with their teachers at the Baptist Meeting House in Federal Street, at 9 o'clock, A. M. when an address was delivered by Rev. Mr. Malcom, the pastor of the church. In a familiar and captivating style, calculated deeply to interest the children, he exhibited the religious and estimable character of our ancestors, recapitulated the prominent points of our national history, and stated the reasons which led to the observance of the day. A crowded congregation witnessed with pleasing emotions, an assemblage of nearly one thousand children, who attentively listened to instruction, instead of devoting the whole day to amusement.

At 4 o'clock, P. M. the Baptist churches and societies assembled at the Baptist meeting house in Charles Street. An impressive and appropriate address was delivered by Rev. Dr. Sharp, in which the rich blessing of religious liberty was eloquently depicted, and a just tribute of respect paid to the memory of Roger Williams,

who shone with lustre in a dark period, as an able and successful advocate of this natural and inalienable right.

A religious meeting was also held at Park Street meeting house, by the Evangelical Congregational churches, and by the Methodists at the meeting house in Bromfield Street.

These services are so happily adapted to keep alive a sense of obligation to God for our civil and religious blessings, it is fervently hoped that they may long be continued.

The following note, received by the Treasurer of the Baptist Missionary Society of Massachusetts, also exhibits a commendable observance of the day.

July 4th, 1829.

Dear Sir,—I send you enclosed \$12, for the Baptist Missionary Society of Massachusetts, it being one dollar per month from July 4, 1828, to this day.

A friend to Missions in Roxbury.

Prince Abduhl Rahahman, lately a slave in the United States, who recently visited Boston, and sailed for Liberia, has ascertained that his brother is king of Trembo, and manifests a deep interest for his relations in slavery.

AMERICAN BIBLE SOCIETY.

*Interesting Resolve.*

The American Bible Society have *Resolved*, That this Society, with a humble dependence on divine aid, will endeavor to supply all the destitute families in the United States with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its Auxiliaries and benevolent individuals, in season to enable the Board of Managers to carry this resolution into effect.

This resolution has awaked a deep interest through the United States, and called multitudes to an effort corresponding with the magnitude of the

object. At the meetings of State Bible Societies, increased zeal and ardor for the circulation of the Bible have been apparent, and it is not doubted but that means will be furnished to carry the resolution into effect. The city of New York has given a noble example. A public meeting was called, and the last accounts stated that about fourteen thousand dollars had been raised for the purpose.

#### TEMPERANCE.

The Rev. Mr. Hewit, agent of the Temperance Society, has spent a few weeks in Boston, and in strains of eloquence addressed numerous congregations on the important objects of his agency. An awakened attention exists on the subject. When considering the imminent danger to which all classes of society have been exposed in past years from the practice of temperately drinking ardent spirits, each one who has escaped their fatal infection, may with admiring gratitude raise thanksgivings to the Almighty for preserving him from so tremendous an evil. As the subject has now awakened a just anxiety on the public mind, they who do not banish this enemy of human happiness from their habitations, must incur a degree of guilt much increased by the light which is beaming on the community.

A high and responsible duty devolves on the ministers of the gospel, in relation to this subject. Constantly mingling with the people of their charge, and addressing them in public and private on the most interesting subjects, they may successfully raise the warning voice against this arch fiend. The preposterous opinion that ardent spirits are necessary for public speakers, to restore the system after the exhaustion of public labors, is now, we trust, exploded by the ministers of Christ. To them, and to the

churches generally, the public will look for examples of total abstinence, which is obviously the only mode of attacking successfully one of the most potent foes to the welfare of man.

#### MATERNAL SOCIETIES.

In a number of instances, pious mothers have associated for the interesting object of mutual instruction, in relation to religious education, and for ascertaining the most successful means of awakening in their children a proper solicitude for their eternal interests. Maternal affection is calculated to awaken in a pious mind a holy zeal on this subject: and we have heard of several instances where happy effects followed these associations, in the awakening and conversion of the young. Although no Christian parent can in private repair to a throne of grace, without bearing the case of children in fervent supplication, yet the same reasons exist for associating in united prayer on this subject, as in concerts of prayer for revivals of religion in general, and for the success of Missionary efforts. Christians do not limit their prayers for these objects to the periods when uniting with others; but it may be hoped, that these united seasons rather impress the subject with greater weight on the mind, and increase the fervency of private devotion. In the same manner, Maternal Societies will be calculated, not only to call forth at their meetings united prayers for the conversion of children, but will also fan the heavenly flame at the domestic altar, and in the retirement of the closet. We are therefore pleased to learn that societies of this character are multiplying; and we present the Constitution and Report of the Society in the Federal Street Baptist Church in Boston, as they may give encouragement and aid to others who wish to form similar associations.

CONSTITUTION OF THE FEDERAL  
STREET BAPTIST MATERNAL  
SOCIETY.

*Preamble.*

. Deeply impressed with the importance of bringing up our children in the nurture and admonition of the Lord, we, the subscribers, in reference to a judgment to come, and the eternal well-being of our beloved offspring, agree to associate for the purpose of devising and adopting such measures as may seem best calculated to assist us in the right performance of this duty. With a view to promote this object, we agree to adopt the following rules.

**RULE 1.** This Association shall meet on the first Thursday of every month, at three o'clock, P. M.

**RULE 2.** Every meeting shall be opened and closed with prayer.

**RULE 3.** The time allotted to the monthly meetings, shall be spent in reading select portions of Scripture, and of the most valuable works on the subject of education; in conversing on the subject, and in prayer for Divine assistance, and a blessing upon our exertions, especially that God would accept of the prayerful dedication of our children to him, and teach them by his Holy Spirit, and qualify them for future usefulness in his church.

**RULE 4.** The members of this Association shall have the privilege of bringing to the place of meeting their children, male or female, alternately, once in three months—males not over the age of twelve years.

**RULE 5.** Every member of this Association shall be considered as sacredly bound to pray for her children daily, and with them, as often as convenience will permit, and to give them from time to time, the best religious instructions of which she is capable.

**RULE 6.** It shall also be considered the indispensable duty of every member, to qualify herself by prayer, and as opportunity may allow, by reading, for performing the arduous duties of a Christian mother; and to suggest to her sister members such hints as her own experience may furnish, or circumstances seem to render necessary.

**RULE 7.** The sum of fifty cents per annum, shall constitute a member;

the money to be appropriated to the formation of a select library, for the use of the members, and such other purposes as may be necessary to the promotion of our object.

**RULE 8.** When any member is removed by death, it shall be the duty of the Association to pay as particular attention to her children, in furnishing them with books, bringing them to the quarterly meetings, &c. as circumstances may render proper.

**RULE 9.** The officers of this Association, shall be a First and Second Directress, Corresponding and Recording Secretary, Librarian and Treasurer. The duties of First and Second Directress, shall be the same as in similar Societies. The Secretary shall make such minutes at every meeting, as the Association think proper. The Librarian, to take care of the books, and the Treasurer, to take charge of the money belonging to the Association. No order to be presented to the Treasurer, except bearing the signature of the Directress.

**RULE 10.** No person shall be admitted to this Association, without the consent of two-thirds of the members, having been previously proposed.

**RULE 11.** It is recommended to the members, to spend the anniversary of the birth of each child, in fasting and prayer, with particular reference to that child.

**RULE 12.** No alteration shall be made in the above articles, except at the Annual Meeting.

May he who "giveth liberally, and upbraideth not," ever preside in our meetings, and grant each of us a teachable, affectionate and humble temper, that no root of bitterness may spring up, to prevent our improvement, or interrupt our usefulness.

May Christ enable us to shine with his own spirit, so that our children may never have occasion to say to us, "what do ye more than others?"

**OFFICERS.**

FIRST DIRECT.	MRS. MALCOM.
SECOND DIRECT.	" SHELTON.
COR. SECRETARY,	" O'BRIEN.
REC. SECRETARY,	" FORBES.
TREASURER,	" HAVEN.
LIBRARIAN,	" CUMMINGS.

*Report of the Board.*

In presenting the First Annual Report of the Federal Street Baptist Ma-

ternal Society, your Board have to remark the goodness of God manifested particularly in preserving the lives of all our members and of all their children.

In the review of the operations of the Society, we find cause for gratitude to God, for the success which has attended our efforts.

Commencing with a desire for mutual improvement and instruction, we trust our labor has not been in vain. Our members have generally been punctual in their attendance, and an increasing interest has been manifested in the objects of the Society. The requirements of the Constitution to which we have pledged our names, have had a happy tendency in arousing the slumbering energies of our hearts, and in awakening within us a spirit of prayerfulness. We have been permitted to take sweet counsel together, and to derive fresh aid and encouragement from our combined exertions, and mutual sympathy in the discharge of our pleasing but solemn duties. Entire harmony and good feeling have pervaded our meetings. Mutual instruction, we believe, has been attained, and while our feelings have been more awakened to the responsible duties of a Christian mother, the books we peruse on this subject at our meetings, and the concentration of experience we then enjoy, has in no small degree informed our understandings on this momentous subject.

The duty of social prayer with and for our children, we trust will not be forgotten; as we value their immortal souls, we shall pray for them; as we regard their future character and respectability, we shall instruct them; as we would wish for their usefulness and our happiness, so should we labor with them, that they may be nurtured in the Lord, and become as plants around our board, and as pillars in the church of God.

In conclusion, we would express our confidence in the great Head of the church, that he will bless the feeblest efforts of his children; and hope that another year will bring brighter evidence of good resulting from this Association; and still more cheering facts to encourage us.

In behalf of the Board,

P. H. FORBES, *Secretary*.

## ORDINATIONS, &c.

April 16, A Baptist Church was constituted at Arkwright Village, R. I. and C. S. Weaver ordained Pastor. Sermon by Rev. Mr. Warne.

The new Baptist Meeting House in Danvers was opened with appropriate religious services on the 3d of June. Introductory prayer by Rev. Dr. Sharp of Boston. Selections of Scripture were read by Rev. Mr. Babcock. Dedictory Prayer by Dr. Bolles. Sermon by Rev. Mr. Drinkwater, Ps. 96, 8, 9. Concluding prayer by the Rev. Mr. Bramin, of the North Congregational church in Danvers.

June 4, Mr Israel Robards was ordained at Milford, Otsego Co. N. Y. Sermon by Elder Chamberlain.

June 10, The new and elegant Meeting House belonging to the Baptist Church in Deposit, N. Y. was opened for religious worship.

June 10, Mr Levi Tucker was ordained to the pastoral charge of the Baptist Church at Deposit, N. Y. Sermon by Rev. S. P. Griswold.

June 10, Mr Joseph Thatcher was ordained at Plainfield, Vt. Sermon by Rev. E. J. Boardman.

June 18, A Baptist Church was constituted at Tonawanda, N. Y. consisting of 21 members, 6 white persons and 15 natives. Two more natives offered themselves for baptism, and were received. The prospects at the station are pleasing.

June 23, Mr. Norman Atwood was ordained to the Christian ministry at Litchfield S. Farms, Conn. Sermon by Rev. Lyman Birch.

June 26, A Baptist Church was constituted in No. 8, Hancock Co. Me. Sermon by Elder John Roundy.

July 5, A new Baptist Meeting House was opened at West Meredith, N. Y. Sermon by Rev. Mr. Chamberlain.

July 8, A neat and commodious Meeting House was opened by the Baptist Church in Northampton, Mass. Sermon by Prof. Chase of the Newton Theological Institution.

A Baptist Meeting House is now building in the southern section of Boston, and will shortly be completed.

At Hingham, fourteen miles from Boston, where preaching has been maintained by the Baptists for several years, a meeting house is to be immediately erected in the centre of the town, on a beautiful site, the foundation of which is laid.

*Providence, August, 1829.*

To the Editors of the American Baptist Magazine.

As this month is the anniversary period of the decease of our greatly lamented Rev. Dr GANO, whose praise may truly be said to be in all the Baptist churches, you are requested to register an inscription which was prepared for his tombstone, as recording an event deeply afflictive to the churches in this town and vicinity, while it gives some traits in the character of the deceased, and shows how consoling the gospel proved, during a long confinement previous to the solemn and final event.

His memory is cherished with respectful and affectionate remembrance by none more than  
N. B.

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**In Memory of the  
REV. STEPHEN GANO,**

Pastor of the First Baptist Church in this Town. He was Son of the Rev. JOHN GANO, of New York, and was ordained in that City in 1786, under a Sermon preached by his Uncle, the Rev. JAMES MANNING, then President of Rhode Island College.

Dr GANO removed to this Town in 1792, to preach to the ancient Baptist Society, and continued his faithful and affectionate Labors to the time of his death, nearly thirty-six Years.

His Soul was devoted to the cause of his DIVINE MASTER, and Preaching was his great delight, enforcing in the most pathetic and affectionate manner the great Doctrine of the DIVINITY OF THE SAVIOUR and his ATONING SACRIFICE as the theme of his Ministry; and during a tedious and distressing Indisposition, he frequently stated that the Doctrines he had preached were his *only Hope* of Acceptance with GOD.

He was naturally of a robust Constitution, and often travelled among his extensive Acquaintance, and his unwearied Faithfulness as a Minister of the Gospel has produced lasting Impressions on many Hearts.

His conciliating Manners and Advice, his sound Judgment and Fidelity in Friendship, endeared him greatly to his own Denomination, by whom he was often consulted as a Father.

In the War of the Revolution, Dr GANO was attached to the Medical Staff, and shared in the toils and struggles of his Countrymen at that eventful period.

His disorder was an affection of the Heart, and he died on the 18th of August, 1828, in the 66th year of his age, and forty-second of his Ministry.

**"THE MEMORY OF THE JUST IS BLESSED."**

## Accounts of Moneys.

*Account of Moneys received by the Treasurer of the Newton Theological Institution, from April 1, to July 18, 1829.*

Joseph White, West Boylston,   dolla. 25,00	Lewis Thayer, Randolph,       -       -       1,00
C. H. Snow,       do.       -       5,	Michael Shepard, Salem,       -       -       100,
S. Newton,       do.       -       5,	Dea. Putnam,       do.       -       5,
Dea. S. Brown, Jr.,       do.       -       3,	Dea. Upham,       do.       -       5,
J. Ball,       do.       -       2,	S. W. Shepard,       do.       -       5,
J. Curtis,       do.       -       1,	T. Dodge,       do.       -       5,
N. Baker,       do.       -       1,	Capt. Dodge,       do.       -       4,
C. Winter,       do.       -       2,	Rev. J. O. Choules, Newport, R. I.       -       10,
Ezra Newton,       do.       -       2,	Wm. Lovie,       do.       -       5,
Anne Lowcill,       do.       -       2,	Benj. Marsh,       do.       -       2,
A. Howe,       do.       -       2,	Dan C. Denham,       do.       -       2,
Interest on above not being paid when due,   75	Milton Hall,       do.       -       2,
Collected at an inquiry meeting, by the hand of	A Friend,       do.       -       1,
Rev. C. P. Grosvenor,       -       12,	Miss Nancy Frost, Framingham,       -       50,
Dea. Peres Lathrop, Newton,       -       5,	Michael Webb, Jr. Salem,       -       8,
Rev. H. Jackson, Charlestown, for the library,   25,	Friend,       do.       -       10,
Rev. Wm. T. Brainty, Philadelphia,       -       20,	W. J.       Framingham,       -       1,
Rufus Thayer, Randolph,       -       4,	

LEVI FARWELL, Treas.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from June 22, to July 22, 1829.*

By cash from the Black River, N. Y. Bap. Miss. Soc. per Jesse Elliott, Sec. of which 9,13 is for printing the Bible in the Burman lan.   40 00	H. B. Rounds, Esq. Treasurer of the Utica For. Miss. Soc. per Mr E. Lincoln, having been received as follows, viz.
From Phineas Phillips, Great Valley, Penn. for the Burman Bible, per Rev N Davis,   10,00	Avails of mission box contributed by Females of Newport Church, N. Y. for education of Burman Females, per Miss Amelia Rounds,       -       3,34
Levi Morrill, Esq. Treas. of Penobscot Aux. For Miss. Soc. per Mr Joshua Abbott, per Mr E. Lincoln, having been contributed as follows, viz.	Children in Denmark, for education of Burman children,       -       1,50
From Newport Pri. Soc.       -       4,02	For Burman Missions,       -       20,16
Bangor Female       do.       -       6,00	
Dexter Primary,       do.       -       4,30	Collected at the Union Prayer-meeting in Malden for translating the Bible into the Burman language, by Dea. Wait, per Mr E. Lincoln,       -       10,60
Dover       do.       do.       -       14,37	Archibald Smith, Treas. of the York Bap. Association, per Mr Joseph Emerson, contributed at the York Bap. As. for Burman Miss. as follows, viz.
Saugerville       do.       do.       -       3,37	By a friend in Cornish,       -       5,00
Corinth       do.       do.       -       6,57	By Mr Gillpatrick,       -       1,00
Charlestown,       do.       -       10,83	Contribution,       -       2,15
Charlestown Female       do.       -       7,12	
Collected by Elder Robinson, on a mission at Etna and Dixmont,       -       1,75	From Miss N. Coffin, for printing the Bible in the Burman language, per Rev. Dr Sharp,       2,00
A friend to missions in Dexter for printing tracts in the Burman language,   20,00	From Mrs Sally Vanderpool, Treas. of the Newark, N. J. Female Soc.*       -       50,00
Mrs Maria Keen, Dexter,       -       ,50	Twenty five of which is a donation by an individual to aid in the publication of the New Testament in the Bur language.
Mr Thomas Ham, Ripley,       -       ,50	From female friends, West Dedham, for Burman Bible, per Rev. J. Aldrich,       -       5,00
Collected at ann meeting, Dover,       -       6,06	H. LINCOLN, Treas.
From Sarah M. Holloway, Hamburg, S. C. from Female Friends, per Rev. Dr Boileau,   25,00	
From the Franklin Bap. Ass. per Rev. J. Peck,   50,00	
From friends at Newton, for the Burman Bible, per Mr E. Lincoln,       -       1,50	
From a friend to the Burman Mission, per Mr E. Lincoln,       -       2,00	

\* Interesting communications to the Treasurer often accompany the freewill offerings of our female friends. We insert the following Note, addressed to us, from the Treasurer of this Society, under date of July 15, 1829.

Dear Sir,—Above is a remittance of Fifty dollars; twenty-five of which is a donation, by an individual who has directed that sum to be specifically applied to aid in the publication of the New Testament in the Burman language. The remaining twenty-five dollars is for the use of the Board as its exigencies may require. In a humble confidence on that God who has said, "Cast thy bread upon the waters, for thou shalt find it after many days," is this sum sent, believing that through the instrumentality of his children the Gospel of the kingdom shall be published unto every nation on the earth.

The Treasurer of the Executive Committee of the Massachusetts Baptist Education Society has received \$1922,00, since Jan. 1, the items of which will be published in the annual account.

THE  
AMERICAN  
BAPTIST MAGAZINE.

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VOL. IX.

SEPTEMBER, 1829.

No. 9.

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REVIEW.

*A Letter on Communion at the Lord's Table; addressed to a member of a Baptist Church. By the Rev. EDWARD D. GRIFFIN, D. D. President of Williams College.*

THE whole of this letter we transfer to our pages, that our readers may be furnished with a specimen of the arguments and representations which are commonly employed by the opposers of restricted communion.

*Williams College, March 25, 1829.*

Dear Sir,

In our late interview you professed yourself an advocate for open communion, and requested me to give the reasons which operate in my mind in favor of that practice.

I do this with the more pleasure because some of my earliest associations attached me to the members and preachers of your communion, and awakened feelings of kindness which have accompanied me through life. I have repeatedly exchanged pulpits with your ministers. I have dismissed members from my church to join your churches. I have always considered baptism by immersion as valid; and were I imperiously called upon by the conscience of an applicant, and could do it without offence to others, I should have no hesitation in administering the ordinance in this form. In short, I regard your churches as churches of Christ. The question is, Is it reasonable in them so to regard us?

The separating point is not about the subjects of baptism, but merely the mode. If we could be considered as fairly baptized, our Baptist brethren certainly would not exclude us merely because we apply the seal to infants. Many greater mistakes, (allow-

SEPT. 1829.

39



ing this to be one,) are made by those whom we do not exclude from our communion.

I agree with the advocates for close communion in two points: (1.) that baptism is the initiating ordinance which introduces us into the visible church: of course, where there is no baptism there are no visible churches: (2.) that we ought not to commune with those who are not baptized, and of course, are not church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's table, while yet he refused to be baptized, I could not receive him; because there is such a relationship established between the two ordinances that I have no right to separate them; in other words, I have no right to send the sacred elements out of the Church.

The only question then is, whether those associations of evangelical Christians that call themselves churches, and that practise sprinkling, are real churches of Christ; in other words, whether baptism by sprinkling is valid baptism.

In my subsequent remarks I will assume (though I do not admit,) that immersion is the better form of baptism, and that we have misjudged as to the most suitable mode. The question is, Is this mistake so radical as to destroy the validity of the ordinance? I offer the following reasons against the exclusive system.

(1.) In the nature of things the validity of the ordinance cannot depend on the quantity of water, for the end is essentially answered by less as well as by more. Water, if the ocean were applied, could not wash out sin. It is only an emblem; an emblem which, voluntarily used, is a profession of faith in a purifying Saviour. Now if water be applied to the body, (though only to a part,) as an emblem of purification, and as a profession of faith, and from sincere respect to the authority of Christ, what more can an emblem do? What more could immersion do, unless to render the emblem still more significant?

(2.) We have authority for saying that an emblem of purification applied to a part of the body, is as effectual as if applied to the whole body. It is found in what our Saviour said to Peter on the occasion of washing his feet: "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part in me. [Meaning, If I do not produce that inward cleansing of which this is an emblem.] Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed, needeth not save to wash his feet, but is clean every whit;" (John 13. 8-10.) that is, is stamped with a full emblem of universal purity.

(3.) If the exact form of baptism were essential to its validity, the form would have been so clearly defined that no honest mind could mistake it. The old dispensation was a dispensation of ceremonies, and therefore the validity of its ordinances depended on an exact adherence to the forms prescribed. Nadab and Abihu were slain for burning incense with fire taken from the hearth instead of the altar. (Lev. 10, 1, &c. Numb. 8, 4.) Every thing

therefore was minutely and most explicitly prescribed, even to the putting of the blood upon the tip of the ear, and to the least pin and fringe of the tabernacle. Moses was commanded to "make all things according to the pattern" shown him in the mount. (Heb. 8. 5, with Exod. 25. 9, 40.) The new dispensation is distinguished with greater light. If, therefore, the validity of any of its ordinances depended on their precise form, that form would have been as clearly defined at least as the forms of that darker dispensation. But,

4. There seems not to be a single form under the new dispensation so precisely defined, but that different denominations may and do practise differently without transgression. There is a great variety in the manner of their keeping the supper, administering baptism, performing prayer, and conducting all the forms of public worship. Unless therefore we condemn the whole, or nearly the whole church, we must admit that the validity of no ordinance under the gospel depends on its precise form. And this might be expected from a dispensation known to be spiritual, and not a dispensation of ceremonies; that is to say, a dispensation under which spiritual things are exposed in their own naked nature, and not set forth chiefly by pictures, on the exactness of which the whole exhibition depends.

In regard to baptism, none will pretend that the form is expressly prescribed, like the forms under the old dispensation. The disputants about the mode rely, on both sides, on the history and incidental remarks found in the New Testament. But laying aside the baptism of John, which, we hold, did not belong to the New Testament dispensation, (for a testament is not of force till after the death of the testator; Heb. 9. 15, 16.) and the baptism of Christ, which was received from John, and which, we hold, was only his ordination to the priestly office; laying these aside, and confining the attention to that baptism which was instituted after the death and resurrection of the "Testator," and was administered in the name of the Father, Son, and Holy Ghost; and the mode is left so uncertain that the most honest minds may be supposed to differ about it. If two perfectly holy men had been brought up in the centre of the earth, and on arriving at the surface should have a Bible put into their hands, and be requested to tell how the apostles baptized; and one should happen to fall upon the case of the Eunuch, and the other upon the scene at Pentecost, (where 3,000 seem to have been baptized by eleven men in a single afternoon, on the top of a high hill, in the centre of a populous city, and far from any river or brook deep enough for immersion;) there would be an equal chance that they would bring in different reports. Could things be left so uncertain if the validity of the ordinance, and the very existence of a visible church, depended on the precise form of baptism?

(5.) If nothing but immersion is baptism, there is no visible church except among the Baptists. But certainly God has owned other associations of Christians as churches. He has poured his Spirit upon them in their assemblies, and what is more decisive,

at the table of the Lord ; and has communed with them and built them up by means of that ordinance which, were they not churches, it would be profanity to approach.

What is a church? It is a company of believers, in covenant with God, essentially organized according to the gospel, holding the essential doctrines, and practising the essential duties. If you demand more, you may not find a church on earth.

Now here are associations of true believers, (our Baptist brethren will allow this,) who have entered into covenant with God, and sincerely observe all his ordinances *as they understand them*, and differ in nothing from the Baptist construction but in a *mere form*, and maintain all the essential doctrines, and spread around them the savour of the Redeemer's name by their holy examples and evangelical efforts, and are owned of God by the effusions of his Spirit, and are among the chosen instruments—are a great majority of the chosen instruments,—to carry the gospel to the heathen. And after all, are they to be disowned as churches of Christ?

(6.) If our Christian associations are not churches, our preachers are not church members,—are not baptized,—and therefore have no right to preach, and certainly are not ministers of Christ ; (for how can one be an officer of the church who is not a member?) and therefore have no right to administer the Lord's supper, (to say nothing of baptism,) and are guilty of awful profanity in doing this. And yet these profane intruders into holy things, instead of being driven from the earth like Korah, Dathan, and Abiram, are owned of God, are made the chosen instruments of promoting revivals of religion, of saving the souls of men, of spreading the gospel at home, of sending it to the heathen, and of doing more than half that is done to extend the kingdom of Christ on earth. And they are owned as lawful preachers even by the Baptists themselves, who come to hear them, and whose ministers exchange pulpits with them.

(7.) The spirit of love and union which Christ inculcated upon his disciples, and by which the world was to know that God had sent him, binds evangelical churches with each other. This spirit has made a wonderful advance within the last thirty years, and is one of the leading characteristics of the present day, and has come in with those other glorious changes which all Christians ascribe to God, and which are manifestly putting things forward towards the millennial state. And this spirit, according to all prophecy, must go on in increasing, and banish the hideous spectre of bigotry from the world, before the happiest period of the church can be ushered in.

A noble advance has been made by our Baptist brethren in England. Many advocates for open communion have there risen up, among whom stands conspicuous the celebrated Robert Hall. In America, at the head of the liberal class stood the late excellent Dr Stillman of Boston, who was beloved by all the churches in that city, and respected by Christians throughout the United States.

(8.) Bigotry, which is a prejudiced zeal for party distinctions, is a party spirit in religion; and a party spirit, whether in religion or politics, is a selfish spirit. It is a setting up of mine against thine. Selfishness will certainly array itself against my argument. It is always giving undue importance to those points in which our denomination differs from others, not only because it is ours, but in order to shut our adherents in by a sort of impassable gulph. All the depravity of religious men, unless much enlightened, tends this way. Good men ought therefore to be always on their guard against this gravitation of their corrupt nature, and always struggling after that generous spirit of disinterested love which will embrace all that belong to Christ.

You are at liberty, according to your request, to publish this for the use of your friends.

With sincere wishes for your happiness and for the prosperity of your churches,

I am, dear Sir, your friend and brother.

EDWARD D. GRIFFIN.

We are glad that Dr Griffin does not lend the weight of his authority to those who maintain the untenable position that baptism is a matter of little importance. His well known decision, and independence, and confidence in vindicating what he deems to be the truth, would prepare us to expect from him something definite and tangible.

This letter traces the controversy respecting the Lord's supper to the right source; namely, error respecting baptism. Baptism it expressly maintains to be "the initiating ordinance which introduces us into the visible church;" it also asserts "that we ought not to commune with those who are not baptized, even if we regard them as Christians."

From this "relationship established between the two ordinances," it might be anticipated that the principal effort of Dr Griffin, in order to maintain the propriety of open communion, would be to show that immersion is not essential to the performance of baptism; in other words, that something else besides immersion is valid baptism. Here the author of the letter and the Baptists are at issue. As this is the hinge on which the controversy turns, we trust an examination of this point will not be deemed out of place.

In our subsequent remarks, we shall proceed upon the principles avowed by Dr Griffin respecting the importance of baptism, and its connexion with the due observance of the Lord's supper. Yet we shall not consider ourselves responsible for the sweeping conclusion, that "where there is no baptism there are no visible churches." As, however, Dr Griffin has given his explicit sanction to the propriety of this conclusion, we hope that hereafter, though it has sometimes been exhibited as an appalling result of the Baptists' peculiar sentiments, it will not be selected as an instance of unquestionable bigotry. For ourselves, we have never thought it necessary to draw such a conclusion. It has always

appeared to us sufficient to say, that those communities of Christians who have abandoned the primitive practice in respect to baptism, are churches not in a state of order, so far as the positive ordinances of the gospel are concerned.

Before examining the opinion respecting baptism, on which the chief remarks in this letter are founded, we wish to correct an important error in one of its statements. This we do the more readily, because it is an error very extensively indulged, and yet one would think it a very obvious error. It is contained in these words: "The separating point is not about the subjects of baptism, but merely the mode. If we could be considered as fairly baptized, our Baptist brethren certainly would not exclude us merely because we apply the seal to infants." Now we ask, how is it possible that at this late day any one should need to be informed, that the separating point regards the subjects of baptism as well as the manner in which the ordinance is to be performed? It is frequently said, nothing separates Baptists from Pedobaptists but a little water. The impression produced by this remark on a hearer who has not paid special attention to the matter, is very unfavorable: and it cannot be wondered at, that the frequency of such remarks should have spread far and wide an opinion that members of Baptist churches are most unreasonable in their practice. Be it known, then, that we have as much solicitude respecting the question, To whom may baptism be administered? as respecting the question, What is baptism? Should we make a distinction in regard to importance between the two questions, we should not hesitate to say that the former question far exceeds in importance the latter. Much as we are pained, that the outward performance of a Christian ordinance should be perverted and displaced, we are far more seriously concerned, that unconscious babes should be considered suitable candidates for an ordinance in a dispensation in which each one is required to act for himself, and in which intelligence and moral goodness are requisite in order to perform its duties and to enjoy its privileges. We know it has been said, that baptism is not the act of the child, but of the parent in reference to the child. But where in the New Testament is the passage in which baptism is represented otherwise than as an act in which the individual baptized did for himself engage? Baptism is viewed by us as a most solemn act of worship; worship, not only in respect to the administrator, but especially and peculiarly in respect to the baptized person himself; a service, not of the parent or guardian of the baptized person, but of the baptized person himself. Indeed we cannot regard that as valid baptism, which is administered without a profession of faith in Christ, made by the candidate himself. To us it would be just as great a perversion for infants and professed unbelievers to partake of the Lord's Supper, as it is for them to be (as it is said) baptized.

Those, then, are in a great mistake, who represent their Baptist brethren as refusing to join with them in the Lord's Supper on no other ground than simply because they have not been immersed. To substitute something else in the room of baptism, is a great and

lamentable error ; to admit individuals to a Christian ordinance who know not and who profess not to know what they do, is (to say the least) an equally great and lamentable error. Something more, then, than a little water divides these two denominations. We separate from Pedobaptist Christians because by their using a little water instead of "much water," they have divested baptism of a great part of its meaning ; because by applying what they call a Christian ordinance to unbelieving and unknowing persons, they have still further departed from the meaning of baptism, and have lamentably obscured the spirituality of the gospel, and have created an imaginary relation between certain unsanctified persons and God ; and because these errors produce sad misconceptions respecting the nature of the church. That must, then, be a very superficial view, which sees only a little water between these two portions of Christians. Let it not be said, baptism is merely an outward ceremony, and our opinions respecting it cannot be so very important. True, the performance of baptism is outward ; but in order that baptism be properly and acceptably performed, there must be previously in him who receives it, a great moral change, which will ultimately pervade the whole character, and prepare the person for dwelling in the blessed regions of holiness. Unimportant as baptism may appear to some, we cannot resist the conviction that the Head of the church wisely appointed it, as also the other ordinance, to be a mark of distinction between the church and the world ; and that, outward though the ordinance be, yet correct opinions respecting it are of most salutary tendency in regard to the purity of Christian faith and practice ; and that, if the ordinance of baptism had not been perverted from apostolic simplicity, a very large portion of the errors which have most permanently afflicted the church would have been avoided.

We must also correct another erroneous statement, intimately connected with that on which we have just been remarking. Dr Griffin says, "The only question is, whether baptism by sprinkling is valid baptism." Here is an entire overlooking of qualifications for receiving baptism, the profession of which in the person baptized is essential to the due administration of the ordinance. We wonder not that the practice of sprinkling infants, and by this way either introducing them into covenant with God, or reminding the parent of his obligations to train up his child for God, or reminding him of the depraved nature of his child, and of its need of regeneration, should have removed from the minds of Pedobaptists a regard for qualifications connected with the reception of baptism. But when they are arguing upon a question which must be settled by a reference to baptism, they ought not to leave out of view what Baptists conceive to be of essential importance in baptism ; namely, the profession of personal faith in the Saviour. There are two questions, then, which should be asked :—whether sprinkling without a profession of faith in the Saviour, made by the person sprinkled, is valid baptism ; and, whether sprinkling, though accompanied with such a profession, is valid baptism. When a believer receives sprinkling, on the ground of

its being baptism, there is a very serious opposition to our views of scriptural truth; when an infant, or any unbelieving person receives sprinkling on the faith, as is sometimes said, of the parent, or some other ancestor, or the guardian, or of the church, there is a still wider departure from what we deem to be the representations of Scripture. Now since the opinions respecting baptism are the foundation of the difficulty respecting the Lord's supper, we claim that the whole ground of dissent in regard to baptism should be kept in view.

We have made these distinct explanations in this place, so that if, in the progress of the discussion, our remarks should be restricted to a part of the controversy respecting baptism, we yet may not be misunderstood.

Dr Griffin attempts to prove that immersion is not essential to the performance of baptism. "In the nature of things," says he in his first reason, "the validity of the ordinance cannot depend on the quantity of water, for the end is essentially answered by less as well as by more." The correctness of this assertion depends solely on the answer to the question, What is the end or design of baptism? A question, we hesitate not to say, the most important in regard to baptism; decisive of every point in controversy, whether respect be had to the manner in which the ordinance is to be performed, or to the subjects to whom it should be administered. Settle this point, and there will be no further occasion for dispute respecting baptism. Would every minister of Christ, in simplicity and godly sincerity, search the Scriptures, in order to discover what is the design of this ordinance, or what purpose it is intended to answer; and would he follow into all its necessary consequences the result of this investigation, there would soon be but one mind and one judgment among the stewards of the mysteries of God. Would every person about to make a public profession of religion, examine what the Scriptures say on this point, unbiassed by any extraneous considerations; and then, with unwavering confidence in God, act in accordance with the Scriptural design of baptism, what a vast diminution would there be of that mental disquietude which so many experience at that tender and interesting period—and which even ministers of the Lord Jesus sometimes endeavor to remove by the unwarrantable representations that such a time is not suitable for examining the subject; that, after having made a profession of religion, it can better be investigated; that baptism is nonessential; that it is a mere form of a ceremony; that one way is as good as another. Our hearts sicken when we think how even good men prevent disciples of the Lord from ascertaining and obeying his will; when we are compelled to think, that some who are appointed to be lights in the church, do really envelope in darkness the tender mind of a young convert who wishes to inquire, Lord, what wilt thou have me to do?

It is our honest conviction, that there are in the Bible, statements in regard to baptism sufficiently explicit to show what this service means. So plainly does the Bible seem to us to speak on

this point that we think no emendation necessary to make it speak more plainly. The author of this letter declares what he conceives to be the end of baptism. "It is," he says, "only an emblem; an emblem which, voluntarily used, is a profession of faith in a purifying Saviour." This language needs no comment: baptism is "an emblem of purification;" and he who voluntarily uses it expresses his "faith in a purifying Saviour." From this representation of an uninspired man, we turn to the oracles of God, 'to the law and to the testimony;' for if men, however venerable through age, or learning, or dignity of manners and station, or piety, 'speak not according to this word,' we hold ourselves bound to desert their guidance.

When we first meet with baptism as performed under the authority of our Lord, mentioned in the Gospel by John iv. 1, 2, and then go forward to the solemn period when he extended the commission and said, 'Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:' that is, baptizing them into the worship and service of the Father, and of the Son, and of the Holy Ghost, the first thought that enters our mind is, that baptism was intended to separate from all others and to collect into one body, all the truly pious. But while this general purpose was answered and was conspicuous even from the commencement, there were some particular ends to be accomplished, for which baptism had a peculiar significance. Water being a purifying element, and bathing for cleanliness as well as for comfort, being customary, Jesus also having come to save his people from their sins, how appropriate is baptism to express the idea of cleansing, of moral purification! In conformity with this design was the address of Ananias to Saul of Tarsus, when this persecutor of the church had become a disciple of the Lord Jesus: 'Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' To the same purpose, in immediate connexion with 'putting off the body of the sins of the flesh,' by Christian circumcision, that is, by the renovation of the heart, the Colossians (ii. 11, 12,) are represented as having been 'buried in baptism.'

Is there any additional significance in this rite? In the Acts of the Apostles, viii. 37, 38, occurs the account of the Ethiopian officer baptized by Philip. As a necessary antecedent to his receiving of baptism, the eunuch made the following profession. 'I believe that Jesus Christ is the Son of God.' During the conversation between Philip and this man, a minute account appears to have been given of the character, the sufferings, and the consequent glory of the Lord. He was induced to believe in Jesus as the Son of God. A reference to Romans x. 9, will lead us to think that in this profession there was included the belief of a specially important event: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' In the act, then, of confessing the Lord Jesus, there is also implied a belief in his res-



urrection from the dead, and in his previous death and burial. That this object was always viewed by the primitive Christians in close connexion with baptism, we have the fullest evidence from Romans vi. 3. 'Know ye not that so many of us as were baptized into Jesus Christ,' or as his disciples, 'were baptized into his death,' or did by our baptism acknowledge his death as declared in the gospel? And that with this acknowledgment of the Saviour's death,' there was also in baptism an acknowledgment of our duty to be dead to sin and to lead a new life, is evident from the succeeding verse. 'Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'

In writing to the Colossians also, the Apostle very distinctly brings to view this striking significancy of baptism: ii. 12. 'Buried with him in baptism, wherein (in which emblem) also ye are risen with him through the faith of the operation of God (or through faith in the power of God) who hath raised him from the dead.'

In 1 Peter iii. 21, the same connexion between baptism and the resurrection of our Lord is exhibited. In the ark of Noah, 'eight souls were saved by water; the like figure whereunto, even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God,' that is, the profession of a conscience made tranquil towards God, 'by the resurrection of Jesus Christ.'

With this view of the design of Christian baptism, how accordant is the remark of the apostle in the epistle to the Galatians, iii. 27. 'For as many of you as have been baptized into Christ,' that is, as his disciples, 'have put on Christ,' that is, have entered into a very intimate union with Christ; a union in regard to moral disposition, and in regard to the relation towards God, as his children. How is this union represented? Not merely by performing a ceremony, but by performing the appointed ceremony which symbolically represents him as having undergone a death on account of sin, and yourselves as having undergone a death unto sin; a ceremony which reminds you of him as rising to a state of triumph and glory, and represents yourselves as rising to a spiritual and divine life.

Look now at the end of baptism, and say whether it is answered by less water as well as by more. One can hardly help exclaiming, How meagre is the account of baptism in this letter! How materially do our Christian brethren divest this ordinance of its significancy! How different are the considerations which they associate with baptism, from those with which the apostles cheered and incited the early believers, whenever this ordinance supplied them with topics of remark! And we cannot help adding, how much ought Baptists to feel themselves peculiarly bound to cherish a mortified temper; to live not to themselves but to him who died for them, and into whose death they have been baptized; to him who rose again, and in conformity to whose resurrection they

have by a most significant rite acknowledged their obligation to walk in newness of life!

Baptism is more than a profession of faith in a purifying Saviour. It is also a profession of faith in a Saviour dying, buried, rising from the dead. Can the death, the burial, the resurrection of the Saviour be represented by less water as well as by more? What person, when he sees a wet hand applied to a child's or an adult's forehead, or a few drops of water scattered on his face, is by this act reminded of a dying and a rising Saviour, and of the individual's death to sin, and resurrection to spiritual life? So entirely destitute of such significancy is sprinkling, that we wonder not at the acknowledgements which candid Pedobaptists make, and at the difficulty which others feel in reference to the above quoted passages from the Epistle to the Romans, and from that to the Colossians.

Since a mistake lies at the foundation of the argument we have been considering, the argument manifestly is of no force. The end of baptism cannot be answered, unless there be an immersion of the believer; hence immersion is essential to the validity of the ordinance. And hence we cannot regard as baptized, those who have not been immersed; and not regarding them as baptized, Dr Griffin's own avowed principles will not permit us to unite with them at the Lord's table, even though we esteem them as Christians.

From this account of our opinion respecting baptism, it is manifest that it is viewed in very different lights by Baptists and by Pedobaptists. In our view, it sustains an intimate connexion with those events on which are suspended our dearest hopes, as candidates for immortality. So that when we think of the Lord Jesus as delivered for our offences, and as raised again for our justification, our thoughts naturally recur to the time when we were buried in baptism, when we voluntarily submitted to an act which publicly marked us as dead to sin, and which publicly sealed our avowal of obligation and our declaration of serious purpose to lead a holy life. And O, what a reproof is a remembrance of that hour adapted to convey to our hearts! Meditation on our having been baptized, suggests to our minds the fact that we have been buried with Christ by baptism into death, and the obligation that 'like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Connecting baptism thus with the history of Christ, and with our obligations to be conformed to him, it cannot be surprising that we are always willing to converse respecting it, and that we desire all Christians to participate in correct views of it.

We mean not to intimate that those whose opinions differ from ours respecting this ordinance, connect with it no practical considerations. But many of the considerations which they connect with it are such as the Apostles did not present in connexion with baptism; and a part of those which the Apostles did connect with it they omit. When we think of this fact, we wonder not at the long continued controversy; for the reasonings on the opposite

sides proceed from materially different views, almost as if they had respect to disconnected subjects. The *design of baptism* should be the point in controversy. This design, in our opinion, is not the same as it is represented by Pedobaptists. How can the writer of this letter expect, then, that we should act according to the consequence which he draws from his opinion of the design? Let us all, in the first place, acknowledge the truth as to the scriptural design of baptism,—and we venture to promise that he and we will go hand in hand in observing all things which the Lord has commanded his disciples.

We would remark in passing, that *the Design of Baptism* has been so amply discussed in the sermon preached, Sept. 1828, by Professor Chase, before the Boston Association, and which has recently appeared in a third edition, that it seems to us unnecessary to enter more fully upon this subject. To that sermon we respectfully invite the attention of all who seriously wish to ascertain the truth.

The principle implied in the second reason of this letter, however true in general, is not appropriate to the matter in hand. For although "an emblem of purification applied to a part of the body is as effectual as if applied to the whole body," it by no means follows that the application of a few drops of water to a part of the body is valid baptism; because, however such an application might be an emblem of purification, it cannot be an emblem of the other things which enter into the design of baptism, and consequently it cannot answer the ends of baptism. To Dr Griffin's use of the passage of Scripture introduced in this connexion, John xiii, 1—10, we have two objections to make. First, It was no part of our Saviour's design to communicate, in that passage, instruction respecting baptism. Secondly, In order to defend Dr Griffin's explanation, there must be conceived to be in our Lord's remark to Peter, 'He that is washed needeth not save to wash his feet,' a strange mixing of figurative and of literal language; as, He that is washed (that is, he that has experienced an inward cleansing) needeth not save to wash his feet (that is, literally to wash a part of his body.)

Let the passage speak for itself. As one of the closing acts of our Saviour's life, he wished in a striking manner to correct the disposition which his disciples had manifested in the question, Who shall be greatest? Accordingly, he prepared to wash their feet; a service which his disciples, from the customs of the country, had associated with the most menial situation. Peter could not endure the thought that he, to whom he had always looked up with reverence, as altogether his superior; he who stood in the exalted dignity of the Messiah, should perform for him the most menial part of a servant's duty. The Saviour endeavored to gain the consent of Peter by assuring him that though he did not then perceive what was intended by this transaction, yet when it had been performed, it should be explained to him. Peter still declined. Our Lord then solemnly assured him, 'If I wash thee not, thou

‘*hast no part with me.*’ Peter, either from overflowing affection, or from not entering into the spiritual import of the Saviour’s declaration, exclaimed, ‘*Not my feet only, but also my hands and my head.*’ Our Lord then informed him that for the special object which he had in view, it was not necessary to receive a general washing of the body. Just as a person who has recently been bathed needs only to have his feet washed, which may have contracted defilement by walking in the dust; so the disciples, having already received a general cleansing, needed only carefully to preserve themselves from the defilements to which they were exposed. To speak without metaphor, the disciples had already experienced the general renewing of their hearts. This they ought not to expect again; but their attention should be directed to the avoiding of sin, and to the cultivating of those dispositions which characterize the disciples of the Messiah. The particular trait, then inculcated, was humility; humility, so unfeigned and pervading, as to induce them to perform for each other, even the lowest and most troublesome services; which would lead them, instead of inquiring among themselves, *Who shall be greatest?* rather to inquire, *Who shall be the least of all and servant of all?*

Thus our Lord’s design was not to give instruction respecting baptism; nor is there in this passage any thing in the slightest degree at variance with the conclusion to which we arrived by examining the import of baptism.

In the third statement of this letter there is certainly much truth: “*If the exact form of baptism were essential to its validity, the form would have been so clearly defined, that no honest mind could mistake it.*” If certain ends are to be answered by an ordinance, and those ends are connected with a certain outward representation, then it is necessary that the outward form be clearly defined; else such a form may come into use as may entirely obscure the ends which the ordinance was intended to answer. If outward forms are appointed as emblems, they ought to be significant; there ought to be a manifest correspondence between the emblem and the thing signified; and the more spiritual the dispensation, the more simple and the more easily understood the emblem. Some men speak of forms and ceremonies, as being of little account in respect to the manner of performance, and as being subject to modifications, according to the various circumstances and opinions of men. A scrupulous adherence to particular forms, they also represent as contrary to the spiritual nature of Christianity, and as arguing a grossness of conception in respect to the divine requisitions. But in such remarks there is more appearance

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\* Though in our translation the same term *wash* occurs twice in the tenth verse, yet in the original, two very distinct words are used; one of which, rendered, ‘*he that is washed,*’ refers appropriately to a bathing of the whole body; while the other, rendered ‘*to wash,*’ refers to a partial washing, as that of the hands, or face, or feet. So that the tenth verse would have been more correctly translated, ‘*He that has been bathed needeth not save to wash his feet,*’ &c.

than reality of spiritual elevation. If the Head of the church has appointed certain forms, it does not argue a commendable spirituality of feeling, that a man conceives himself at liberty to slight those forms. If those ceremonies, by the manner of their performance, are adapted and intended to answer certain ends, does elevation above the grossness of sense furnish an adequate excuse for essentially varying the manner and connecting with it some other lesson, or for receiving the intended lesson in some other than the more obvious way, or for refusing to draw any instruction from a matter subjected to the outward man? We show the truest regard for God by implicitly complying with his injunctions, and by impressing our hearts with just such lessons and in just such a manner as he has appointed. After all that may be said about Christianity being a spiritual dispensation, and its raising the mind above mere forms, it becomes us to remember that men are still only men; and God has most wisely consulted for the moral improvement of men by the few simple outward forms, as well as by the pure precepts, and the glorious prospects of Christianity.


Why, then, do honest minds mistake? Plainly, because they are not infallible; and because they may be under a vast variety of influences which hinder the reception of the truth. Are there no other subjects, plain to a mind unbiassed, yet viewed in a mistaken manner by minds honest on every other subject? But suppose any refuse to examine for themselves; suppose they either fear to examine, or hastily think themselves incompetent to form an opinion; will they receive the knowledge of the truth? Suppose any examine under the influence of prejudice from various quarters; suppose they go not to the proper source of information; is it surprising that they come not to a true result? We forbear here to press the fact, that almost every person, who in a peculiarly conscientious frame of mind reads what the Scriptures declare concerning baptism, becomes shaken in regard to the sprinkling of infants and of others; and that scruples on this subject are often removed by turning away from the Bible, or by thinking that a person's usefulness at the present day forbids him to be a Baptist. And not a few, there is reason to believe, set their minds at rest by the persuasion that the inconveniencies attending the adoption of Baptist sentiments are so great, that they trust the Lord will pardon them in this one thing.

Since the form of this ordinance is thus necessary, we might expect it to be clearly defined. Dr Griffin's fourth reason denies that it is thus defined. To this point, then, we now turn our attention.

There are two inquiries which may embrace all that needs to be said on this point. 1st. Is there any thing in the circumstances in which this ordinance, during the time of Christ and of his apostles, was administered, that requires divers modes of administration? 2nd. Is there any peculiar obscurity in the language which speaks of this ordinance, by which it is prevented from having an equally definite meaning with other language, or by which we are

unable to ascertain that meaning? These questions have so often been lucidly and satisfactorily answered in the negative, that we deem it superfluous on the present occasion to institute a new examination of them. Those who desire to pursue the investigation, are referred to the works on baptism, which have been published during the present year, and especially to the Letters of Dr Chapin, published in the year 1820. These letters, we question whether Dr Griffin has ever read; else he could not expect to change the opinions of Baptists by statements that have long since been anticipated and met in a fair, manly way.

But leaving this topic, it has been to us a matter of surprise, that Dr Griffin should write in so unguarded a manner. He insinuates that the three thousand believers on the day of Pentecost, (See Acts of the Apostles, Chap. ii.) were baptized by eleven men. Observe the unfairness of this insinuation. In the first chapter, containing an account of what was transacted previously to the day of Pentecost, we are informed that the place of Judas was supplied by the election of Matthias, so that Matthias 'was numbered with the eleven Apostles.' During the lifetime, also, of our Lord, seventy disciples were appointed as his public ministers; two important facts, entirely overlooked. Dr Griffin intimates that the local situation of Jerusalem, "on the top of a high hill," forbids the supposition of there being sufficient water. Really, one would think this letter was written for the benefit of very ignorant people. We take the liberty to refer its author to the statement of a certain Jewish writer, who probably knew more about Jerusalem than any President of a college in the United States. He says, '*The mountains are round about Jerusalem.*' See Psalm cxxv. 2. Jerusalem was indeed built upon hills; but there were other hills around, and especially did Mount Olivet tower above the holy city. Is a hilly country necessarily poorly supplied with water? Who does not know that on elevated spots springs may be found, when equally elevated places are contiguous, and especially in the neighborhood of still higher places? Dr Griffin adds, "far from any river or brook deep enough for immersion." But must there necessarily have been a river or a brook? From the insinuations which are sometimes thrown out, one would think Jerusalem must have been utterly unfit to be the metropolis of a flourishing country; a country, too, whose prescribed religion required the constant use of water for purifications and ablutions, and all whose male inhabitants were required to assemble there three times every year. We have been told that not many years since, the Jordan was represented as only an insignificant streamlet, not sufficiently deep for immersing a man. But when knowledge had increased so much that even Baptists could detect the error, this representation fell into disuse. Who has ever proved that Jerusalem was sadly destitute of water? Does the well known fact of its having been a very populous city prove it? Does the fact that the Jews from regard to religion and to cleanliness, made frequent use of bathing prove it? Does the molten sea furnished by Solomon for the service of the temple, and which



could hold about seven hundred barrels; and do the ten other lavers, each of which held between nine and ten barrels, prove it? And what shall we say of the fountain of Siloam which, according to Josephus, had "water in it—in great plenty?"\* and of the pool at the sheep gate, with its five porticos?

Of what avail, then, is the startling supposition respecting the two men brought up in the centre of the earth? Who could wonder if men brought up in the inside of the earth should commit some very gross mistakes on various matters that would be perfectly clear to common men, who had been brought up on the surface? Instead of making such a supposition, we would rather ask what have been the opinions of men of learning, of confessed impartiality, of ability to investigate the subject, and of sufficient candor to state explicitly the result of their investigations, though that result should contradict their previous opinions, and even their continued practice? To a few testimonies of this kind, exhibiting the candid convictions of their authors, respecting the manner in which the ordinance was originally administered, we will now attend.

Dr Campbell, Principal of the Marischal College, at Aberdeen, in Scotland, a minister of the Presbyterian church, whom few have equalled in the variety and extent, and accuracy of his literary and theological investigations, has expressed himself in the following manner. "The word *περιτομή* (*peritomé*) the Latins have translated *circumcisio* (circumcision,) which exactly corresponds in etymology; but the word *βαπτισμός* (*baptisma*) they have retained, changing only the letters from Greek to Roman. Yet the latter was just as susceptible of a literal version into Latin as the former. *Immersio*, (immersion,) answers as exactly in the one case as *circumcisio*, (circumcision,) in the other. . . . We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcision*, and not *peritomy*; and we do not say *immersion*, but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign name. For this reason, I should think the word immersion a better English name than baptism, were we now at liberty to make a choice."†

In the same author's notes upon the Gospel by Matthew, occur the following statements. Chapter iii. verse 11th, "*In water—in the Holy Spirit*, *ἡ ὕδατι—ἡ ἁγίῳ πνεύματι*. English translation, *with water—with the Holy Ghost*. Vulgate, *in aqua—in Spiritu Sancto*. Thus also the Syriac and other ancient versions. I am sorry to observe that the Popish translators from the Vulgate, have shown greater veneration for the style of that version, than the generality of Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek. Yet so inconsistent are the interpreters last mentioned, that

\* Jewish War; Book v. Chapter iv. § 1.

† Preliminary Dissertations; VIII. Part II. § 2.

none of them have scrupled to render *ἐν τῇ Ἰορδάνῃ*, in the sixth verse, *in Jordan*, though nothing can be plainer than that if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they have seen that the preposition *in*, could not be avoided there, without adopting a circumlocution, and saying, *with the water of Jordan*, which would have made their deviation from the text too glaring. The word βαπτίζω (rendered *to baptize*,) 'both in sacred authors and in classical, signifies, *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is, *ἐν ὕδατι, ἐν τῇ Ἰορδάνῃ*. But I should not lay much stress on the preposition *ἐν*, which, answering to the Hebrew *ב*, may denote *with* as well as *in*, did not the whole phraseology, in regard to this ceremony, concur in evincing the same thing. Accordingly, the baptized are said *ἀναβῆναι, to arise, emerge, or ascend*, v. 16. *ἀπὸ τοῦ ὕδατος*, and Acts viii. 39. *ἐκ τοῦ ὕδατος, from or out of the water*. Let it be observed further, that the verbs *ἐκρίναι* and *ἐκρίζω*, used in scripture for *sprinkling*, are never construed in this manner. When, therefore, the Greek word βαπτίζω (rendered *I baptize*,) 'is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved, so far as may conduce to suggest its original import. It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the spirit, by that of the party.'\*

The following extract is from another work of the same author. "Another error in disputation, which is by far too common, is when one will admit nothing in the plea or arguments of an adversary to be of the smallest weight. I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge; and, in defiance of all antiquity, that the former method was the earliest, and, for many centuries, the most general practice in baptizing. One who argues in this manner, never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed, as well as arguments, sometimes better, yet a candid mind will disdain to take the help of a falsehood, even in support of the truth."\*

We now present an extract from Storr's Biblical Theology, published at Andover, 1826; merely premising that Storr was an eminent theologian in the Lutheran church. "The disciples of our Lord could understand his command in no other manner, than as enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism (John iv. 1.) of

\* Lectures on Systematic Theology and Pulpit Eloquence, pp. 294, 295.



the disciples of Jesus, were performed by dipping the subject into cold water ; as is evident from the following passages. Matt. iii. 6, βαπτίζοντο ἐν τῇ ἰορδάνῃ were baptized in Jordan. v. 16. Ἰησοῦς ἀνῆλθ' ἀπο τοῦ ὕδατος Jesus ascended out of the water. John iii. 23. ἵτι ὕδατα πολλὰ ἐν αὐτῇ because there was much water there.

"And that they actually did understand it so, is proved, partly by those passages in the New Testament, which evidently allude to immersion. Acts viii. 36, &c. ὅτι ἀνῆλθον ἐκ τοῦ ὕδατος when they had come up out of the water. v. 39. xvi. 12—15, παρὰ ποταμὸν at the river. Rom. vi. 4, συνταφίσαν αὐτὴν (τῷ Χριστῷ) διὰ τοῦ βαπτισμοῦ, ὡς ὅτι καὶ ἡμεῖς Χριστὸς ἐκ νεκρῶν are buried with him, (Christ) by baptism, so that as Christ was raised from the dead, &c. Compare Col. ii. 12, and 1 Peter iii. 21, where baptism is termed the *antitype* (ἀντίτυπον) of the flood. And partly, from the fact, that immersion was so customary in the ancient church, that even in the third century, the baptism of the sick, who were merely sprinkled with water, was entirely neglected by some, and by others was thought inferior to the baptism of those who were in health, and who received baptism not merely by aspersion, but who actually bathed themselves in water. This is evident from Cyprian (Epist. 69. ed. Bremæ, p. 185, &c.) and Eusebius (Hist. Eccles. l. vi. cap. 43,) where we find the following extract from the letter of the Roman Bishop Cornelius : 'Novatus received baptism on a sick bed, by aspersion, (παραχρῆσις,) if it can be said that such a person received baptism.' 'No person who had, during sickness, been baptized by aspersion, was admitted into the clerical office.' Moreover, the old custom of immersion was also retained a long time in the western church, at least in the case of those who were not indisposed. And, even after aspersion had been fully introduced in a part of the western churches, there yet remained several, who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented, that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the Eucharist." pp. 290, 291. A few lines after, speaking of the change of the ancient custom of immersion, he says, "It ought not to have been made."\*

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\* The preceding extract is from an English translation of a work in German; which German work is a translation from the Latin of Storr's Christian Doctrine, accompanied with notes and illustrations, by Professor Platt. It is worthy of being known, that the translator into English has employed certain terms in this connexion, which are not warranted by the real opinions of Storr. We refer to the "caption, or summary view of contents" prefixed to the Illustration from which the extract is taken. By referring to the work, our readers may see that the following sentence introduces this Illustration : "*The primitive mode was probably by immersion.*" This qualified remark, so poorly adapted to the illustration which it introduces, did not proceed from Storr, but from the translator into English. With Storr the truth of what he asserts was not a matter of mere *probability*, but of *moral certainty*. The following expression deserves also to be specified : "who actually bathed themselves in water." The words which Storr used are, when correctly translated, *were bathed*. The use of the word *themselves*, intimating by its connexion, that the baptized performed the operation themselves,

Storr mentions the wish of Luther respecting the use of immersion. In the appendix to Professor Chase's sermon, is an extract from the works of Luther, in which that eminent reformer very explicitly states his conviction in regard to baptism.

Passing by the concessions which might be drawn from the commentaries of Macknight, and Rosenmueller, and others, we invite attention to two or three sentences from the *Thesaurus Ecclesiasticus* of Suicer; a work in two folio volumes, exhibiting a digest of the voluminous theological writings of the Greek Fathers.

'The *going under* and then *rising* in baptism was used, that thus the burial and the resurrection of Christ might be shadowed forth. This the ancient writers teach.'\*

'This *going under* and then *rising*, was in use in the first centuries which immediately succeeded the apostolic age. This is plain from those testimonies of the Fathers which with sufficient copiousness have already been adduced.'†

These declarations are abundantly sustained by appropriate extracts from the Fathers, as any one may see by consulting the work.

See also the result to which this learned author was led in regard to the subjects of baptism in the primitive ages, by his lengthened and laborious investigation of the early Christian writers.

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like the Jewish proselytes, did not originate with Storr. In proof of what we have stated, we copy the original Latin of Storr.

Quum discipulos *baptizari* jussit Dominus (Matt. xxviii. 19.) apostoli per ea, quæ antecesserant (Jo. i. 25, 26, 28, 31, 33. iv. 1, 2. coll. Matth. iii. 6, 16. Jo. iii. 23,) nihil aliud intelligere potuerunt, quam *immergendos* esse homines aqua, nec intellexerunt profecto aliud, nisi immersionem, ut sacrarum literarum testimonio (Act. viii. 36—39. xvi. 13—15. Rom. vi. 4. Col. ii. 12. 1 Pet. iii. 21.) et priscae ecclesiæ usu (v. *Suiceri* Thes. eccles. voc. *avadvu*, et *Binghami* Orig. eccl. l. xi. c. xi. Opp. Lond. 1726. Anglice editorum Vol. I. p. 521. ss.) patet, quo *immersio* ita recepta fuerat, ut seculo adhuc tertio vel *clinicorum* baptismus propterea, quod perageretur *affundenda* aqua, ab aliis omnino rejectus, ab aliis certe baptismo reliquorum, qui sani baptizati, h. e. aqua salutari non ægrorum more perfusi, aut adpersi, sed loti (Eph. v. 26. Tit. iii. 5. 1 Petr. iii. 21, cf. Ebr. x. 22,) essent, longe prosthabitus fuerit (v. *Cypriani* Ep. 69. ed. Brem. p. 185. ss. et *Cornelium*, Romanæ ecclesiæ episcopum, apud *Eusebium* l. vi. H. E. c. 43. p. 244. s.) Ceterum vetus consuetudo certe in iis, qui sani baptizabantur, etiam in occidentali ecclesia diu servata est, imo tum quoque, cum partim ex ecclesiis occidentalibus, immutato pristino more, affusionem universe introduxissent, non defuerunt aliæ, quæ veterem consuetudinem tenere aliquamdiu pergerent. Quæ cum ita sint, id omnino dolendum est (cf. *Buddei* Inst. theol. dogm. p. 1444—1446,) quod *Luthero* nostro optata, quæ de immersionis usurpatione in baptismo deinceps administrando æque, ac de calicis usu communi in sacra coena, optavit (v. Opp. Lips. 1729. T. xvii. p. 272, 536,) ex altera duntaxat parte licuit perficere.—*Doctrinæ Christianæ Pars Theoretica e Sacris Literis Repetita.* pp. 313, 314.

\* *Katadvuic*, ista et *Avadvuic*, ideo in Baptismo fuit adhibita, ut sepultura et resurrectio Christi hac ratione adumbrarentur. Id docent veteres.—*Tom. I. p. 260. Art. avadvu.*

† Hæc autem *demersio* et *emersio* primis aliquot seculis, quæ Apostolicum ævum proximè exceperunt, in usu fuit. Patet hoc ex iis Veterum testimoniis, quæ copiosè satis hucusque adducta sunt.—*Tom. I. p. 261. Art. avadvu.*

'In the first two centuries, no one received baptism, unless being instructed in the faith, and imbued with the doctrine of Christ, he could testify that he was a believer—on account of these words, *He that believeth and is baptized*. Therefore to believe preceded. Thence arose in the church the order of Catechumens. It was also then the constant custom, that the Eucharist should be given to those Catechumens immediately after baptism. Afterwards the opinion prevailed, that no one could be saved unless he had been baptized. But because formerly the Eucharist was given to adult Catechumens as soon as they had been bathed in sacred baptism, this also was appointed to be done in the case of infants, after Pedobaptism was introduced.\*

Such were the sentiments of this learned man; sentiments which resulted from twenty years' indefatigable researches among the writings of the early Christian Fathers.†

Had there, then, been no departure from primitive practice, immersion would have been universal. But can this departure from the originally established form be justified? Yes, say some men; 'because the change of the ancient custom of immersion, although it ought not to have been made, destroys nothing that is essential to this ceremony as it was instituted by our Saviour.' But surely it is essential to this ceremony that it be the significant action ordained by our Lord. The change which human contrivance has introduced may answer some of the purposes intended, yet in other respects it destroys the significance of the ordinance. Immersion expresses the whole, but any substitute necessarily omits a part of what was intended to be expressed. Shall we, then, make void any part of God's commands, through a confessedly human contrivance?

Dr Griffin's fifth remark, that 'if nothing but immersion is baptism, there is no visible church except among the Baptists,' is a conclusion of his own forming, for which we have already disclaimed all responsibility. The fact, however, that God pours out

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\* *Primis duobus seculis nemo Baptismum accipiebat, nisi qui, in fide instructus, et doctrinâ Christi imbutus, testari posset, se credere, propter illa verba, Qui crediderit, et baptizatus fuerit. Ergo prius erat credere. Inde ordo Catechumenorum in Ecclesia. Mos etiam tum perpetuus constanter observatus fuit, ut secundum Baptismum Catechumenis illis statim daretur Eucharistia. Postea opinio invaluit, neminem salvari posse, nisi qui baptizatus fuisset. Quia autem Catechumenis adultis olim simul ac loti fuissent sacro Baptismate, dabatur Eucharistia, hoc etiam in infantibus ut fieret institutum, post Pedobaptismum introductum.* *Tom. II. p. 1181. Art. Συρακις, IV. b.*

† The following is the title of his work: *Joh. Caspari Suiceri SS. Lingg. in Schola Tigurina Professoris Publici Thesaurus Ecclesiasticus e Patribus Græcis, Ordine Alphabeticò, exhibens, quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia spectant. Insertis infinitis penè vocibus, loquendique generibus Græcis, hactenus à Lexicographis vel nondum vel obiter saltem tractatis. Opus Novum, Vingtî annorum indefesso labore adornatum. Amstelædami, MDCLXXXII.*

It will be gratifying to many of our readers to know that, by the munificence of a generous friend, an extensive collection of the early Greek and Latin Fathers, selected with much care in Europe, has recently been added to the library of the Newton Theological Institution.

his Spirit upon Pedobaptists in their assemblies, and 'at the table of the Lord,' that they 'spread around them the savor of the Redeemer's name by their holy examples and evangelical efforts,' and that they 'are a great majority of the chosen instruments to carry the gospel to the heathen,' can be explained otherwise than by referring it to the divine acknowledgment of their being churches. The error which our Pedobaptist brethren cherish, though producing injurious effects, cannot prevent all the consequences which appropriately flow from the many precious truths which they maintain. When their ministers preach repentance towards God and faith towards our Lord Jesus Christ, clearly and forcibly, God will bless his truth. When they devote their wealth and their exertions to the spread of the gospel, God will bless their efforts, notwithstanding the error with which they have enveloped a part of divine truth. But it becomes them to consider whether, if they should receive the whole truth of God, and open their hearts to its whole influence, a still greater blessing would not rest upon them, both at home and abroad; and whether they would not be happily freed from many perplexing and hurtful circumstances. It is our belief, that if, with all their present advantages for growing in piety, and for usefulness, they also should abandon error respecting baptism, and come under the influence of the whole truth as it is in Jesus, the result would be inconceivably happy.

What occurs under the sixth head is so similar to what immediately precedes, that we deem it unnecessary to make any additional explanations. We will only ask, whether, supposing it to be true, that Pedobaptist 'preachers are not church members, and therefore have no right to preach, and certainly are not ministers of Christ, and therefore have no right to administer the Lord's supper, and are guilty of awful profanity in doing this,' whether, even supposing all this to be indubitably true, Dr Griffin seriously believes that God would drive them from the earth like Korah, Dathan, and Abiram? Does he honestly believe this? Men sometimes speak boldly, rather than soberly. What if we should hear of a profane company of young men meeting, during a revival of religion, for the express purpose of celebrating in mockery the ordinance of the Lord's supper; and it should be told us that He who is longsuffering and abundant in mercy, did not cause the earth to open and to swallow up the offenders; but that on the contrary, so marvellous are the ways of God, there was fastened on the conscience of one, such a conviction of guilt that he found no peace till he applied to that Saviour with whose sufferings he had been sporting:—Would this exceed the bounds of belief? The dispensation under which we are permitted to live does not require those immediate, outward manifestations of divine displeasure which were appropriate to a former age.

The remarks under the seventh head and under the eighth, imply that the refusing to mingle ourselves with our Pedobaptist brethren in celebrating the Lord's supper, is a violation of the

spirit of Christian love and union; and arises from bigotry and selfishness. Thus we come back to the hackneyed commonplace in which many people indulge themselves. And is it Dr Griffin that is treading upon this beaten ground? a man who seems to perceive on what principle the Baptists withhold from uniting with others at the Lord's table, and who assents to the correctness of the principle; a man who has been understood to vindicate Baptists from the charge of illiberality, and who has been understood to say that if his sentiments on baptism corresponded with those of the Baptists he would practise as they do in regard to communion? Henceforth we will not wonder when the unreflecting multitude thus accuse us. We will leave our cause with God, and earnestly implore that we and all our Christian brethren may be more thoroughly imbued with the spirit of the Lord Jesus; that the strife of tongues may cease; that whether we, or they, are in fault, error may be exposed, and that under the mild influences of truth, the church of the Lord may flourish.

Our hearts were pained by the unkind remarks under these heads. Let any Christian solemnly reflect on the endearing relation which subsists among the children of God, the expectants of heavenly bliss; let him warm his heart by meditating on the love of Jesus Christ, and by communing with his Lord and Master, and we persuade ourselves he will regret that such a train of thought should have been expressed, when the conscientious, self-denying practice of acknowledged brethren in Christ was the subject. We judge not the author of these remarks. We believe the recollection of his having made them, and of his having permitted them to be published, must excite some painful emotions. There is, too, so manifest a difference between the casting of such reflections, and the manner in which the letter commences, that one might be excused for doubting whether both parts came from the same pen. But so it is. And we are compelled to place this among the proofs, that age and experience, dignity and piety, may swerve from Christian kindness and rectitude; may be fringed with human imperfections, and may still have occasion in brokenness of heart to seek forgiveness from that Saviour who can abundantly pardon.

We refuse not to associate at the Lord's table with other Christians because we are bigoted, or selfish, or because we wish 'to shut our adherents in by a sort of impassable gulf.' The practice for which we are censured is not recommended to us except by a regard to what we think the will of our Lord. Nor is the practice at all inconsistent with the purest and most generous Christian love. For we can love our brethren with pure hearts fervently, while yet we do not join with them in every religious observance. There are occasions, and those of perpetual occurrence, on which the expressions of Christian affection are less questionably genuine, than the occasion afforded by celebrating the Lord's supper. Our practice does not imply want of love for the disciples of our Lord; it implies conscientious adherence to principles which we think our Lord has established in his church. Nor is our practice

at all inconsistent with the fact, that all true Christians will commune together in heaven; for the communion of soul which the redeemed will enjoy in heaven is a different thing from celebrating the Lord's supper.

The names of 'the celebrated Robert Hall, and of the late excellent Dr Stillman' are indeed dear; but we remember that our Lord has cautioned his disciples to call no man master upon earth. It may be well also, to mention, that however applauded Mr Hall's liberality may be, it proceeds 'entirely on the ground that baptism is not an indispensable prerequisite to communion;' a principle, the propriety of which, in the commencement of this letter, Dr Griffin expressly disowns. As to the 'excellent Dr Stillman,' who is said to have stood 'at the head of the liberal class' in America, we have reason to believe that the case is not quite so clear as one would suppose from Dr Griffin's remark. But what if it were? Must we be governed by names? Our faith must not stand in the wisdom of men.\*

Some topics are named in this letter which do not materially affect the leading point; such as, the baptism administered by John, and the purpose for which our Saviour received baptism. We therefore omit the consideration of these topics, and refer those who wish to see a brief yet comprehensive view of them, to the sermon on *the design of baptism*, which has already been named.

Though so far as our present purpose is concerned, the topics just named may be waived, yet on the general question of baptism they ought by no means to be omitted. For the fact that baptism had been frequently administered by divine authority previously to the final commission of the apostles, is one of the circumstances which must be taken into account when we endeavor to view ourselves as

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\* Since writing the above, the following letter has been received from a much esteemed and well known individual, for many years a deacon in the church of which Dr Stillman was the pastor.

'Your note is just received, making inquiry respecting Dr Stillman's sentiments on communion. The Doctor was a man of a most catholic spirit; and he always felt so ardent an attachment to, and such an intimate union with, all whom he believed to be real Christians, that I think, had he consulted his *feelings* only, he would have avowed himself an open communionist. But from all that I ever heard him say on the subject, I believe he did not consider the practice correct.

'I have heard Dr Baldwin say that when Dr Stillman first came to Boston, his evangelical brethren in the ministry of the Pedobaptist denomination expected that he would commune with them, and that their opinion was grounded on some remarks made by Dr Stillman, which were understood by them to be favorable to such communion. The Doctor, however, found the brethren of his church and other Baptists unfavorable to the intercourse, and he gave it up; and my opinion is, that he did not consider it either expedient or correct. In fact, having never suspected him, during his life, to favor open communion, I never asked him particularly as to his own views on the subject; and it was not till after his death, when Dr Ephraim Eliot's pamphlet was published, that I had the conversation referred to with Dr Baldwin. I never knew him to communicate at the Lord's table with Pedobaptists, nor were any other than immersed professing believers ever admitted to communicate with his church during the fourteen years in which I delightedly sat under his affectionate ministry.

Very respectfully yours,

JAMES LORING.'

in the same situation in which the apostles were when they received that commission. A recent advocate for infant sprinkling contends earnestly (but not more earnestly than he ought) that in order to know how the apostles would understand the language of the commission, we must as far as possible conceive ourselves to be in their situation at that time. Now applying this principle, we observe, that the disciples of our Lord previously to receiving their final commission had for several years been witnessing the administration of baptism by the divinely appointed harbinger of the Messiah, and had themselves administered baptism under their Lord's immediate direction. See John iv. 1, 2. That all these instances of baptism had a very direct reference to the Messiah's dispensation, we presume no one will question. Thus baptism, *administered by divine authority*, was to them, when the commission was last given, no new thing. Having been accustomed to baptism, how would they naturally proceed when they were commissioned to go into all the world, to teach all nations, baptizing them? Clearly they would proceed in the manner to which they had been accustomed, unless some special directions had been given to pursue a different course. Such a direction seems to have been given as to the form of words in connexion with which the ordinance was to be administered; but neither from the commission itself, nor from the subsequent history of the apostles is there the least satisfactory evidence, that they were authorized to depart from the original institution, either as to the action to be performed, or as to the persons on whom it was to be performed.

There is one other point to which we would direct the attention of our readers. Under the fourth head of this letter, occurs the following sentence: 'There is a great variety in the manner of their' [different denominations] 'keeping the supper, administering baptism, performing prayer, and conducting all the forms of public worship.' Thus the manner in which baptism is performed is put upon a level with the unprescribed circumstances attending the administration of the Lord's supper, the performance of prayer, and other forms of public worship. It has often been intimated that it is quite as immaterial in what manner baptism be performed, as it is in what manner prayer be performed, whether in a standing or a kneeling posture; that it is quite as reasonable to hold a controversy on the question whether we must kneel or stand in prayer, as on the question, whether in baptism we must be immersed or not. Thus Baptists are represented as contending about a mere circumstance of a religious rite, whereas it is their continual profession that they are contending about the rite itself. The illustration drawn from prayer and from the administration of the Lord's supper is by no means appropriate. For whether prayer be performed by a person kneeling, sitting, standing, or lying down, still it is prayer, as no particular manner is prescribed. Whether the Lord's supper be administered to persons sitting, or reclining according to the custom which prevailed in Palestine, still it is the Lord's supper; for we have no directions concerning posture, and there is nothing which is intend-

ed to be expressed by the Lord's supper that is inconsistent with either posture. But in the other ordinance, the form is prescribed, just as really as it would appear to be, if the original word, instead of being *adopted* or *transferred* from the Greek into the English language, had been *translated*. It would then have been expressed, in plain English, by the word *immersion*. Moreover, something essential to the ordinance, as to what it is intended to represent, is omitted if any thing be substituted for immersion. So that our controversy is not respecting the form of baptism, but respecting baptism itself; not whether persons shall be baptized in this or in that way, but whether they shall be *baptized*. Pedobaptists say, any one of certain things is baptism; we say only one of those things is baptism. The controversy then is about the thing, not about a circumstance of the thing. The illustration drawn from prayer and from the Lord's supper would be apposite, if the matter in controversy were, whether the validity of baptism be affected by the circumstance of the candidate's standing or kneeling in the water, or by the circumstance of prayer's preceding or following his immersion. But plainly about mere circumstances we have no dispute; and it is unjust and unkind to compare the manner of baptism to the posture in prayer and at the Lord's table. We repeat it, the controversy is about the thing itself. Baptists view themselves as contending for the very existence of a Christian ordinance; as contending, not whether baptism shall be administered in this or in that way, but whether it shall be retained in the church.

The views of other denominations respecting baptism are not definite; with them, immersion, pouring, sprinkling, are all equally valid baptism. With Baptists, immersion only is acknowledged as baptism. Other denominations then may without any peculiar generosity or kindness invite us to come to the Lord's table; for they admit that we are baptized. We however cannot invite and encourage them, without violating our conscience, because we cannot consider them as baptized, i. e. *immersed*, according to the command of our Lord. There is then a manifest difference between the two cases; and since it is the Pedobaptists who have departed from the command, we confidently and solemnly ask, who are to be blamed for the want of union between them and us?

We pray, that knowledge and holiness may increase. We call upon all the friends of Christ to search the Scriptures. We affectionately entreat them to remember his words, *If ye love me, keep my commandments*; and thus to examine themselves, in respect to baptism as well as in respect to other duties, whenever they think of the memorials of his death. And may all who keep the ordinances as they were originally delivered, become living proofs that their baptism is not an unmeaning ceremony, but a powerful incitement to walk in newness of life.



## INTERPRETATION OF 1 PET. iv. 6.

*For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.*

THE epistle in which this passage occurs, was written about the year 64. At that period, a great part of the generation alive when our Lord was upon the earth, had been numbered with the dead; and, according to a very important rule of interpretation, the word 'dead,' in this verse, must be understood in its *literal* sense; for there is nothing in the connexion that requires us to explain it *figuratively*. Besides, in the preceding verse, mention is made of 'the dead' in the literal sense. The expression, 'the quick,' or living, 'and the dead,' can be explained in no other than its literal acceptance. The literal sense is always to be preferred, unless some good reason can be given for its rejection. No such reason appears in the present case. The Christian revelation taught, with peculiar emphasis, the doctrine of a resurrection, and of a general judgment, when not only the living, but the *dead* also will stand before their Maker. John, in describing his prophetic view, says: 'I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, *according to their works*.\*' Here it is manifest, that 'the dead' are mentioned as of different characters. Some will be wicked, and some righteous. 'The dead,' therefore, cannot mean such as are 'dead in trespasses and sins,' but the literally dead; as is equally manifest from John v. 28. 'The hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.'

In reference to the same subject, our Lord is spoken of, in Acts x. 42, as 'judge of quick and dead;' and in 2 Tim. iv. 1, as the one 'who shall judge the quick and the dead at his appearing and his kingdom.' Can it be doubted that by 'the dead' is meant the same in these instances as in the preceding?

It is objected: "Those who are alive on the earth will have a change passed upon them equivalent to death; hence to say that Christ is ordained to be the judge of those who are dead, and those who shall be alive when he descends, does not convey a definite idea." In reply, it is sufficient to observe, that the change spoken of will be equivalent, not so much to death as to the resurrection, or the glorious preparation for heaven connected with that event. 'The dead,' says Paul, (1 Cor. xv. 52.) 'shall be raised incorruptible, and we shall be changed.' Notwithstanding the change, Paul continues to speak of those who experience it as *alive*, in

\* Rev. xx. 12.

distinction from 'the dead:' 'Then we which are alive and remain, shall be caught up together with them.'\*

The fact exhibited in 2 Tim. iv. 1, that a day of judgment is approaching, from which no man, living or dead, can escape, is a consideration which may well rouse the efforts of the minister of Christ. God 'now commandeth all men every where to-repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'†

If any thing can be added to the proofs already presented, that the words 'living' and 'dead,' in such connexions as have been mentioned, are not to be interpreted figuratively, it is afforded by Rom. xiv. 9. 'For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living.'

To be *judged*, as the original word is used in the passage that we are considering, is be *condemned*, to be made or led to *suffer*. In this sense it is often used; as in John iii. 17, 'God sent not his Son into the world to condemn the world; but that the world through him might be saved;' and in 1 Cor. xi. 31, 'When we are judged, we are chastened of the Lord.'

The meaning of the word here rendered *according to*, seems to be better expressed by *among*, or *before*—among men—before God. In this manner the same word is not unfrequently translated; as in Acts xxi. 21, 'And they are informed of thee that thou teachest all the Jews which are *among* the Gentiles;' and in Luke ii. 31, 'Which thou hast prepared *before* the face of all people.'

In the sacred Scriptures, the sanctified disposition is sometimes denominated the *spirit*; and hence its opposite, the unsanctified disposition, came to be called the body, or the *flesh*.

That the clause 'in the flesh,' is in the construction to be connected with 'judged,' and not with 'men,' appears from the corresponding part of the verse; for it is perfectly clear that 'in the spirit' should be construed with 'live,' and not with 'God.'

From the connexion, it is obvious that the apostle Peter, (very much as the apostle Paul on another occasion,‡) reasoned with his brethren in this manner: Christ suffered for us in the flesh, the just indeed for the unjust. He for us refused no suffering, however severe. For us he submitted his flesh, in the literal sense of the word, to crucifixion. Ye ought, then, to crucify your flesh, in the figurative sense of the word—to subdue and mortify your carnal nature, your sinful propensities which occasioned his death.

Commencing with the chapter, we may read the paragraph thus:

'Christ, therefore, having suffered for us in the flesh, arm yourselves, also, with the same mind, (for he that hath suffered in the flesh, or mortified his carnal nature, hath refrained from sin,) to the end that ye no longer spend the rest of your earthly time according to the lusts of men, but according to the will of God. For

\* 1 Thes. iv. 17.

† Acts xvii. 80, 31.

‡ Rom. vi.

the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you. But they shall give account to Him who is ready to judge the living and the dead.'

Upon the mention of the living and the dead, as about to stand before the judgment seat of Christ, it was natural to advert to the case of such as had died in the faith. He accordingly urges upon his brethren, the consideration that the same powerful motive which he had just presented—the death of Christ, which was indeed the soul of the gospel—had sustained, in their self-denying and holy course, those blessed men who had gone before them.

'For to this end,' (the same that he had mentioned in the 2nd verse, while adverting to the sanctifying and elevating tendency of the doctrine of Christ crucified for us,) 'For to this end was the gospel preached also to persons now deceased, that, among men, indeed, they might suffer in or mortify their carnal nature, but, before God, enjoy spiritual life.'

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## HYMN.

BY BISHOP HEBER.

ON more than merciful! whose bounty gave  
Thy guiltless self to death, our souls to save;  
Whose heart was rent to pay thy people's price;  
The great high-priest, at once, and sacrifice!  
Help, Saviour, by thy cross and crimson stain,  
Nor let thy glorious blood be spilt in vain.

When sin, with flowery garland, hides her dart,  
When tyrant force would daunt the sinking heart,  
When fleshly lust assails, or worldly care,  
Or the soul flutters in the fowler's snare,—  
Help, Saviour, by thy cross and crimson stain,  
Nor let thy glorious blood be spilt in vain.

And chieftest then, when nature yields the strife,  
And mortal darkness wraps the gate of life;  
When the poor spirit, from the tomb set free,  
Sinks at thy feet, and lifts its hope to Thee,—  
Help, Saviour, by thy cross and crimson stain,  
Nor let thy glorious blood be spilt in vain.

# MISSIONARY REGISTER.

FOR SEPTEMBER, 1829.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

## BURMAN MISSION.

MR BOARDMAN'S JOURNAL.

### *Progress of Inquirers.*

July 29. Ko Thah-byoo, the Karen Christian, who went out five days ago, to visit a Karen village, returned today, and says that all the people of the village listened to his words.

30. Several persons visited me, among whom was Ko-moung, who still seems to halt between two opinions. He makes no considerable progress, and I fear he is still "in the gall of bitterness, and in the bond of iniquity." But still there is a little hope. His mind is not at rest. He cannot go back, he dares not go forward. He wants to go to heaven, not in Christ's, but in Gaudama's way. His good sense is on our side, his feelings are half at least with us, but Satan and all his emissaries are dissuading him against embracing the truth, and I fear they will prevail. O, ye dear children of God, unite with me in prayer, that He who is mightier than the strong man armed, may enter in and lead his soul a willing captive to the dear Redeemer.

31. The young Chinese called this morning, and declared more fully than ever, his belief of the gospel, and his desire to receive baptism as soon as I am willing to administer it to him. I have lately made considerable inquiry respecting him, and have uniformly obtained a good report of his conduct. In order to try his motives, I proposed several questions, but in no case, did he betray any thing wrong.

I said, "you are poor, and without a situation: if you are baptized, your countrymen will hate and deride you, and perhaps no one else will employ you." "Then (he replied) God will

take care of me." "Perhaps (said I) Mr —, with whom you wish to find employment, will not wish to employ a man who has been baptized. He may repulse you on account of your profession." "Let him do so:" was his modest, but firm and prompt reply. "Why (I inquired again) do you wish to be baptized?" "Because Christ has commanded it." Many similar questions were put to him, which he answered in a similarly satisfactory manner. On being asked when he wished to be baptized, he replied, "to-day, or to-morrow, as you please; only I wish to be baptized before long."

Afternoon. Moung Bo, whose absence for a week had occasioned me not a little anxiety, called, and after assigning satisfactory reasons for his long absence, requested that he might be baptized on the next Lord's day. I have examined him closely and frequently, and feel well satisfied that he is a converted man. He is universally reviled by people and priest; but he bears it quietly, and says he can pray for his persecutors. He says that several persons with whom he has conversed, appear to relish the Gospel. Two, in particular, believe it fully.

Among my hearers were Ko-moung and an old gentleman, who asked me very many pertinent questions, and evinced an unusual interest in what I said. I could not leave the zayat till dark, and I heard the old man say after he had left, that he had many other inquiries to make. May the Lord be pleased to enlighten his mind and change his heart.

The evidence in favor of the young Chinese and Moung Bo is so satisfactory that I propose to baptize them on the ensuing Lord's day.

[To be continued.]

## NATIVE TEACHERS.

The friends of Missions have been pleased in learning that several Burman converts have become highly useful as religious instructors to their countrymen, and thus present the pleasing prospect of multiplying the heralds of the cross, from among those who have been involved in the darkness of heathenism. Mounng Ing is well known by reputation to our readers, as a zealous friend to the progress of the gospel, and a successful laborer with the Missionaries. The Board have voted that some pecuniary aid shall be granted to native teachers, to enable them to devote their time to the work, and render more efficient aid; and already one hundred dollars have been received by the Treasurer, from a liberal friend, towards the support of Mounng Ing. This convert has recently addressed a letter to the Corresponding Secretary, in the Burman character, a translation of which was transmitted by Mr Judson. Although it details many events familiar to our readers, yet we doubt not it will be read with interest, as it exhibits the train of thought and the mode of expression of a Burman who is now devoted to the spread of the gospel.

## MOUNNG ING'S LETTER.

Mounng Ing sends greeting to teacher Bolles, Superintendent of the missionary affairs of the Lord Jesus Christ, agreeably to the will of God the Father—in Salem, America—a region favored with the religion of the Divine Son, the Lord Jesus Christ, the only way of eternal life, according to the will of God, most excellent, in the highest heavens. Grace and peace be multiplied to thee, from God the Father, who is willing to be so called by all men, and from the Lord Jesus Christ, who ever saves from sin and hell all who believe in and love him.

Certain teachers, acquainted with the grace of God, the object of universal worship, having come from their own country, situated at an immense distance, and having labored in

righteous performances, and declared the gospel of the Lord Jesus Christ, we became acquainted with them, and believed, and were baptized,—which facts I testify and transmit in this letter, the result of a joyful mind.

As to my own circumstances, I formerly lived at Bike, (Mergui,) where the rulers grievously oppressed the people, in consequence of which, I removed to Rangoon. There, with a view to my present and future welfare, I became a disciple of the great Salen teacher, a person well skilled in the sacred books. While thus situated, the grace of God sought and selected me. One day, a person came with a missionary writing, which he said he received from teacher Judson. I heard his words, and had a strong desire to know more. Early the next morning, I went to listen. I found the teachers, heard the gospel, and obtained a glimmering of light. After eight or nine days, I requested baptism. The teachers were not satisfied, and declined baptizing me. I then took the sacred writings, and returned to my former place of residence. There I was variously employed, and got no increase of light. But when the rains set in, not being able to go on as usual, I applied myself to study the Scriptures, and meditate on God and pray to him. Then the light increased. I saw my sins and repented of them. I put my trust in the Lord Jesus Christ; and on returning to Rangoon, again requested baptism; and after being examined, obtained that favor. From that time, (except one more visit to Bike,) I continued to remain with the teachers; and I accompanied them to Ava.

After we had been there a few months, great trouble and misery came upon us. The English and Burmans went to war; and when the news of the taking of Rangoon reached Ava, the chief jailor and the executioners came, and having tied the teacher's arms behind him, carried him off. On the way, in order to extort money, they threw him down, and trode upon him, and drew the cords so tight, that when he could bear it no longer, we were obliged to give them money, upon which they slackened the cords a little and went forward. On arriving at the court house, the government examined him, and put on three pair of fetters, and sent him to the inner prison, to be treated with severity.

We were then obliged to conciliate the jailers, and give them presents to get a little relief. After eight or ten days, they had recourse to their former severity, and got more presents. In this manner, for about a year, the jailers and executioners continued to abuse the teacher, and extort money. Then he was taken away to Oung-pen-la, about six miles distant. The executioners stripped him of his shoes, and almost all his clothes, and carried him off in the middle of the day, when the sun was very hot. In consequence of this, the soles of his feet were as if burnt with fire; and all the skin came off, and they were one great wound. After remaining at that place about five months, they took the teacher out of fetters, and sent him to the head quarters of the army, to act as interpreter.

As to the teacheress, from the day the trouble came, she went about to the houses of government people, and though she could not procure the release of the teacher, she got permission sometimes to visit him in prison. After two or three months, however, that was prohibited. She then conciliated the governor of the city, and obtained an order to go about the town and enter the prison occasionally, dressed like a Burman woman. Soon after, she was confined with a daughter, and having somewhat recovered, the prison being at a great distance from her house, she moved into a shed in the governor's yard, that she might be near the prison; and there she cooked food for the teacher and took care of him. When he was carried off to Oung-pen-la, she followed for the same purposes, and there remained. On the teacher's being released and sent to the army, she went back to her own house. There she became dreadfully ill, and lost her mind, so that she talked at random. As this crisis, through the mercy of God, teacher Price was released; and on his giving her medicine, she recovered.

When the teacher was sent back from the army, he was not allowed to live in his house; but the north commandant of the palace took charge of him in his own house, to which the teacheress also was removed, as soon as she was able; and there they lived comfortably for about a month; after which, the Burman government being beaten and forced to pay money, we

all went to Rangoon, and thence to Amherst.

But the teacher made no stay in Amherst—he returned to accompany the English Envoy to Ava, in hope of getting some permission to do missionary work in Burmah.

The teacheress built her own house, and two little school zayats—one for boys and one for girls, and made me teach them to read. She herself came and taught the girls to sew. On Sundays, Moungh Shway-bay, myself, Mah Men-lay and Mah Doke, with several of the neighbors, met at her house, and had worship. After three months spent in this way, she was taken ill and sent for a doctor. In a few days the disease became violent, and she told us all to pray to God that she might be wholly resigned to the divine will. We then continued diligently to pray and take care of her. After six or seven days more, she said that she could stay with us no longer; and having given us directions how to remain, and told us to take care of her little daughter and all the things, until the teacher should return, she died.

One month after the teacheress died, teacher Wade arrived from Bengal; and in two months more, teacher Judson returned from Ava.

Afterwards I went to Bike, (Mergui) from a desire to preach the gospel to those who had never heard, and to glorify the Lord Jesus Christ; and I made a little beginning—I went about to the houses and places of assembling, and preached to all I met. I found four or five who considered and desired to believe: Others were not only indisposed to believe, but desirous of abusing and beating me. Afterwards I returned, and with teachers Judson and Wade, removed altogether to Maulmying, where the inhabitants are more numerous; and at this place, we are laboring in missionary work. The teachers Wade and Judson have built a zayat each, in suitable places, and preach to all they meet. I go about here and there, and try to do as well as I can. Moungh Shway-bay teaches the girls to read, and at leisure times, goes about in the same way. Teacher Boardman has gone to Tavoy, and is preaching there.

There are seven disciples living, who did not come with us to Amherst, two of whom are women. Of the four that came, three are here; one of them, Mah Men-lay, is dead. The

following are new disciples:—Mah Loon-byay, Mah Lah, May Nyot, above eighty years old; Mee Aa, about thirteen, Moungh Shway-bay's daughter; Mah-ree, about twelve; Mee Nen-yay, Mee Nen-mah and Mee Tan-goung, a little younger; Moungh Shway-pwen, and Moungh Thah-pyoo, who have gone to Tavoy; Moungh En, Moungh Ian-loon, Moungh Shway-pan, Mah Doke's husband, Moungh Dwah, Mc Donald, a Hindoo; little Moungh Ian-loon, and Ko Myat-kyau—in all seventeen. And there are many others who are considering, and who will become disciples. Ko Myat-kyau's elder brother, and wife, and o'her relations, were opposed to it, and persecuted him greatly; but he bore it patiently; and now they are somewhat reconciled. Two of the girls have been beaten by their mothers. Mee Nen-mah's mother said, when she beat her, "Ha, you, a religion in which you cannot tell lies, what you take for? Our race must buy and sell and get their living by telling lies." Mee Ian-goung's mother said, "Ha, I put you to learn to read and to sew only. Did I put you with the teachers to take their religion?" And then she dragged her by the hair and beat her. The Hindoo, Mc Donald, when he was baptized, having in his possession certain books which are contrary to the Scriptures of the Lord Jesus Christ, brought them all and threw them into the water.

But if I should write about all things particularly, my letter would be too long; so I write a summary only. Teacher Judson will translate into English. In the year of Christ 1828, the Burman year 1190, on the 10th of the decrease of Wah-goung (Aug. 5th) this letter is finished.

Translated from the original, which is forwarded herewith. A. JUDSON.

Rev. Dr Bolles.

#### VALLEY TOWNS.

Journals have been received from Rev. Evan Jones, of the Valley Towns, detailing events relative to that station; extracts from which follow.

July 29, 1828. Kaneeda gave a very refreshing account of a change which has taken place in his mind. The first thing that excited his attention was hearing of the sufferings of the Son of God, for men. Then he

began to loathe bad company, drunkenness, &c. He became much troubled in mind, and commenced praying. Thinks much about the Son of God, and says he loves him. Is grieved to see men go on in sin. He loves the missionaries as God's people, and wishes to follow their ways.

Oct. 6. Had a very interesting conversation with Kaneeda: he seems to feel the depravity of his heart, and to appreciate the value of the atonement of Jesus. Says he can trust in the Saviour, loves him, and wishes to know all his will, that he may serve him more exactly. He says he can trust in the Saviour, loves him, and wishes to know all his will, that he may serve him more exactly. He says he can trust in the Saviour, loves him, and wishes to know all his will, that he may serve him more exactly. He says he can trust in the Saviour, loves him, and wishes to know all his will, that he may serve him more exactly.

Jan. 6, 1829. Received a letter from Sugg Fort, of Port Royal, enclosing sixteen dollars, to be applied towards circulating portions of scripture, hymns, &c. in the Cherokee language. I hope this example will be followed, that the poor Cherokees may read, in their own tongue, the wonderful works of God.

Feb. 2. Kaneeda brought back a little book I lent him, for two weeks, with a few chapters and some hymns in Cherokee. He said he had scarcely got a sight of it; his wife, and sister, and some others, had been so engaged in reading it, as to keep it constantly occupied. There are many more who are equally desirous to read the word of God. I trust the Lord will give it to them by some means. A small portion of the Scriptures will soon be printed; and I trust the friends of the Redeemer will furnish us the means to circulate it in the dark recesses of these mountains. I could circulate at least a thousand copies, to persons who would rejoice to receive them.

The following letter to the Corresponding Sec'y, has just come to hand.

Valley Towns, June 17, 1828.

Rev. Sir,

I have much pleasure to inform you that the poor Cherokees, amidst the lowerings of Providence, as regards temporal prospects, are daily manifesting a more decided disposition to listen to the overtures of grace.

On Sabbath day, June 14, two of them, Kaneeda and his wife, neither of whom have any knowledge whatever of the English language, gave us an account of a work of grace on their minds, and the happy change it had

produced in their views, and feelings, and prospects, which caused a thrill of wonder and joy to pass through the audience. A great number of people were present. The worldling was astonished and confounded, and the saint exulted in the efficacy of the gospel.

Two, white females also professed faith in the blessed Redeemer. One of these was peculiarly interesting. The meek and entire dependence on the atoning sacrifice which was manifested in her experience, connected with the propriety of her conduct, produced a lively sensation in the congregation.

They were all baptized, and afterwards we sat down to commemorate the death of our blessed Redeemer. It was the most interesting day we have ever witnessed at this place.

There have now been twenty baptized at this station. There are a great number more whose minds are agitated about the concerns of eternity, and who are inquiring after the way of truth. I hope the Holy Spirit will lead them to trust in the sacrifice of the blessed Jesus.

I am, Rev. Sir, your obedient servant in the Gospel, EVAN JONES.  
Rev. L. Bolles.

LETTERS TO THE TREASURER OF  
THE BAPTIST BOARD OF FOREIGN  
MISSIONS.

Richmond, April 25, 1829.

Dear Sir,

In compliance with a late resolution of the "Richmond Female Judson Society," the sum of fourteen dollars is now remitted to you, as Treasurer of the "Baptist General Convention for Missionary purposes, in the United States." This sum, which is the annual contribution of the "Judson Society," you will receive by the hand of the Rev. James B. Taylor, pastor of the second Baptist church in this city; and agreeably to the wish of the above named Society, will place it to the credit of the "Virginia Baptist Missionary Society."

The design of the "Judson Society," it is generally known, is to assist in supporting the native female school, established by the late useful and la-

mented missionary, Mrs Ann H. Judson, and which has since been conducted by her worthy associates in the Burman Mission:—accordingly, it is the wish of the Society, that the moneys forwarded by them, be still applied to this object.

It is with deep regret, that we find our annual contribution so much diminished—yet would not thence be discouraged. We trust that the Missionary spirit will no longer languish among us. Indeed, since the recent encouraging accounts have reached us, relative to the progress of the eastern mission, an increased interest has apparently been excited in this truly noble cause. It has become the more earnest prayer of many friends of Zion here, that the light of the glorious gospel may quickly be spread over nations who are now enveloped in moral darkness and death—that our missionary brethren may be sustained and prospered in their labors of love, and that through their instrumentality, the whole heathen world may ere long be converted to God.

To every Christian heart, it is truly grateful to hear of the advancement of the Saviour's kingdom; among ignorant and degraded heathen. But to the female breast, this cause appeals with peculiar power. It is anxiously hoped, that this impulse will not be felt in vain; but that it will be universally attended with correspondent efforts, in behalf of that large portion of our miserable fellow beings who are "perishing for lack of knowledge."

Yours, very respectfully,

JANE N. DANIEL, Cor. Sec.

FRANCES B. GREENHOW, Dir.

FROM REV. JOHN PECK, CAZENOVIA, N. Y. JUNE 30, 1829.

"I have received about one hundred dollars for the Foreign Mission within a short time, and liberal contributions for our State Convention, to the amount of one thousand dollars. It has done me good to see the zeal manifested among God's dear children for the spread of the gospel among the destitute. May the blessing of many ready to perish come upon them."

Dea. H. Lincoln.



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Associations.	States.	Ch.	Min.	Bpd.	Total.	Data.
Upper Canada	U. C.	15	11	78	865	1928
New-Brunswick	N. B.	8	140	1841		
New-Scotia	N. S.	27	334	1772		
Dorchester	M. C.	45	54	74	5005	do
Cumberland	do	33	28	167	2214	do
Eastern Maine	do	31	18	229	2520	do
Lancash	do	45	27	371	2980	do
Pemaboot	do	25	18	240	1269	do
York	do	30	19	63	909	1828
Dublin	N. H.	18	10	82	908	1828
Merridith	do	13	13	49	1193	1828
Salisbury	do	20	12	143	1296	do
Leyden	Vt.	20	20	77	1489	do
Danville	do	13	7	2	508	do
Fairfield	do	17	8	70	701	1828
Manchester	do	17	8	83	1018	1828
Windsor	do	7	5	35	5083	1828
Vermont	do	24	13	28	142	2692
Whitstock	Vt. & N. H.	26	27	167	2045	1828
Shutbury	Vt. & N. Y.	24	10	107	861	1828
Berlin	Mass.	24	33	546	8283	do
Boston	do	19	28	396	2864	do
Salmon	do	13	28	32	918	do
Stratford	do	18	13	10	1050	do
Old Colony	do	8	9	27	768	do
Wendell	do	17	18	163	1865	do
Westfield	do	17	17	82	1363	do
Warren	R. I.	28	18	192	2498	do
Ashford	Conn.	25	10	27	1218	do
Hartford	do	24	18	111	1894	do
New-Haven	do	14	20	192	1378	do
New-London	do	19	24	180	1923	do
Stonington	do	14	14	18	2677	do
Stonington-Union	do	14	16			
Northumberland	P. A.	9	3	183	1823	do
Philadelphia	do	29	34	3	149	1816
Racine	do	26	24	2	210	1828
Sagadahoc	do	9	6	18	684	do
Washington	Del.	9	9	18	905	do
Delaware	do	9	9	18	905	do
Baltimore	Md.	14	16	48	981	do
Salisbury	do	16	9	23	433	1828
Accomac	Va.	16	8	20	827	1827
Albemarle	do	18	8	61	1641	1828
Appomattox	do	20	9	60	1769	1827
Columbia	do	18	8	61	1641	1828
Dover	do	37	1437	4403	do	
Goheen	do	31	17	352	4404	do
Green Briar	do	4	4	6	109	1856
Ketecion	do	1	1	1	938	do
Middle District	do	14	8	97	1500	1827
Partenburgh	do	5	1	83	141	do
Portsmouth	do	27	13	1086	3722	1826
Roxane	do	21	23	2412	1856	1826
Shiloh	do	28	12	96	3268	1826
Strawberry	do	18	9	82	1048	1827
Texas's Valley	do	20	2	257	1258	do
Union	do	26	11	48	870	do
Oape Fear	N. C.	13	4	194	848	1826
Ostawa	do	14	11	612	1827	do
Chowan	do	23	18	246	3200	1825
County Line	do	13	30	1240	1824	1826
French Broad	do	24	10	63	928	1824
Flat River	do	24	10	63	928	1824
Goheen	do	15	14	1841	1824	do
Goshen	do	19	8	23	568	1827
Kelchere	do	19	6	23	568	1827
Keokuk	do	35	17	160	1508	1824
Keokuk	do	19	7	160	1508	1824

[illegible]

THE total numbers of 1838 are believed to be considerably short of the truth, as the year past has been distinguished by great displays of divine power and grace in the conversion of sinners. The materials for making up the account, were indeed more ample than the last year's, but still there was a great deficiency. The Minutes of some Associations have never been forwarded, and in other instances the totals of 1825, 1828, or 1827 have from necessity been inserted. The Corresponding Secretary of each Association is requested to forward a copy of the Minutes to the Rev. Noah Davis, Agent of the Tract Society at Philadelphia, that the annual tables published in future may be accurately stated from the best printed Minutes.

## NEW YORK BAPTIST MISS. SOCIETY.

The New York Baptist Missionary Society held its annual meeting in the city of New York, at the Oliver Street Baptist meeting house, June 2. We are gratified to learn from the Report of its proceedings the last year, that it is rendering efficient aid in advancing the Redeemer's kingdom. Several churches recently formed, have been materially aided in supporting the ministry of the word, and missionaries have been appointed to labor in different sections. We notice with pleasure, that several churches, who have received assistance, have in return formed missionary societies, and made encouraging remittances, to replenish the funds advanced for their assistance.

## CALCUTTA BAPTIST FEMALE SCHOOL SOCIETY.

The prophet Zephaniah affirms that the Lord will *furnish all the gods of the earth*. As idol worship is supported by ignorance, superstition, cruelty and vice, it is apparent that the diffusion of light, and the prevalence of truth, must necessarily furnish the heathen gods. The various efforts which are now making to evangelize the world, will therefore possess a deep interest in every benevolent mind.

Among the means employed, the instruction of children holds a prominent place, and will, undoubtedly, soon exhibit the most happy results.

We have received from Calcutta, the seventh and eighth Reports of the Calcutta Baptist Female School Society, from which we with much pleasure select the following intelligence.

The Baptists and Independents had been united in conducting the schools; but at the seventh annual meeting, it was resolved, that the union, having been found necessarily to involve some pecuniary and other difficulties, be dissolved. But the Committee record, that this measure has been adopted with the kindest feelings on both sides, and with affectionate wishes that the most abundant success may attend the labors of each denomination.

The seventh Report, 1828, stated the number of Schools under the care of the Society, to be seventeen, comprising about three hundred and fifty children, superintended by Mrs Carey, Mrs Pearce, and Mrs Yates. They are taught a catechism of Chris-

tian knowledge, and the gospel of Mark, and also spelling, writing, geography, &c. Several schools have received names from patrons in the United States; as the Salem, New York, Philadelphia, &c. and among the items of donations for their support, is an acknowledgment of eight hundred and twenty dollars from America. In some instances, children read with great facility, any book used in the schools. Mothers, who have received instruction, have also commenced instructing their female children, which, in its progress, may be expected soon to effect a happy revolution in the station which females occupy in society in Bengal.

The Committee state the numerous difficulties which still impede their progress, with a view to bespeak the patience of their patrons in Great Britain and America. The prejudices of the people, the frequent recurrence of disease, the numerous holidays, and the injurious effect of exposure to the weather on the health of the superintendants, all contribute to hinder them in their exertions. Disappointment is sometimes experienced by patrons, when the particular school to which their funds are appropriated does not prosper. On this and other accounts, the Committee suggest to their friends, the propriety of allowing their contributions to be appropriated to aid the object generally, rather than to the support of particular schools; which would relieve the minds of the Committee from considerable anxiety, and leave them more at liberty to prosecute the work as favorable opportunities might invite. We extract the conclusion of the seventh Report, descriptive of the efforts of the Board.

'Difficulties have not diminished their zeal in the work allotted to them; and the most impressive motive for perseverance is found in the enlarged acquaintance, which every successive year supplies, with the condition and necessities of the people. The work of superintendence necessarily leads those engaged in it into the midst of their abodes, and domestic circles. Here they see things as they are; but the knowledge gained, yields, alas! little satisfaction. It causes them to feel, that wretchedness is the Hindoo female's condition; that, destitute of knowledge, deprived of liberty, living without respect, doomed to idleness or drudgery, she is

the slave, and not the companion of man. But the necessity of their exertions is not the only motive: labor has not been in vain; success is lifting up her head, and saying, "Go forward." Year after year witnesses the increase of knowledge, the subjugation of prejudice, the alteration of opinion, and a growing regard for instruction among females. Let it be hoped, therefore, from what is to be seen, and from what we know of the operation of knowledge on the mind, that the time for the education of Indian Females is come.'

The eighth Report, published in 1829, is also highly encouraging. In relation to the general progress of missionary enterprises, the Committee ask,

'Who that witnessed the rise of these things a few years since, contemplated half of that which has been achieved? Into whose mind did the thought enter, that within forty years there would leave different Christian countries several hundreds of missionaries, having solely in view the glory of God and the salvation of the heathen,—that the holy Scriptures would be translated and printed in more than two hundred different languages and dialects,—that millions of Bibles and religious tracts would be circulated,—that many myriads of the rising generation would be gratuitously instructed, and read in their own tongues the wonderful works of God,—that tens of thousands of idolaters of various nations, polite and rude, would abandon the worship of the *creature*, and become with joy the devoted servants of the great *Creator*? Who then imagined that the inconsiderable rill of a few pounds in aid of Christian benevolence, would have swollen to the majestic stream that is now rolling annually more than half a million sterling to fertilize the sterile regions of the heathen world?'

The prejudices of the natives in Calcutta, in relation to female education, are so manifestly subsiding, that several respectable Brahmins are now instructors in these humble seminaries; the obtaining of scholars is comparatively easy, and several of the most respectable in the Hindoo community

are having their daughters instructed at home.

By the eighth Report we perceive that the schools are increased to twenty. The following is a statement of six schools, supported by funds from the United States.

*The Boston School.*

This was formerly the Doorgapore school on the mission premises there. It contains twenty-two children, possesses an excellent teacher, and is in a prosperous condition.

*The Boardman School.*

The formation of this school was effected early in the present year. It contains twenty-four scholars. The master is diligent, and the school is going on well.

*The Newburyport School.*

This school has been established about six months. The master is a respectable man; and the children, about eighteen in number, are advancing in their learning.

*The Philadelphia School.*

Contains twenty pupils. On account of the conduct of the mistress, its progress has not been so good as that of some others. It is intended to appoint another teacher.

*The Salem School.*

The condition of this, which has been long established, is very satisfactory. About twenty children are attached to it.

*The New York School.*

The character of this school is equally good with that of the former one. It contains about twenty children.

Mrs CAREY, of Cutwa, having stated that an opening now presents itself there, she has been requested by the Committee to establish another school, to be called the *Bachelor School*. This measure will add another to the list of the American schools.

The following incidents, which have occurred in the past year, will be read with pleasure.

A little girl in one of the schools remarked to her superintendent: "Since you told me that it was sinful to tell a lie, I have never told one."

The undermentioned case is one of a decided and encouraging nature.

‘With the hope of obtaining a school for a native Christian female, a person was employed by the Society at a small expense, to teach her to read. By her diligence, the good woman was soon qualified, but did not succeed in raising a school. She, however, being desirous of doing good, employed her talents in reading, as she found opportunity, the word of God to her neighbors. After a short time her labors were blessed to one of them, who became a very serious inquirer; and eventually, being convinced that there was salvation in none other than the Son of God, was baptized a few months ago, and has since lived in a very consistent manner.

“The husband of this individual has also abandoned idolatry, in consequence of the conversation and example of his wife; attends Christian worship regularly in company with her, and furnishes, by his general deportment, good reason to hope, that eventually he will become a genuine Christian character. These persons are now instructing their little boy, a child of seven years of age, in the knowledge of evangelical principles. Hence it appears, that a whole family have been rescued from Hindooism by the instrumentality of this Society.

“To their respected American friends, the Committee present also their sincere thanks, for the very liberal and disinterested manner in which they have helped forward this good cause; and beg to inform them, that another remittance, amounting to seven hundred and fifty dollars, or one thousand five hundred and fifty-seven rupees, has recently been received by the Liverpool packet.”

#### REVIVALS.

The deep interest which is at present apparent in the English churches relative to revivals of religion, has frequently been adverted to in our pages. The means employed for obtaining this inestimable blessing, have in many instances been crowned with success.

Rev. Mr Lewis, of Islington, London, writes: ‘The shower of divine influence, we trust, is approaching us. In Wales, thousands have been brought to the knowledge of the truth, and added to the church, within the last few months; and we are praying and expecting that something like it may take place amongst the churches in

the metropolis, and its vicinity. In Islington we have had a day much to be remembered. It was overwhelming to see the numbers that flocked together for prayer at 7 in the morning, at noon, and again at night. The good fruit has already begun to appear, and most of our churches have been favored with accessions since that time. In my own, nearly all the members of one family were impressed at that season, which impression, I trust, has issued in true conversion. We have just received, as members of the church, the father and mother, one son and two daughters.

Rev. H. F. Burder, of Hackney, (England) writes: ‘In several of our churches—and I am thankful to be able to say in my own—we have much cause for gratitude and encouragement. I do hope that the spirit of prayer for the heavenly gift, and of increased exertion, is beginning to prevail here, and that it will be followed by a corresponding conveyance of the “unction of the Holy One.”’

*An extract of a letter from the Rev. Jesse Hartwell, jr. Sumter District, S. C. dated June 29, 1829, to a Friend in the Newton Theological Seminary.*

“The Lord is doing wonders in our state. In the lower part of this district, many have recently made a profession of their faith in the Lord Jesus Christ. In April, I baptized forty-three at the Moriah church in one day. I have baptized there since the Charleston Association, one hundred and twenty persons. Truly may we say, What hath God wrought!

A good work is going on in a number of other churches. Brother Mallorey is enjoying a good harvest of souls: He has baptized nearly a hundred since the South Carolina Convention. Brother Burdett has also baptized one hundred since that time. Brother Dossey of Society Hill, has baptized about fifty in the course of the last month.”

By a letter from J. H. Dwyer, dated Moriah, N. Y. June 1, 1829, we learn that the revival of religion in this place continues. On the 3d of May, ten candidates were baptized; and the season was peculiarly refreshing. On the fourth Sabbath in May, the church met at the lake, at Port Henry; heard experiences in the morning, and attended baptism at 12

o'clock. The day was fair, and the spectators numerous. On the last Sabbath in May, twelve individuals followed their Lord in the ordinance of his appointment: and the season is described to have been peculiarly gratifying. Since this work of grace commenced, fifty-five have been baptized.

*Extract of a letter from Rev. Mr. Stubbs, Marlboro' District, S. C. April 16, 1829.*

"In November last, some tokens of mercy began to appear, vital godliness seemed to revive in the hearts of God's children, and a few of the thoughtless were hopefully converted to God, and followed him in his way rejoicing. In December, the work seemed to increase; and from that time till the present, our churches have been enjoying the outpouring of the blessed Spirit of God. For such mercy may every power of our souls arise in thanksgiving to God. As the result of this revival, ninety-six have been added to four of our Baptist churches. I had the pleasure to baptize two old revolutionary soldiers, one of whom is seventy-six years of age. In another case, I baptized a household on one day, consisting of nine professed believers." *Col. Star.*

A season of refreshing is enjoyed by the church in Broadalbin, N. Y. Twenty-two have been baptized and added to the church, principally young persons, three or four only being heads of families.

We are pleased to learn, that a revival of religion is now enjoyed in Olammon, a settlement in Penobscot county, Maine, under the labors of Rev. Jacob Hatch, of Dexter, who will be recognized as an acceptable and useful missionary. Fifteen persons have been baptized, and the organization of a church is soon anticipated. "The wilderness and solitary place are glad, and the desert blossoms as the rose."

We learn from our western papers, that the Kentucky Baptist Education Society have agreed to locate a College in Georgetown in that State, and that the Corporation are already Trustees of about fifty thousand dollars for the object, without having made solicitations for donations.

MIDDLESEX BAPTIST MISSIONARY SOCIETY.

The sixth Anniversary of this society was holden at the Baptist church in Lowell, on the 10th of June, 1829.

An appropriate discourse was delivered by Rev. Bartlett Pease, of Dunstable, N. H. from the words of John the Baptist—"He must increase," after which the Society transacted its annual business.

Rev. JOHN PARKHURST, was chosen Pres.

E. W. FREEMAN, Cor. Sec.

AMASA SANDERSON, Rec. Sec.

Bro. CALVIN BLANCHARD, Treas.

Executive Committee.

Deacon Eliakim Hutchings, Dea. John Farwell, Dea. Joseph Douce, Dea. William Blodget, Brother Josiah Kendall, and Brother J. C. Morrill.

Renewed the following resolution, which was adopted at our last Anniversary, viz.

*Resolved*, That we will use our endeavors individually to have paid into the Treasury at our next annual meeting, at least double the amount received by the Treasurer at this meeting.\*

The next Anniversary is to be holden with the newly formed church at Tyngsboro', on the second Wednesday in June, 1830, at 2 o'clock, P. M. The meeting was conducted with much harmony of feeling. It is hoped this Society will continue to increase, and that its measures will be so efficient, as that distant and dark places of the earth may be made abundantly joyful by its efforts.

In behalf of the Society,

E. W. FREEMAN, Cor. Sec.

\* The Society felt encouraged to renew this resolution, in consequence of the favorable consequences of its adoption at our meeting in 1828. We have been enabled, by the blessing of God, to raise an amount during the past year nearly triple that which was raised the year before.

The Treasurer's account shows that he has received, during the past year, one hundred and seven dollars. It is hoped that four times this amount will be exhibited in his account at the next Anniversary.

HAPPY EFFECTS OF FEMALE INSTRUCTION.

*From the 10th Report of the Calcutta Bap. Miss. Soc. 1828.*

Eight natives have been baptized at Doorgapore, of one of whom the following account is given:—

From the simple and pleasing account she gave, it appears that the Christian deportment of one of the female members of the church, and who had been taught to read at the expense of the Female School Society,

together with her direct endeavors to impart to her the knowledge of salvation, was the means of her conversion. Whenever she visited at her dwelling, the Bible was produced, a portion of it read and commented on, and her attention directed to the only way whereby a sinner can be saved. Nor was she directed in vain; for under a deep conviction of guilt, occasioned by hearing her friend read and explain the parable of the rich man and Lazarus, she looked to the Saviour, thus made known to her, and found rest to her soul. When she removed to Doorgapore, she could not read; but having discovered the worth of the Scriptures,

and been reminded how desirable it was that she should be able to read them herself, she immediately applied to the task, and from the proficiency she has hitherto made, it is likely she will soon be able to "read in her own language the wonderful works of God." She has also evinced much anxiety about her husband, and is indefatigable in her efforts to lead him to the knowledge of God in Christ: in consequence of which, he has renounced idolatry, and accompanies her to family and public worship.

To the Christian females of our own country, we say, "Go thou and do likewise."

### MRS JUDSON'S MEMOIR.

From various sections of our country, we are gratified by the intelligence, that the perusal of this interesting and valuable Memoir has awakened new fervors of piety, and created or deepened a conviction of the imperious obligation of Christians to send the gospel to the heathen. The anniversaries of Associations in the United States, many of which will be celebrated in this and the following months, will furnish very appropriate seasons for inviting attention to the work. Efforts for circulating it in sections where Christian benevolence has not been extensively awakened, may confer the most important benefits on the cause of missions, and the interests of Christianity.

The publishers early forwarded a copy of the first edition to the Baptist Missionary Society in London, and we are pleased to notice, that an edition of the work was immediately printed. Its circulation will undoubtedly fan the flame of benevolent effort which distinguishes the land of our ancestors.

From the reviews of the work in the London periodicals, we make the following appropriate and interesting extracts.

The Baptist Magazine for June, remarks:

'With the name of Judson, we have for a considerable time been accustomed to connect more of missionary enterprise, endurance, and achievement, than with that of missionaries in general; and the perusal of this Memoir has refreshed and strengthened the conviction which had previously taken possession of our mind. We have no doubt the "Memoir of Mrs Judson," including, as it does, the history of the American mission to Burmah, from its commencement to the present time, will receive a most cordial and universal welcome. The part of the compiler is very

creditably performed. His preface, connecting remarks, and occasional observations, are perspicuous, often spirited, and always pious.'

The Editors of the New Baptist Miscellany, for July, observe:

'This is one of the most interesting pieces of female biography which has ever come under our notice. Mrs Judson possessed far more than ordinary claims on the esteem, affection, and gratitude of the Christian church, and her name, we doubt not, will long be embalmed in the memory of those by whom she was known. To a high degree of mental acuteness she united great susceptibility of feeling and strength of religious principle, and was thus eminently qualified to devise and to execute things which are excellent.

'Having entered on the field of Missionary operation, her life was a scene of continued incident. For a considerable period she passed, in company with Mr J., from place to place, seeking with unconquerable perseverance some station which might be occupied with advantage to the church of Christ. At length they were compelled, in order to escape the suspicious vigilance of the East India Company, to repair to Rangoon, which became the scene of their future residence.

'Of their labors, trials, and sufferings, in this distant and benighted portion of the heathen world, the volume before us furnishes a highly interesting account. The war which speedily took place, between the British and Burman governments, exposed them to the suspicions of the latter, and entailed on them an amount of suffering to which there has been no parallel in the history of modern missions. No quotation which our limits can allow would do justice to these facts, and we must therefore refer our readers to the volume itself.

'In closing, we cannot too strongly express our approbation of this work. It possesses all the interest of fiction, the stirring qualities of romance. It excites emotions of the intensest order, while it communicates those principles of wisdom and piety which are of the highest importance to the happiness of man. From what we had previously known of Mrs J. we expected a volume of no ordinary kind; and now that we have gone carefully through it, we hesitate not to say that it has surpassed our anticipations. We need not, therefore, formally recommend it to our readers; but shall content ourselves with remarking, that it ought to be immediately added to every family library.'

☞ Ordinations, Accounts of Moneys, &c. deferred to our next Number.

THE  
AMERICAN  
BAPTIST MAGAZINE.

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No. 10.

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COMMUNICATIONS.

PRAYER THAT IS ANSWERED.

Messrs Editors,

THE article on prayer, in your number for August, I read with pleasure and with profit. There is one sentence in the opening paragraph, to which I wish to call the attention of the churches through the medium of the same publication. It is the following : "The volume of inspiration abounds in assurances that prayer ascending from believing hearts shall be heard."

To the truth of this sentiment I presume all your readers will readily subscribe ; but I cannot dismiss the apprehension, that very many who subscribe to it, are the subjects of a sinful incredulity, and that in *this* lies the real cause why so many of their petitions are unanswered. Spiritual blessings are conferred upon men on the principle on which sight was imparted to the two blind men, Matt. ix. 29. "*According to your faith* be it unto you." These men had, just before, professed faith in the Redeemer's power to relieve them, and he who "knew what was in man," saw that their profession was sincere ; but to furnish the witnesses with a proof of its sincerity as well as to teach us the principle on which he imparts his favors, he makes their healing to depend on the genuineness and strength of their faith. This connexion between a vigorous faith in the petitioner and the communication to him of extensive spiritual blessings is very forcibly expressed by the apostle James, "Let him ask in faith, nothing wavering ; for he that wavereth is like a wave of the sea, driven of the wind and tossed ; let not *that* man think that he shall receive any thing of the Lord."

The indispensable necessity of an unshaken faith on the part of a petitioner, is shown in our Lord's conversation with Peter, respecting the withered fig-tree. When Peter expressed surprise at the suddenness of the event, our Lord took occasion to urge the

Oct. 1829.

44



necessity of *believing* when we pray, that what we ask shall be imparted to us. "Have faith in God; for, verily, I say unto you, that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 'Therefore I say unto you, what things soever ye desire when ye pray, *believe that ye receive them, and ye shall have them.*'" Mark xi. 22—24.

This passage may, it is true, be perverted into a warrant to pray for unlawful things, or for things lawful in an unlawful manner; but, rightly understood, it can have no such tendencies: on the contrary, it will be found one of the most encouraging passages to the duty of prayer that the word of God contains. This declaration and command suppose some things and have some limitations which do not appear on the face of the passage. These must be known in order to our intelligently availing ourselves of the encouragements which it suggests.

First, the passage *supposes* some things. It supposes that what we supplicate are promised blessings. It can never be imagined that our Lord enjoins on us the exercise of an unwarranted confidence; for unwarranted confidence is presumption. But a confidence which is warranted, must be based on a divine testimony or promise; and must have distinct reference to Christ as him in whom the promises of God are Yea and Am'n. Hence it appears that the passage supposes the applicant to the throne of grace to be a believer in Jesus, and the petitions he offers to be warranted by promises in the word of God to bestow the blessings they specify.

The passage supposes further, that the petitioner rightly understands the promise he pleads. The promiser is obliged to fulfil his promise in the sense in which he intended it to be understood; not in any sense in which it might be misunderstood. Now doubtless God intended men to understand his promises in the *right* sense, that is, in the sense in which he intended to fulfil them; it is, then, no impeachment of his veracity that men's expectations have not been realized, even when their expectations were based on his promises, if they were such as God did not intend to excite, and such as arose from a misapprehension of his promises. Let me illustrate the case: A person in business is considerably straitened for money; he receives from a correspondent a draft on the bank of the United States; overjoyed, he presents it for payment, and it is honored. But to his inexpressible disappointment, instead of being, as he supposed it, a draft for \$1000, he finds it was only for \$100. Here, the bank is good, the check genuine, the claim actually made is recognised and met, and yet the merchant is disappointed; but his disappointment arises from his misunderstanding the purport of the draft, what he expected *was not promised*. Now the promises of God's word are drafts on the bank of Heaven, drawn in favor of poor sinners; but though the bank is good, and the drafts are honored, it sometimes happens that the presenter is disappointed, because he read them incorrectly. Hence we may learn how important it is for us deeply to study the sacred volume, and

patiently and industriously to compare scripture with scripture, that we may obtain clear and consistent views of its promises, that we may plead them in our petitions without wavering.

Secondly, The passage is bounded by some *limitations*. We have already said that they must be promised blessings which we thus confidently expect, and of course if the promises be conditional, and not absolute, our confidence cannot be absolute, but must be dependent on the conditions of the promise. Thus temporal blessings are promised; but not *absolutely*, in any greater degree than to supply *absolute necessities*. Consequently when praying for these blessings, absolute confidence is not warranted, any farther than that absolute necessities shall be supplied. Here then is a limitation arising from the nature of the blessings sought. Another limitation may be mentioned arising from the character of the person seeking. This is often the hinging point of a promise. Let me instance Isa. l. 10. "Who is among you that feareth the Lord and obeyeth the voice of his servant, who walketh in darkness and hath no light? Let him trust in the Lord, and stay himself on his God." Here is a promise that God will be the strength and stay of such a soul. But if he who would take consolation from it, though generally a good man, were remiss in some known duty, (family worship, for example,) could he possibly impugn the veracity of the Promiser, because he still feels condemned by his heart, and without confidence before God? Certainly not. The promise has just such a limitation; he who would hope, confidently, for the promised blessing must *obey* the voice of God's servant, or he has no warrant to "trust in the Lord, and stay himself upon his God."

There is another limitation arising out of the circumstances of the petitioner; for with respect to them, promises, in some instances, appear to be given. God has said that he will supply all his people's need according to his riches in glory by Christ Jesus. Now this does not mean according to the riches of his *power to supply them*, according to the plenitude of his *resources*; but that, according to the riches of his wisdom, as well as power, he will proportion his aids to their exigencies. Thus to Paul, who prayed that his peculiar temptation might *depart* from him, our Lord replied, "My grace is sufficient for thee; for my strength is made perfect in weakness." We see then, that the letter of a promise may remain unfulfilled to the petitioner, and yet no impeachment lie against the truth of the promise, because it was given subject to such limitations as might arise out of his particular circumstances.

Again, the glory of God may sometimes require that the *letter* of a promise shall remain unfulfilled; and in such cases the promises are to be considered as given, subject to such a limitation. For example, there are many promises of deliverance from the persecutor's power, the scourge of the tongue, &c.; yet thousands of God's faithful servants have fallen by the power of their enemies, and thousands more have suffered, and do suffer from the tongue of slander. Are then the promises of God of none effect? God forbid. But God's glory requires the trial and affliction of his servants,

and to his glory the promise of their deliverance must be subject. The *spirit* of the promises is fulfilled, indeed :—this requires that the good promised, or a superior one be communicated ; and this is done for the martyr when he enters the joy of his Lord ; and for the reviled Christian when grace is given him to resemble his Saviour in the meekness of endurance, and to believe that great is his reward in heaven.

But notwithstanding all that this passage supposes, and all the limitations to which the assurance it contains is subject, it appears to be among the most encouraging promises to the duty of believing prayer, that the word of God contains ; for it teaches us, that if we are assured that what we solicit, God has promised, we may present our supplications in the "*full assurance of faith*." Now there are many promises in the sacred volume, which are made with respect to things, the bestowment of which will glorify God, honor the Redeemer, and promote the true and highest interests of the petitioners ; and which they may be certain that they understand. In praying then for these things, we may, without presumption, *believe that we receive them*, and so believing, *we shall have them*. Such promised blessings, among others, are the following : the increase of spiritual knowledge, and devotedness, and zeal, &c. in the servants of God ; the increase of purity, and love, and union in the churches of Christ ; the enlargement of the borders of Christ's kingdom ; the downfall of Heathenish, and Mohammedan, and Anti-Christian idolatry and superstition ; our own personal victory over the world, the flesh and Satan and the more unreserved and perfect consecration of our bodies and souls to the service of God. Possibly some persons may be ready to say, that for these blessings, they have prayed so long, and to so little purpose, as to be nearly ready to complain with Zion of old, "The Lord hath forsaken me ; my God hath forgotten me," and to be silenced by the taunts of the enemy, "Where is the promise of his coming ?" But, beloved, is it surprising that you thus despond ? Your despondency is to be charged on your unbelief ;—you do not "*believe that whatsoever things you ask in prayer, you shall receive* ;" and as these blessings are bestowed on the principle above mentioned, *according to faith*, it is not strange, that, where there is a predominance of unbelief, petitions should be unheard and disregarded. You are such petitioners as James censures, who, when they ask for blessings, ask wavering ; and thus secure a denial.

That we often thus ask, appears even in our grateful surprise, when our petitions are answered. How are our souls overwhelmed in astonishment in such cases ! But this surprise can hardly consist with a state of vigorous faith ; it will scarcely ever be found in a person who is much in intercourse with heaven. Why should it surprise us that the God of TRUTH should be faithful to his engagements ? On the contrary, it would be surprising if he were otherwise. Our astonishment might justly be excited, were they not fulfilled ; but their fulfilment never should excite it. What should we say of a person who should present a check at the bank, and on

receiving the amount of it, should break out into expressions of astonishment at the consequences of presenting it? We should say, "Surely, this person is no merchant, or man of business: if he were, he would know that there is nothing strange in what astonishes him; he evidently did not expect such results, or they would not so much surprise him; if he understand the transaction of business in general, it is plain, that in this instance he either suspected the genuineness of the draft, or the solvency of the bank." Now is not much of our surprise, on receiving answers to prayer, liable to similar remarks? May not the experienced Christian, who lives much in prayer, and is strong in faith, say, Surely, these persons must be strangely under the influence of unbelief; for they plainly, either doubted the truth of the promises they pleaded, or the power of God to perform them. Now since by our unbelief, we lay ourselves open to such censures as these, is it surprising that our prayers in many instances are apparently unheard and disregarded? No: it is exactly what might have been expected; for our Lord says, "*according to your faith, be it unto you.*"

But there are some things requisite, in order to the consistent exercise of unshaken faith, which must be mentioned; lest from forgetting them, our faith degenerate into presumption. The prayer we offer, must not only be for promised spiritual blessings, but it must be offered *in the name of Jesus*. To advert to Him in our supplications, as the being for whose sake alone we plead, will destroy that unbelief which originates in conscious guilt and unworthiness. Often do we feel emotions which may be thus expressed: Alas! it is but presumption for *me* to pray and expect a blessing. I am so deeply sinful—so utterly unworthy. But what then? Have we forgotten that our prayers are not presented in our own name, but in that of Jesus? Our unworthiness presents no obstacle to the fulfilment of the promise, for it is *in Christ* that the promises are Yea and Amen. The promises are drafts payable *to the bearer*, without reference to his own unworthiness or guilt; and they are honored *because of the wealth and credit* (i. e. *righteousness*) of Him in whom they are Yea and Amen.

Again, The prayer we offer must be  *fervent*, or we cannot consistently expect acceptance. God has said, not only that every one that seeketh findeth; but that to find Him we must not expect, till we seek him with *all the heart*. Jer. xxix. 13.

*Perseverance*, also, must characterize our approaches to God, if we would exercise confidence of acceptance; for the exhortation is, "Continue in prayer." Paul besought the Lord *thrice*, thus exemplifying in himself what he requires of others; namely, to pray "with all perseverance." Eph. vi. 18.

*Watchfulness*, also, must characterize our devotion. "Continue in prayer, and *watch* in the same." Obedience to this injunction will prevent that unseemly surprise which was before adverted to, when our prayers return to us in blessings.

If we thus pray, and for such blessings as above mentioned, we may believe that we shall receive them. Let us then be "strong

in faith, giving glory to God." Let us no longer bewail unbelief as an *infirmity*, but deplore it as a *SIN*;—let us say with the man in the Gospel, "Lord, I believe; help thou mine unbelief." If all the sincere followers of Jesus would exercise that measure of faith in their supplications, which the word of God warrants; if they would come with boldness to the throne of grace, and plead God's promises with becoming confidence; how soon would the wilderness and solitary place be glad for them, and the desert rejoice and blossom as the rose! How soon would heathenism and superstition be overthrown, and the missionaries of the cross and ministers at home, say of the crowds of genuine converts to righteousness, "Who are these that fly as a cloud, and as the doves to their windows?" How soon would the day arrive when

"One song shall fill all nations; and all cry  
"Worthy the Lamb; for he was slain for us."

OLIGOPISTOS.

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AN INAUGURAL ADDRESS DELIVERED IN THE CITY OF WASHINGTON, MARCH 11, 1829. BY STEPHEN CHAPIN, D. D. PRESIDENT OF THE COLUMBIAN COLLEGE.

In our last number but one, we commenced some remarks on this Address. We have since obtained permission to insert it entire in our pages; and in thus laying it before our readers, we are confident that we shall highly gratify them, and the most effectually recommend a subject of incalculable importance.

#### FELLOW CITIZENS,

I STAND before you as a public character. The station which I occupy, will, doubtless, give some additional influence to the sentiments which I may advance. This consideration inspired me with a deep sense of responsibility, and made me anxious to select a subject, which would be best suited to the present occasion. I might have chosen to address you upon the importance of classical learning; upon the circumstances in our country, which are peculiarly favorable to the progress of science and literature; or upon the connexion between the general diffusion of knowledge, and the stability of elective governments. But these topics I have declined, and have taken for my theme, *The Business of Human Life*.

To gain a correct knowledge of this subject, and to act accordingly, will secure our welfare, not simply during our short probation, but during our endless existence. What then is the business of human life? In reply, I would say, that it is, in its highest design, to acquire that education in knowledge, and to form that character, which will qualify us for a future state of happiness. Before I present the proof of this sentiment, I will define what I mean by education. By this term I mean the right application of

that whole combination of means, which are appointed to be employed upon man, to give health and vigor to his constitution, dignity and grace to his manners; to develop and mature his intellectual powers; to subdue his evil propensities; and to train him up in the habits of morality and religion. As man possesses soul and body, and as he was formed to exist in two worlds, and in each of them has specific duties to perform, his education should be adapted to his complex character, and to his respective theatres of action. In order to fit him for his present station, he needs a healthy and vigorous constitution, a mind strengthened by study, and enriched by various knowledge and experience, and a heart of inflexible integrity, and yet tenderly alive to the highest welfare of his species. In a word, that man is the best educated, who possesses the greatest physical strength, the richest stores of wisdom and knowledge, and a paramount disposition to employ all his talents in honoring God, and in multiplying the sources of human enjoyment. Think not that because I have directed your attention principally to the future state, that I wish to encourage indifference to this life. Instead of doing this, I would say that the objects of this world were designed to excite our attention and gratitude; and that a faithful discharge of our relative duties here on earth, is one of the best preparations for the world to come. But that it should be our grand concern to acquire that knowledge, and to form that character, which will fit us for a state of blissful immortality, I shall support by two comprehensive arguments.

1. The mental endowments of man indicate, that he is designed for another and more lasting state.

2. All the appointed means of instruction and discipline are actually adapted to exert such an influence over his mind, as is best calculated to fit him for a future world of glory.

My first argument ought not to be deemed unsound; for in many other cases, we learn the end and uses of things from a knowledge of their properties. The wing of the bird, and the fin of the fish, determine the element and the manner, in which they are to be employed. An inspection of the delicate and specific structure of a watch, will teach us, that it is formed, not to be thrown among the toys of children, but to be carefully kept to mark the passing hours of time. The limbs and the organs of the human body, so readily indicate the end of their formation, that even children infer, that the feet were designed for motion, the hands for labor, and the eyes for seeing. By the same mode of reasoning, we can, with equal certainty, decide for what purpose man was called into existence. What, then, are the properties of his mind, which teach us that he was formed for a second state of being?

Man is endowed with that insatiable curiosity, which all the wonders of this globe will not satisfy. Anxious to gain a knowledge of other worlds, he patiently studies the exact sciences, to enable himself to explain the phenomena of the heavenly bodies. When he has completed his calculations in the solar system, he by

the aid of powerful glasses extends his researches into new tracts of space; and determines the magnitude, the distance, and the orbit of some planet, which revolves in the fields of ether far beyond his unaided sight. His memory preserves the fruits of his studies and experience. Reason guides him to a knowledge of some of the sublimest truths respecting the works and attributes of Jehovah. By the aid of imagination, he can form from the stores of his simple ideas unequalled models in arts and manners, and read with delight those works of fiction, which paint before him specimens of excellency and glory, which far transcend any thing that can be found in real life. In this way he becomes dissatisfied with his present state and acquisitions, and is excited to make renewed efforts after higher attainments, under the animating hope, that in some future period he will realize all these creations of fancy. By the possession of a mind susceptible of religious truth and feeling, he is enabled to discover some of the moral glories of the divine character, and is constituted a religious being.

In addition to these endowments, man possesses native and undying aspirations after enjoyments, more durable and satisfactory, than any which this earth can yield. His restless soul is perpetually searching after some new delight, and struggling, as if anxious to escape from its mortal prison, to wing its upward flight to more congenial skies. Such a mind can never be satisfied with temporal good; it needs an inheritance suited to its nature, and immortal as the joys of heaven. But this it can never find in foreign objects. Outward possessions do not constitute substantial wealth. True riches belong to the mind, and consist in those internal graces, which qualify man to find his supreme felicity in the habitual discharge of his temporal duty, and in fellowship with divine excellency.

His Creator has not only endowed him with these exalted powers, but he has opened before him an unlimited field of improvement, and surrounded him with motives to put forth all his powers in the pursuit of knowledge. Now it is only upon the supposition, that man is destined for a state of endless duration, that the wisdom and benevolence of God are manifested in this reciprocal relation between the mental attributes of man, and his external means of instruction and discipline. For, if he be made to exist only for a few days, then both the powers of his mind, and his means of knowledge are far too exalted, either for his greatest usefulness or enjoyment. Should you now be assured, that at death you are to sink into eternal oblivion, would you not be prompted to inquire, why then have we been formed with an undying curiosity to know more of the works and character of God, than what is compatible with our present advantage? Why has he spread out before us a boundless prospect? Why has he strewed the paths of science with increasing allurements, if death is so soon to put a final period to this delightful career of knowledge? Has he lifted the veil from the enchanting scenery, merely to make us mourn, that it must be quickly covered again in everlasting darkness? Why have we those strong powers of reason and imagination, by which

we can gain that view of the greatness and glories of creation, which makes this earth dwindle to a point, and casts an air of burlesque over the whole scene of human affairs? Is the altar, which conscience has reared in honor of Jehovah, soon to be demolished, and the fire of human devotion to be eternally extinguished? Why this native longing after immortality; this instinctive horror at the thought of annihilation, if our short stay here bound the period of our being? True, it may be said, that these passions and powers prompt and assist man in his noblest efforts; and that, therefore, they subserve the best external interests of human society. But if man is soon to perish forever, would not a merciful God have taken care to prevent any detraction from his momentary enjoyments, by making him incapable of anticipating such an ignoble destiny? If there be no good for the upright after death, and no evil for the unjust, could not the Creator have supported his throne, without awakening a deceptive fear of future retribution? and could he not have promoted the moral happiness of man, without palming upon him the delusive hope of heaven? How could we vindicate an earthly monarch, who should educate his son in the best manner to qualify him to inherit his crown and dominions, when it was his purpose to degrade him to the rank of a peasant?

As the endowments of man thus plainly suggest the end for which he was formed, so, in the second place, all the appointed means of education are actually adapted to exert such an influence over his mind, as is best calculated to qualify him for a future state of being.

In this life our Creator is conducting upon man a process of education upon an elevated scale, suited to his exalted rank, and to his future destination. The works of nature furnish exercises adapted to all the grades of mind. Some of them are sufficiently hard to task the greatest powers; and others so easy as to invite the efforts of humbler talents. The world is the temple of God, and man is the priest of nature, ordained, by being qualified, to celebrate religious service, not only in it, but for it. Placed in this temple, to enjoy the benefits of divine teachings, man appears truly great, the offspring of Jehovah, and the candidate of an unfading crown of glory. Whoever attentively reflects upon the tendency of those instructions which God is imparting to man, must perceive that they are pre-eminently calculated to strengthen his intellectual powers; to purify his heart, and to expand it with benevolent affection; and to strengthen his expectations, that he is destined for a state of immortality. This truth is evident from the character of those manifestations, which God has given of all his attributes. Does the astronomer wish to elevate his soul by witnessing great displays of wisdom and power, let him take up the best telescopes, and bring into his field of vision the countless host of fixed stars. Let him consider them all, as so many mighty globes of fire, forming the centres of new clusters of worlds like the sun in the solar system; let him then permit himself to be borne on the wings of imagination, till he reaches the most distant



star that glimmers upon his aided sight, and fancy that he there beholds, on every hand, other suns and other systems, lighted up in endless perspective, whose immense floods of light, though they have been rushing down for nearly six thousand years, have not as yet reached our little planet, and what dilation of mind must he feel, as he thus traverses the immensity of Jehovah's works, and attempts to conceive an idea of that power, which supports the universe, and of that wisdom, which so adjusted the mechanism of the heavenly bodies, that, from the dawn of creation, they have continued to revolve in perfect uniformity and exactness. And if he be a good man, what a glow of sympathetic joy and benevolence must he feel, when he reflects upon the blessedness of that Almighty Being, who, from the throne of his glory, is continually dispensing the means of life and enjoyment to all the worlds which move around him; and is receiving, in return, their hymns of adoration and praise. There are several recorded instances of the powerful effect, which the study of astronomy has produced upon the human mind. Dr Rittenhouse, of Pennsylvania, after he had calculated the transit of Venus, which was to happen June 3d, 1769, was appointed at Philadelphia, with others, to repair to the township of Norriton, and there to observe this planet until its passage over the sun's disk should verify the correctness of his calculations. This occurrence had never been witnessed but twice before by any inhabitant of our earth, and was never to be again seen by any person then living. A phenomenon so rare, and so important in its bearings upon astronomical science, was, indeed, well calculated to agitate the soul of one so alive, as he was, to the great truths of nature. The day arrived, and there was no cloud in the horizon. The observers, in silence and trembling anxiety, waited for the predicted moment of observation. It came—and in the instant of contact, an emotion of joy so powerful was excited in the bosom of Mr Rittenhouse, that he fainted. Sir Isaac Newton, after he had advanced so far in his mathematical proof of one of his great astronomical doctrines, as to see that the result was to be triumphant, was so affected in view of the momentous truth which he was about to demonstrate, that he was unable to proceed, and begged one of his companions in study to relieve him, and carry out the calculation. The instructions, which the heavens give, are not confined to scholars; but they are imparted to the peasant and to the savage. The pious shepherd often feels a sudden expansion of mind, while attempting to form an idea of that power, which spread out and adorned the heavens with so many worlds of light.

Nor are those representations of the attributes of God, which tend to expand the soul, and assimilate it to the divine likeness, confined to the material world. It is from the spiritual world, that the glory of God beams forth in its fullest lustre. Yes; one human mind contains greater riches, and furnishes more ennobling proofs of the being and perfections of God, than are supplied by all the systems of unorganized matter. To raise this mind from

ignorance and guilt, and to prepare it for a residence in heaven, God is now expending the wealth of his treasures, and employing the most honorable and powerful agents in his kingdom. It is said that Malebranche, in reading the treatise of Des Cartes upon man, was so overpowered by the sentiments exhibited, that he was obliged to close the book, and pause, until the palpitations of his heart subsided.

The providence of God is eminently calculated to act upon the hopes and fears of man. It is true that rewards and punishments are, in this world, unequally distributed. Fraud and injustice sometimes bask under the sun of prosperity; while honesty and righteousness are chilled under the storms of adversity. But yet the general course of things, in favor of the innocent and against the guilty, fully evinces, that, even in this life, virtue has the decided advantage over vice. Though the cruel oppressor may now prosper, yet he cannot but consider his secret remorse of conscience as a sure presage, that vengeance will overtake him, when inquisition shall be made for blood.

In religious institutions and ceremonies, the mode of instruction is more direct and efficient. The grand design of all the commands and precepts, doctrines and ceremonies of the Jewish economy, and especially, of the brighter dispensation of Christianity, is to "exert a purifying and ennobling influence upon the human mind, to make us victorious over sin, over ourselves, over peril and pain; to join us to God by filial love, and above all, by likeness of nature, by participation of his Spirit."

But why has God done so much to exhibit his own perfections? Did he put forth his powers of creation to relieve the weariness of eternal repose; or to gain the praises of adoring millions? Surely not. For he was perfectly conscious of his own excellencies before he made the worlds. Neither can the homage and admiration of all his creatures add to his essential glory and blessedness. But he has made this exhibition of himself, and required us to express before him the homage of our hearts, because this act of worship, and those truths, which respect his own character and designs, have the greatest power to stir the soul, and to form it for its future destination.

(To be continued.)

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#### LESSONS FOR THE YOUNG.

(Translated from a work of Chancellor Niemeyer.)

##### No. IV.

Of the individual Books of the Old Testament.

##### *The Poetic Writings.*

PIECES of poetry occur in the oldest writings of the Hebrews; as in Ex. xv. Numbers xxiv. Deut. xxxi. and xxxii. and Judges v. There are also whole works that are poetical. To these belong

not only Job, the Psalms, and the writings of Solomon, but also much in the Prophets.

The poetic works of this nation may be discerned partly in a peculiarity of language, and partly in a certain artificial manner of representing things. They may be arranged in two classes, the Lyric and the Didactic. Of both, the Bible contains excellent specimens. The peculiarity of the Hebrew poetry rests, among other things, on the peculiarity of the region, of the climate, of the national character, of the religion, and of the history of the people, and on its being designed for public use. There is, in the imagery, the greatest difference between the oriental and the western nations.

### *Job.*

Founded probably on actual occurrences, this didactic poem exhibits a very prosperous and upright man, as plunged into conflict with sufferings of every kind, and driven to the borders of scepticism, till he at last, after a well tried integrity, is restored to his former prosperous state. The greater part of the whole is a dialogue between Job and his four friends, Eliphaz, Bildad, Zophar, and Elihu, who contend with him concerning the cause and object of his sufferings, till at length God himself interposes, and pronounces the decisive sentence.

The leading thought, has by some been supposed to be, patience under sufferings; by others, the reward of tried virtue. More accurately, the design is to give a vivid illustration of the truth, that the greater sufferings of one person, are no proof of his being more sinful than his neighbors, but are to be contemplated with reverence as coming from the Maker and Ruler of the universe, who frequently 'moves in a mysterious way.' This design is manifest from the whole current and plan of the poem.

The time and author are unknown. Some have attributed the work to Moses; some to Solomon, or to a far later poet after the Babylonian captivity, especially on account of the mentioning of Satan. But there is nothing inconsistent with its being referred to a much earlier and more flourishing period of Hebrew literature.

The poem belongs to the finest, most elevated, and, in many respects, most instructive books of the Old Testament; although Christian light would have led to a still more fruitful discussion, and would more clearly have set forth the ennobling of the inner man as the grand object of outward afflictions that occur under the moral government of the world. See Heb. xii. 5—11. and James v. 11. *Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.* It abounds in excellent moral sayings, lively descriptions of nature, striking comparisons, and exhibitions of human character and passions.

*The Psalms.*

This book is a collection of one hundred and fifty poems, partly lyric and partly didactic, from various authors, and from various times; and in respect to it we can only state, as matter of history, that it was gradually made for the use of the singers in the temple service, and was increased from time to time.

Among the writers of these poems were Moses, David, Asaph, Heman, and Ethan. It is not known who wrote some of them; and the superscriptions that occur are not always correct. They were, for the most part, inserted by a later hand. David stands forth as the great master of Israelitish song, and the pattern for many contemporary and succeeding poets. Many of the superscriptions have reference to the music of the Hebrews, and consequently are, in part, quite unintelligible to us; for we are unacquainted with their music. See over Ps. ix.; xvi.; xxii.; and lviii.

In order to understand many of the Psalms completely, we must be well acquainted with the history of the time. For they often allude to particular events and circumstances, and, as it were, take it for granted that these are known.

The Psalms bear the general stamp of the period in which they were written and of the national religion. Some of them are martial and triumphal songs, and must be judged of in *this* view, and not upon the principles of *Christian* refinement. In some, David speaks, not as a private individual, but in his official character. One part of them is, in respect to their contents, altogether national; another is more personal; another is prophetic; and another inculcates morality and religion in a more general manner. These are full of instruction and consolation, and are adapted in the highest degree to awaken the mind for God, and truth, and holiness. According to their respective objects, then, we must determine their use for later readers.

The Psalms have had a great and happy influence on the sacred poetry of many nations.

*The writings of Solomon: The Proverbs, Ecclesiastes, The Song of Songs.*

David's most celebrated son was also a poet. See 1 Kings iv. 32. Under his name there are in the Old Testament three poetic books, two of which are didactic, and one is lyric.

It may be proper to divide the *Proverbs* into six sections: c. 1—9; c. 10—24; c. 25—29; c. 30; c. 31: 1—9; and c. 31: 10—31. They were collected at different times; (see c. 25: 1.) and still later were united into a whole. The most suitable way of using them is, for the most part, to view them separately, to lay them up in the mind, to think them over, and apply them as occurrences present themselves. Many of them are uncommonly instructive.

*Ecclesiastes* will be the most easily understood by readers who have had much experience. They will not mistake the spirit and truth in the reasoning on the changes and vanities of all human things; on the sufferings and joys of life; on what it has that is true, enduring, and only worthy of effort; and they will recognize their own discoveries in those of the author. See c. 4: 1; c. 7: 2—6; c. 8: 6; c. 12: 13, 14.

The apparent contradictions may be reconciled the best, when we consider the different parts as exhibiting the thoughts that naturally arise, at different periods and in different situations, on Providence, virtue and vice, wisdom and folly, death and life.

*The Song of Solomon* is a lyric poem, in which love and fidelity are celebrated, and opposed to base and changeful passion. Many Jewish and Christian expositors found it difficult to consider this as the object of a sacred book, and hence fell upon partly allegorical and partly mystical explanations, by which they hoped to remove the objections arising from much of the painting that is adapted to strike the senses. But these objections, perhaps, are the most fairly and the most effectually removed by a reference to the nature of the subject, and to the oriental taste. The well disciplined and experienced, who have accustomed themselves always to associate the moral with the beautiful, in their imaginations, will contemplate these flowers of eastern poetry with safety and with profit. But for others they are neither designed nor adapted.

#### RESPRINKLING.

It may not be uninteresting to your numerous readers, to learn that a person was sprinkled the second time, in Greensboro', Georgia, in 1828. He is the son of an elder in the Presbyterian church, and a respectable and wealthy merchant of that town, having been sprinkled in infancy. The administrator of the ceremony was an aged and very learned doctor of divinity. At first, he was unwilling; but he complied after repeated solicitations. The candidate did not certainly *know* that he had been sprinkled in infancy, (and who could, as it is practised by Pedobaptists?) though two or three older sisters and a brother had assured him it was the case; and it is understood, that inasmuch as he *did not know it*, the doctor consented to perform the ceremony! The candidate had no doubt of his having been once sprinkled; but he thought it was proper, as he had lately become a believer, that it should be done after belief, and as a public testimony of his renouncing the world. One would suppose that such a Presbyterian will not have his own children sprinkled. Indeed, many are questioning the propriety of it. Let the light of truth become more and more bright, and we shall have no more of that relic of the dark ages.

PHILOM.

## REVIEWS.

*A Dissuasive from Controversy, respecting the Mode of Baptism. A Sermon on the Mode of Baptism. By G. C. BECKWITH, Pastor of a Church in Lowell, Mass. Andover, 1828.*

One of these titles is on the cover of the pamphlet; the other is on the regular title page. After carefully reading the discourse, we were impelled to look again at the "explanatory notice" prefixed to it, of which the following is an extract:

'The reader ought to be assured that nothing but necessity could have forced me before even my own people on such a subject as the mere form of a ceremony. During a prosperous revival of religion, and at the very time of its greatest power and prosperity, the mode of baptism became all at once a topic of conversation from one end of my parish to the other. It checked, and threatened ere long to stop the work of God. Many of my people importuned me to say something; but I adhered to my usual maxim of silence for the sake of peace, until I saw the revival brought to the very brink of total declension. I then consulted my fathers in the ministry, and at length consented, not indeed to dispute, but barely to dissuade my own people, whatever others might do, from agitating such a subject of controversy. The crisis was met, and the blessing of God on a very humble effort gave a new and lasting impulse to the revival. My church requested me to publish the discourse; this request has often been urgently repeated by individuals; but with the hope of its being unnecessary, I have delayed until I find that among a people so transient and so peculiarly exposed, I must either preach often, or publish.'

We cannot withhold the expression of our surprise that any minister of Christ should prefix such a notice to such a sermon. There is something in the notice itself, which appears suspicious. It savors very little of the spirit of apostolical example to manifest so much reluctance—express so many regrets—be at last forced, with so much difficulty, to *speaking the truth*. We had always understood, that the commission—yea, the injunction of the gospel to all its heralds forbade their shunning to declare the whole counsel of God. If, therefore, it had been the only purpose of Mr Beckwith to exhibit "before his own people," not what men's wisdom, or men's tradition teaches, but what the Holy Ghost, by the pen of inspiration, teaches—there would surely be no necessity for this labored prefatory apology to the published sermon—and no justification for this backwardness to deliver it, which yielded to nothing, we are told, but the advice of "his fathers in the ministry."

We have another objection to this notice. The very point and pith of it, so far as important matters of fact are involved, is error. We are unwilling to suppose that the author of this sermon, whom we have understood to be a young man, of less prejudice and intolerance than some farther advanced in life—we are unwilling to suppose that such a man has intentionally made a misrepresentation.

It is not for us to judge him. Of his motives and his own impressions we say nothing. We know that, sometimes, prejudice and excited feelings lead even good men to see what in reality does not exist, and to fail of seeing what in reality is before the eye; and the longer we live, the more are we impressed with the importance of speaking cautiously and tenderly in regard to the secret intentions of our fellow men. But certain facts have come to our knowledge which we feel bound not to withhold. At the very time when the author's "explanatory notice" represents this *prosperous revival brought to the very brink of total declension, by the mode of baptism becoming a topic of conversation from one end of his parish to the other, checking and threatening ere long to stop the work of God*,—at that very time, as his assistant in the ministry has been heard to assert, the number of anxious inquirers in his society was about sixty. That the revival generally, through the town, was in a prosperous state, is confirmed by the testimony of witnesses whose opportunities of information, and whose perfect integrity are unquestionable. The following statements will show that we do not speak at random.

‘ Lowell, Aug. 20, 1829.

‘ I beg you will pardon my long, too long delay in answering yours of the 18th of April. I cannot, and therefore will not attempt to offer reasons for it; but acknowledging my fault, will proceed to reply, as well as records and recollection will enable me; and which, in all important particulars, will be true to a word, and in *all* respects correct in substance.

‘ The state of religious attention in Lowell generally, in the months of February, March, and April, 1828, was deeply interesting; and I believe more so than for the same length of time at any period since. And in fact, I do not recollect any former term of three months, in which more interest was evinced than during the above time.

‘ So far was the revival from “*the brink of total declension*” in the Baptist society, that it was considered by our brethren, as much or more than ever encouraging. The average number of real inquirers in our society during this time was about twenty-two; and the number added to the Baptist church in five weeks, ending the last of March, 1828, was thirty-two.

‘ As to the state of the work in the other societies, I recollect to have heard nothing discouraging, till Mr Beckwith appointed to preach on the subject of baptism to his church. It was in March that he preached. I heard the sermon, which, with alterations and omissions, is now before the public, and is the one under consideration. I do not recollect any expression in the sermon, as he delivered it, which betrayed the *thought* that he believed the revival had already come to the “brink of total declension;” but he warned the people of the *danger* of declension, if they did not drive the thoughts of Baptism from their minds. Among others, he made this remark, which I noted: ‘*I tell you, keep your minds away from baptism.*’

'I am not able to say what additions were made to the Congregational church at this time; but all reports from them agreed that they were very large—much larger than to ours.

'Mr S. who was Mr Beckwith's assistant, called on me the week after a short review of Mr Beckwith's "explanatory notice" appeared in the *Watchman*, to inquire who was the author of it. I asked why he wished to know the author. He said the statements in it were not true. I asked what was false. He replied, that part which denied that the revival had come to the brink of total declension. I remarked that at the time referred to, (February and March,) members of their own church declared that a hundred inquirers attended their weekly inquiry meetings, and therefore we felt warranted in publicly stating that the revival had *not then* come to the brink of total declension. Mr S. then denied having a hundred in their inquiry meetings *at that time*. Well, then, said I, *pray how many had you?* 'About sixty,' was his answer; upon which I remarked, I cannot easily conceive how a revival can be considered to be on the brink of total declension in a Society where sixty are inquiring what they shall do to be saved. To which he did not reply, but added—'You ought to have called on Mr Beckwith with your objections, and not to have made the matter so *public*.' I answered, that as Mr Beckwith's statement had been made public, we felt under a sort of obligation, as publicly to correct it, that the "plaster might be as large as the sore."

Leaving this part of the subject, Mr S. complained that the *reviewer* had made a misstatement in his "note" in the *Watchman* respecting a vote of the church to immerse any person wishing to unite with them who should be desirous of receiving baptism in that "mode." I replied, that statement was founded also on the testimony of members of Mr Beckwith's church, who affirmed that that vote was unanimously passed in full church meeting, and publicly announced from the desk in the hearing of the whole congregation on Lord's day. Mr S. denied all this, or rather denied its being made public; but on the day following he called and candidly confessed that what was published was true, but that he was not aware of the vote's being made public, till he had inquired and found that it was so.

J. C. MORRILL.'

'The undersigned were well situated for knowing the state of affairs in Lowell at the time referred to in the preceding letter; one of us heard the conversation with Mr S. concerning the number of inquirers; and we believe that the letter exhibits a true account of the matters of which it treats.

E. W. FREEMAN.

WILLIAM D. MASON.'

It is painful to us as Christians, to place these things on record. But the alternative is forced upon us, either of suffering the evil consequences of misrepresentations to proceed, or of contributing our mite towards arresting their progress by a plain statement of facts. Had the call, which was distinctly and publicly made for the proof of the assertion in the explanatory notice, when it first appeared—

Oct. 1826.



peared, been promptly met, we should have been saved the pain of now recurring to the subject.

Next comes an announcement in this same "notice," of the design of the author. He "at length consented—not indeed to dispute, but barely to dissuade his own people, whatever others might do, from agitating such a subject of controversy." It is his wish, therefore, that his present labor should be regarded simply as a dissuasive from controversy. Now admitting this to be his real purpose, we cannot help inquiring why he and his brethren, who are so strenuous advocates for controversy on every other topic of faith or religious practice, and who do not hesitate to avow and defend their opinions of its importance and necessity—why, on this subject alone, they manifest such a dread? Our justification for speaking of the sentiments and feelings of Pedobaptists generally, as identified with Mr Beckwith, is found in the fact that their principal periodicals have bestowed on this sermon their high and unqualified commendation. A second edition, we are told, has been called for, and it is circulated with great zeal and perseverance, not only by the author, but by his fathers in the ministry. Even more than this: Some of the less discreet friends of sprinkling have represented this sermon as *an unanswerable argument* against immersion, forgetting in the fervor of the moment, the palpable absurdity of finding unanswerable arguments in a dissuasive appeal against all arguments.\* But letting this pass for the present, we renew the inquiry, with some interest and earnestness, Why exclude one of the two ordinances which Christ has enjoined upon his disciples from the field of legitimate investigation? Is it becoming in us to say that this is an external thing—a mere outward ordinance—or, as Mr Beckwith tells us a score of times over, the mere form of a ceremony, and therefore we may alter it to suit our convenience, or dispense with whatever our refinement objects to? Are we, then, so much wiser and better than the Lawgiver and Head of the church? Is it a small thing to break one of the least of his commandments, and teach men the perversion? Does it reflect honor on Him who came to teach the way of God in truth, and to make our duty plain, and whose manner of teaching was such that the common people heard him gladly? Is it at all indicative of any known characteristic of his instructions that, either by design, inadvertency, or incapacity, he should leave us in doubt and indecision what to do, when his word enjoins on us, Be baptized every one of you? It will be borne in mind by every candid inquirer after truth, that baptism is an external, visible act; capable, of course, of simple and intelligible definition; less liable, by far, to misconception, than those terms which describe the different states of mind, or the affections of the heart. We solemnly beseech those whose business it is to explain and enforce

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\* Since the above was written, we have seen the second edition. The explanatory notice is somewhat abridged, without any retraction, or the losing of its characteristic features. One of the titles mentioned at the head of this article is *discreetly* omitted; and the other, namely, a Dissuasive from Controversy respecting the Mode of Baptism, is retained.

the commands of God to remember, that, when they enjoin on their hearers the duties which Peter, on the memorable day of Pentecost, pressed on those who were pricked in heart, namely, "Repent, and be baptized every one of you," and then go on to tell their listening audience that it is doubtful, and quite unnecessary to know precisely what is specified in the last of these duties—we beseech them to remember that those who hear them will, with confidence and with more abundant reason, extend the same latitude and doubtfulness of explanation to the first and to every other requirement of the Bible. The word describing this ordinance through the whole New Testament, by all the different apostles and evangelists, is one and the same; and we are not aware that all the efforts made, and all the violence done to this unoffending term, have ever shown that its *ritual use* \* differs from the primary, the leading idea conveyed by it in the best writers, sacred and profane, or that it necessarily has, when applied to this ordinance, a meaning or an example that is not definite and uniform. But the present usages are widely variant,—so inconsistent with one another, that quite sure are we, if there were no motive for concluding differently, these varieties would be thought quite inconsistent with the meaning of one definite term. And the question we are now canvassing is, whether we shall endeavor, by fair and temperate discussion, to settle and render uniform, what this part of Christian obedience requires. May we be permitted to urge our objections to some practices which, our opponents themselves being judges, have no certain precept or plain example in God's word to sustain them? May we bring to their notice the discordant confessions and practices of their own brethren and themselves? And more than all, may we hold up to them again and again, the motto of the reformation—the Bible, the Bible is the only law of Protestants. If it is lawful for us to do this at any time, most certainly there can be no good reason for its neglect at the very time when decision and action are rendered necessary; when those who have gladly received the word, and who desire to be added to the church, inquire how they shall put on the Lord Jesus Christ. An investigation made at such a time, when the heart is warmed with love to Jesus, and the sacred records of the founding of his church stand out with a prominence that no sophistical reasoning can hide, is likely to terminate in a desire to be immersed. And it is the probability of such a result that has produced among our Pedobaptist brethren a dislike to the introducing of any considerations involving this ordinance, in the time of a revival. Whoever heard that Baptists were averse to the candid consideration of this question, in a time of revival, or that they urged forward those who were doubting and uninformed on this subject, with the convenient argument, *It is perfectly indifferent, a mere nonessential*; or, finally, who ever heard of the introduction and the discussion of this subject at such a time, without its producing conviction in some, and generally in many minds that

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\* See Dr Woods.

sprinkling is an unauthorized tradition of men? Are we, therefore, the enemies of revivals? Let the scores of thousands the last year added to our churches, as the fruit of revivals, through the infinite and altogether unmerited benignity of Him, whom we call Master and Lord—while in what we *do*, we strive not to deny him—let these answer for us, and rebuke the inconsiderate calumnies and innuendoes which have been uttered for our disparagement.

The very last of all, it seems to us, should the orthodox Congregationalists of New England be found to oppose the discussion of this subject. They have shown no unwillingness for religious controversy on other subjects; and are this moment seen mailed in perfect panoply—their swords girded on and their lances poised. They have claimed that the genuine spirit of the pilgrims and early reformers is embodied and identified with them. And when were they ever found to dread or shrink from controversy? Our own defence could not more eloquently be set forth, than it is in the introduction to their first volume of the *Spirit of the Pilgrims*; nor the course we feel bound to pursue, more pointedly illustrated, than in a review in a late number of the same work.

A more unpleasant duty devolves on us, in pointing out the spirit of this Sermon, and showing the inconsistency of its title, and its professions of peace and neutrality with the real character of the whole production. No Pedobaptist claiming any standing among critics of the present day, and tolerably informed of the present state of this controversy, can be ignorant that the only point in debate is whether immersion, to the entire exclusion of sprinkling, be the scriptural baptism. Mr Beckwith ought therefore to have been perfectly aware that while in his own estimation all modes are proper, (and he therefore in speaking about immersion, calls it only a mode of baptism, and contends against it as a mode only,) with us *immersion is not a mode, but the thing*. Immersion is the action signified by the word baptism, which is untranslated Greek, transferred into our language, with the omission of one letter at the end. While now he dissuades from controversy only by attempting to invalidate our claims in reference to baptism, and set up something or any thing else in its stead; he is in fact carrying on the controversy in the only possible way that remains for him. He may have, and rather than be forced to a less charitable conclusion, we will trust he has deceived himself, and thought he was dissuading from controversy. But really it is almost unaccountable how he could have thought so, when writing and underscoring, for special emphasis, his five reasons for preferring sprinkling. And when in doing this he has seen fit to charge upon our practice, by indirect insinuation, some of those evils which in a former generation indeed, were often borne as a reproach by our brethren, along with the imprisonments, and the cruel scourgings and banishments which they then suffered; when he was setting in array these reasons, and not obscurely throwing out these insinuations, we really wonder how he could convince himself,

that he was only aiming to dissuade his people from agitating such a subject of controversy.

So also, when he wrote the note, pp. 14, 15, on close communion; and suggested certain hints for those whose minds are yet unsettled on the subject, it is very strange that he did not perceive himself stirring up controversy. One of these hints, number V. deserves to be remembered. His direction to this unconvinced mind, which is to *help to a right conclusion*, is, "Inquire how your best feelings would lead you to act." And then with an air of triumph, combining his usual arguments, emphasis and interrogation, he asks, "Does God require any thing contrary to your *best feelings*?" Really we had supposed that our feelings and our duty were to be tested and governed by the word of God, and not our interpretation of this by our feelings. We can easily imagine, if a poor illiterate Baptist, in the simplicity of his heart, and the warmth and fervor of his affections, had appealed to his best feelings as his criterion of duty on any *disputed* point, what an outcry would have been raised against him, as a wild enthusiast, or a dangerous fanatic. But times and men have changed. We have somewhere read, in an old book, which Mr Beckwith seems very rarely to have consulted in the composition of this sermon, that "he who trusteth in his own heart is a fool." Certainly God has given us a better standard, to which we shall do well if we take heed.

We have been able here to notice but a specimen of the proof which is abundantly furnished of the real controversial character of this pamphlet. Several passages which we had marked, and had intended to exhibit in their true belligerent attitude, our limits must exclude.

The sermon is characterized by a certain boldness of assertion and self complacency, that seem to us not a little out of place. Take as a specimen, from the 18th [20th] page, "Christ bade his ministers, baptize all nations, but did he tell them to sprinkle, affuse, or immerse all nations?" If any question can be settled by the abundant concession of opponents—by the concurrent opinion of the most reputable critics, and by the voice of history—then is the question settled that the ritual use of baptize in the New Testament, is immersion. A similar specimen occurs in a note on page 15, [18]. "Was baptism *designed* to represent the burial of Christ? Does the Bible tell you so?" We would most seriously refer our flip-pant interrogator to the Bible, and to Him of whom it is said, *The meek will He guide in judgment*.

That Mr Beckwith's opinions and arguings should be subjected to a careful examination before they are admitted, might be conjectured from the numerous naked assertions and astounding interrogations in which he indulges. This conjecture assumes the form of certainty, after examining the paragraph in which he treats of the meaning of *baptize* in the original. In that paragraph occurs the following sentence: 'Various utensils of the temple were *baptized* (sprinkled) with the blood of a small bird.' p. 18, 21. In confirmation of this statement he refers to Leviticus xiv. 6, 51. Will our readers believe us when we state, that the blood of the slain bird was not applied to the utensils of the temple? Let them

examine for themselves, and they will see that the chapter relates to the cleansing of men and of houses that had been infected with leprosy; and that the dipping, or baptizing, in this case, had reference to a bird, and to the hyssop, the scarlet, and the cedar wood. This dipping, too, as appears by the 5th, 50th, and 51st verses, was not simply into the blood of a small bird, but into a quantity of water which had been tinged with the blood of the slain bird. The bloody fluid, taken up by the hyssop, was to be sprinkled on the leprous man; and the house infected with leprosy was to be sprinkled in like manner.

Our painful task is completed. It surely affords us no pleasure thus to expose misrepresentations of facts. If it be painful to discern new evidences of the frailty, even of good men, and to be suffering in the estimation of those who place confidence in their erroneous declarations, we cannot but reflect how much more painful it must be, in moments when there is some tenderness of conscience, to have originated and to have circulated those misrepresentations. We would rather suffer wrong than do wrong.

With the reasonings exhibited in this sermon, we are not at all solicitous to interfere. Whatever in it has the least appearance of argument has already, on other occasions, been met and answered.

*The Imitation of Christ, in three Books; by THOMAS à KEMPIS. Rendered into English from the original Latin, by JOHN PAYNE. With an Introductory Essay, by Dr CHALMERS. A new Edition, edited by HOWARD MALCOM, Pastor of the Federal Street Baptist Church, Boston. Lincoln & Edmands, pp. 228.*

Thomas à Kempis' *Imitation of Christ* is a work that needs no commendation from us. Its influence in promoting a Christian temper has been great; and it will be greater still. It is Christian truth that our perfect pattern and Lord employs in sanctifying the souls of men. And the more free a work is from error, the more efficacious, (other things being equal,) may we hope it will be. The truth—the truth as it is in Jesus—whether exhibited by Roman Catholics and other Pedobaptists, or by those who entirely reject water baptism, or by us, with all our imperfections, is precious; and God mercifully blesses it. If he did not, all must perish. But surely in blessing the truth, he does not approve the errors that have often been mingled with it by different denominations of Christians. He is still the same as he was described by the Psalmist: *Thou answeredst them, O Lord, our God; thou wast a God that forgavest them, though thou tookest vengeance of their inventions.*†

We rejoice, therefore, in the appearance of the present improved edition. The editor has performed an important service; a brief account of which he thus gives in his preface.

† Ps. xcix. 8.

'The present is a reprint from Payne's translation, collated with an ancient Latin copy; and is no further abridged, than by omitting the exclusive sentiments of a Catholic recluse, and some occasional redundances of style. The language, wherever it seemed susceptible of improvement, either as to elegance or brevity, has been modernised; and where he seemed to have missed the precise meaning, or not to have expressed the force of the original, the passages have been entirely re-written. To prevent the too frequent occurrence of breaks in the text, chapters on similar points have in some instances been conjoined. The whole revision has been performed with the most scrupulous care and diligence. The editor has retained no sentiment, which it was thought could offend the most scrupulent Protestant ear; and on the other hand, has conscientiously avoided making the author speak sentiments not contained in the text. He felt himself at full liberty to expunge, but not authorized to add or alter.'

The work is well adapted to be read, a little at a time, and whenever it can be taken up for a few moments. It is divided into short chapters; and it often assumes the form of a dialogue between Christ and his disciple. The following extract, from the 152nd page, may serve as a specimen of the spirit and manner that characterize this excellent book.

*Four Steps that lead to Peace.*

CHRIST.

'I WILL now teach thee, my son, the way to peace, and to true liberty of spirit.

DISCIPLE.

'Gracious Lord! do what thou hast condescended to offer. Such instruction I shall rejoice to hear, for such I greatly need.

CHRIST.

'1. Constantly endeavor to do the will of another, rather than thy own:

'2. Constantly choose rather to want less, than to have more:

'3. Constantly choose the lowest place, and to be humble to all; and

'4. Constantly desire and pray, that the will of God may be perfectly accomplished in thee, and concerning thee.

'Verily, I say unto thee, he that doeth this, enters into the region of rest and peace.

DISCIPLE.

'Lord! this short lesson teacheth great perfection; it is expressed in few words, but it is replete with truth and fruitfulness. If I could faithfully observe it, trouble would not so easily rise up within me; for as often as I find myself disquieted and oppressed, I know I have wandered from the straight path which thou hast now pointed out. But do thou, O Lord! who canst do all things, and evermore lovest the improvement of the soul, increase the power of thy grace, that I may be enabled to fulfil thy word, and accomplish the salvation to which thou hast mercifully called me.

"O God, be not far from me: O my God, make haste for my help;" for a multitude of evil thoughts have risen up within me, and terrible fears afflict my soul. How shall I pass them unhurt? How shall I break through them, and adhere to thee?

CHRIST.

'I will go before thee, and humble the lofty spirits that exercise dominion over thee : I will break the doors of thy dark prison, and reveal to thee the secrets of my law.

DISCIPLE.

*A Prayer against Evil Thoughts.*

'Do, O Lord ! what thou hast graciously promised : lift up the light of thy countenance upon my soul, that every thought which is vain and evil may vanish before it. This is my strength and comfort, to fly to thee in every tribulation, to confide in thy support, to call upon thee from the lowest depths of my heart, and patiently to wait for the superior consolations of thy Spirit.

'O most merciful Jesus ! restrain my wandering thoughts that are carried out after evil, and repulse the temptations that so furiously assault me.

RELIGION, THE UNFADING FLOWER.

By cool Siloam's shady rill,  
How sweet the lily grows !  
How sweet the breath beneath the hill,  
Of Sharon's dewy rose !

Lo such the child, whose early feet  
The paths of peace have trod ;  
Whose secret heart, with influence sweet,  
Is upward drawn to God.

By cool Siloam's shady rill  
The lily must decay ;  
The rose that blooms beneath the hill  
Must shortly fade away.

And soon, too soon, the wintry hour  
Of man's maturer age  
Will shake the soul with sorrow's power,  
And stormy passion's rage.

O Thou, whose infant feet were found  
Within thy Father's shrine,  
Whose years, with changeless virtue crowned,  
Were all alike Divine,—

Dependant on thy bounteous breath,  
We seek thy grace alone,  
In childhood, manhood, age, and death,  
To keep us still thine own.

HEBER.

# MISSIONARY REGISTER.

FOR OCTOBER, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BURMAN MISSION.

The Baptist Board of Foreign Missions have determined on sending an additional Printer to the Burman empire. Communications addressed to Rev. L. Bolles, the Corresponding Secretary, at Boston, from persons of suitable qualifications, whose views of duty lead them to this service, will meet with attention.

### LETTER FROM MR BOARDMAN.

*Tavoy, Sept. 8, 1828.*

Rev. and dear Sir,

A few days since, I had an interview with A. D. Maingy, Esq. Civil Commissioner for these provinces, when, after expressing a deep interest in native schools, he generously authorized me to draw on him monthly, for fifty Madras rupees, to establish and support a boy's day school, for the English and Burman languages, and the more familiar and useful sciences. Such a school has since been opened, and nineteen scholars are now successfully pursuing their studies. One of these scholars is Moungh Shway Bwen, the young Siamese Christian; four are the boys belonging to the boarding school; the rest are Burman-Chinese, and Tavoy boys. One third of the day they study Burman with Moungh Shway Bwen; the other two thirds they study English, with L. Ke-Cheang, the Chinese Christian. After paying the wages of these two teachers, there will remain of the fifty rupees, enough, I hope, to defray all the incidental expenses of the school: Such as books, stationery, school-room, &c.

OCT. 1829.

Soon as L. Ke-Cheang began to teach English, the school began to flourish; and in less than one fortnight, the scholars amounted to the present number. Several other applications have been made for admission, and considerable additions are daily expected. Many of the parents, particularly the Chinese, have requested me to teach their sons the principles of the Christian religion.

It is a very happy circumstance, that both the teachers are devoted Christians. The boys, besides witnessing the pious conduct of their teachers, are daily called together at sunrise, when I read the Scriptures and pray with them, in Burman. On Lord's days, their attention is directed chiefly to lessons in Scripture and religious tracts.

Moungh Shway Bwen has become a boarder; and two of the boys from the town have also been admitted to the boarding school, which increases the number to seven. These are more fully taught the Christian religion, and are under our entire inspection and control. We hesitate about admitting many more to the privileges of the boarding school, before hearing how large a degree of patronage the friends in America will afford to this object.

We have endeavored, by a most rigid economy, to reduce the expenses of the boarding school, and are in hopes that we shall be able to support a boy for twenty dollars a year,—perhaps less, if the number should be considerably increased. I am happy to add, that the superintendence of both schools, does not require more of my time than that of the boarding school alone did before the present arrange-



ment was made. It is also a source of much satisfaction, that the boarding school is, by the new arrangement, entirely relieved of the expense of even a Burman teacher, while it enjoys the additional advantage of English instruction, with no less of Christian instruction than before.

I hope that before long, I shall be prepared to submit to you a digested plan of enlarged operations in the department of boys' schools; and that the liberality of the American churches will, as usual, be found equal to every reasonable demand upon it, for an object so important as that of raising the cramped and depressed, but powerful intellect of the Burmese youth, to a general knowledge of moral and religious truth.

Mrs Boardman is about commencing a boarding school for girls: but as yet we cannot furnish any details on this subject. As her heart is much set on the object of drawing forth the hidden and smothered intellects of the poor Burman females, and of raising them to a knowledge of God and salvation, of which they are most perfectly ignorant, I have no doubt her endeavors will prove eminently useful.

Let us enjoy a constant remembrance in the prayers of the American churches, that a divine blessing may abundantly rest upon us in all our attempts to instruct this degraded, but dear people.

With our best Christian regards, as usual, I remain, yours in the service of the Gospel. G. D. BOARDMAN.

Rev. Dr Bolles.

*From the Spring Hill Female Missionary Society, N. C. to the Editor.*

Montpelier, Aug. 20, 1829.

Dear Brethren,

Being associated together, for the express purpose of uniting our feeble strength, to aid in sending a knowledge of the gospel, which is so well calculated to promote the eternal welfare of mankind, to the millions who are yet destitute of the invaluable blessing; we now forward our small mite of fifteen dollars, to be used in any of the departments of missionary efforts among the Burmans, in which it may be most wanted. We humbly hope that we are constrained by the love of Christ, and a view of the forlorn condition of

a great part of our fellow travellers to eternity, to accompany our contribution with our earnest prayers, that the Lord of his infinite mercy may be pleased to attend the exertions of his people with a divine blessing, until the rays of the Sun of Righteousness shall enlighten the world. And we cannot but express the satisfaction we should feel, were all the followers of the Lamb, to lay to heart the indispensable obligations they are under, to use all the means in their power to send the gospel to every creature; and to hear of their united exertions in that blessed cause, for which the Saviour suffered and died. If to endeavor to promote the spiritual good of millions of undying souls, be a duty devolving on any of those redeemed by Christ from ruin and wo;—then certainly it is incumbent on all who profess to be numbered among his people. The sad state of the heathen "lying in wickedness," demands the combined and unceasing exertions of all who wish well to Zion. It is enough to excite gratitude in every benevolent mind, to contemplate the vast amount of good which has already been accomplished, through the instrumentality of missionary operations. But at the same time, it becomes all the friends of Zion to remember, that very little has been done, in comparison with what remains to be done. The heathen in different parts of the world, and in vast multitudes, are living and dying without Christ and without hope; and while that infinite duration on which they enter, will sweep its everlasting rounds, it will bear them still onward upon a boundless ocean of wo. How important, and desirable, it is therefore, that Pastors of Churches, Missionaries of the cross, and conductors of religious publications, should unitedly, and constantly endeavor to impress on the minds of the followers of Christ, every where, the forlorn condition of the heathen, and the duty and importance of sending them the gospel.

Every reflecting mind will readily perceive, that much greater exertions could be made in behalf of a perishing world, than has been done heretofore, could the whole strength of our denomination in this country be combined in this glorious cause. In Burmah, new and important missionary stations might be occupied. The millions of South America, Mexico, China, and Greece, urgently need every possible

with a deep impression of the danger; effort to tend them the gospel. We sincerely hope, that the time is not distant, when all the friends of the Redeemer will feel more deeply interested than ever in this glorious undertaking; when they will use all means in their power, to furnish perishing millions with the bread of life; and their prayers and exertions be constant and unremitting, till the wilderness and solitary places shall be made glad, and the deserts blossom as the rose.

In behalf of the "Spring Hill Female Missionary Society," Auxiliary to the General Convention.

CATHARINE WHITE, *Pres.*  
SARAH MONROE, *Treas.*

ENGLISH BAPTIST MISSIONARY SOCIETY.

On the 18th of July, the Baptist Missionary Society held its annual meeting in London, and the scene was most deeply interesting, as it evinced an uncommon spirit of Christian benevolence and liberality in pecuniary aid.

Domestic affliction having prevented the attendance of John Foster, Esq. who was expected to preside, W. B. Gurney, Esq. was called to the chair.

In consequence of a continued excess of the expenditure above the income for the three preceding years, together with a diminution in the receipts for the present year, a debt had accrued of £2000. The announcement of this debt appeared to produce a very general conviction, that some efforts should at once be made to remove this heavy incumbrance; but the result of the meeting exceeded the highest expectation of the Society's most sanguine friends.

Rev. John Dyer, the Secretary, read the annual Report, detailing the Society's operations in the E. and W. Indies, adverting to the death of two missionaries, Mr Burton of Digah, and Mr Chater of Ceylon, and stating the remarkable success of efforts in the West Indies, 12000 negroes being connected with the various churches in the island of Jamaica. The whole was closed by a statement of the deficiency of funds, and a forcible appeal was made to the audience for increased aid.

Various addresses of a highly interesting character were presented, in moving the various resolutions which were offered; and at the close, the Rev. J. Smith, of Ilford, remarked,

that he wished for *deeds* as well as *words*; on which the chairman announced his intention of presenting £200, and presented £100 from his son, and another £100 from a young friend. This was followed by the Treasurer, who presented £300, and engaged to procure £200 more. A great number of liberal contributions were then handed to the platform, and before separating, the sum of £3000 was obtained. During the period of the annual meeting, 14,000 dollars were secured to the society, which awakened devout thanksgivings to God, and inspired increasing hope and joy in the bosoms of his people.

The customary votes of thanks were judiciously dispensed with, from a conviction, that to be engaged in the cause of missions was in itself a sufficient reward.

The Society gratefully notice some of the circumstances attending this unexpected pecuniary aid.

1. This extension of Christian benevolence occurred at a time, when the Society was in a most difficult and embarrassed condition.

2. It was, at the same time, at a period of great commercial embarrassment; thus imitating the Macedonian churches, whose "deep poverty abounded to the riches of their liberality."

3. This great liberality took place without concert or pre-arrangement.

4. There was no particular excitement on the occasion, no sudden bursts of feeling, no sparks of enthusiasm kindled.

5. There was the most ready cheerfulness manifested by the contributors themselves, evincing that they were governed by principle in their liberal benefactions.

This heart cheering and successful effort of our English brethren should awaken increasing efforts on this side of the Atlantic, and lead our churches to devise liberal things, for by liberal things alone can we stand.

ARRIVAL OF MR YATES.

The London Magazines contain a letter from Mr Yates, dated Calcutta, Feb. 5, 1829, giving information of his safe arrival at the seat of his missionary labors. A tremendous storm occurred on the passage, which threatened the vessel with shipwreck. Mr Yates remarks, "After going up, and witnessing the terrific scene, I descended

and with two others who were in my cabin, cried unto the Lord, and he brought us out of our distress. After prayer, I was enabled to sing with composure these lines—

"Begone, unbelief, my Saviour is near,  
And for my relief will surely appear;  
By prayer let me wrestle, and he will perform,  
With Christ in the vessel, I smile at the storm.

His love in time past forbids me to think  
He'll leave me at last in trouble to sink;  
Each sweet Ebenezer, I have in review,  
Confirms his good pleasure to help me quite through."

"Almost immediately after we had closed these exercises, we heard that the glass had risen considerably, which indicated that the storm would soon subside. This was considered by us as an immediate answer to prayer, and confirmation of the Scripture, *This poor man cried, and the Lord heard him, and delivered him out of all his troubles.* Just as the storm was beginning to subside, our tiller broke, by which the helm became useless, and the ship ungovernable. Had this happened at an earlier period, it was the opinion of the captain, that we could not have been saved.

"From the welcome entrance I have found, I am ready to anticipate a blessing on my future labors. I shall baptize two persons to-morrow; one a native, the other an Anglo-Asiatic."

#### REVIVALS OF RELIGION.

*Extract of a letter from a friend at Society Hill, S. C.*

Aug. 14, 1829.

"We have had precious times indeed. The good work still progresses, and additions are making to the church. Over 120 have been added since January last, and there are some candidates now ready to be buried with Christ in Baptism. It is expected our Pastor will administer the ordinance the day after to-morrow. A large proportion of those, who have made a profession, are of the white population."

*Intelligence from North Carolina, in a Letter from Rev. J. Monroe to the Editors.*

Montpelier, Richmond Co.  
N. C. Aug. 20, 1829.

Dear Brethren,

To the praise of the riches of Divine Grace, I have to record, the merciful dealings of the Lord, toward the

Spring Hill Baptist Church in this vicinity. The conversion of *one* sinner, occasions joy among the angels in heaven, and in the hearts of saints on earth. And the joy is proportionably great, when a *number* of rebels are made to submit to the sceptre of the King of Righteousness.

Although not favored with such a copious effusion of the Divine Spirit, as has been enjoyed in different parts of the country, yet a pleasing work of grace has been manifest for some time past. Since the second Lord's day in May, I have had the unspeakable satisfaction of baptizing *twenty-one* professed believers in Christ, who, I humbly trust, will appear one day, as the monuments of superabounding grace. May the work become still more powerful here; and in other places, until the Gospel and its consoling influences shall be felt from pole to pole, and righteousness go forth as brightness, and salvation as a lamp that burneth.

*Extract of a Letter from a friend in Ohio, to the Editors.*

Delaware, Ohio, Aug. 10, 1829.

"The Lord has been pleased to bless this region, and to cause the desert to blossom; very many who, one year ago, were in the broad road to destruction, have been sweetly forced to embrace the offers of redeeming love. At our monthly meeting, in Sept. 1828, I baptized one. Since that time, forty-six have been added to the church by baptism. Our meetings have been characterized by solemnity and good order; the distress of mourners has, in a few instances, prevented any religious exercises for a short interval—but nothing like confusion—"Twas as the general pulse of life stood still, and nature made a pause—an awful pause, prophetic of her end." At such seasons, the realities of an awful eternity seemed to be spread before the congregation, while anxiety, in *bold relief*, was visible in almost every countenance. Oh, Sir, it has been, and still is, a time of rejoicing; but we weep over many who have been *convicted*, but we fear not *converted*. The greatest number of converts are from ten to twenty years of age; a goodly number from 45 to 50. In a judgment of charity, about one hundred, in this settlement, have been the happy subjects of this revival. A number still linger about *Jordan*, tear-

ing to plunge beneath the rolling wave. Those who have submitted to this heaven-born rite, have, as yet, gone on their way rejoicing. Ohio presents an extensive field—Oh! for more laborers.”

venerable father in the ministry, Rev. Joseph Grafton, by request of the Moderator, delivered a closing address, replete with the most important sentiments, and fraught with appropriate Christian counsel.

BOSTON BAPTIST ASSOCIATION.

This body held its eighteenth Annual Meeting at the Federal Street Baptist Meeting house in Boston, Sept. 16 and 17. The Rev. James D. Knowles delivered the introductory sermon, peculiarly appropriate to the occasion, from Eph. iii. 10. *To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God.* A collection was taken for the families of deceased ministers, amounting to ninety dollars. Dr Sharp was chosen Moderator, Ebenezer Nelson, Clerk, and Henry Jackson, Assistant Clerk. The Association consists of 21 churches, nearly all of which were represented. It comprises twenty-six ordained ministers, and contains a total of three thousand one hundred and fifty-one members, of which one hundred and seventy-nine were added by baptism the last year. The letters from the churches evinced an establishment in the doctrines of grace, a general state of prosperity, and an engagedness in the great and interesting objects in which the Christian community are engaged.

On Wednesday evening, a meeting was held for free conference, on the great subjects connected with the Redeemer's kingdom; and a number of addresses were listened to with deep interest. The nature and importance of revivals of religion, the interesting subject of Home Missions, and State Conventions; the great utility of religious tracts, and the benefits of circulating and reading the valuable religious works which issue from the press, were, with pious zeal, and in an emphatic style, urged on a numerous assembly, and will doubtless be productive of happy results, in exciting an increased ardor in prosecuting objects of usefulness.

On Thursday, at 11 o'clock, the Rev. Mr Warne delivered an interesting sermon, from Psalm cxlv. 10—12; and at 2 o'clock, the business having been closed, the Association adjourned. The

ANNIVERSARY OF THE NEWTON THEOLOGICAL INSTITUTION.

Thursday, Sept. 10th, was the Anniversary of the Newton Theological Institution. The public services were attended at the Baptist Meeting-house, which was filled at an early hour. The following was the

ORDER OF EXERCISES AFTER THE EXAMINATION.

SINGING.

PRAYER.

*Essays by the Middle Class.*

1. The Use of the Imagination in expounding the Scriptures. J. HALL.
2. Exposition of 2 Pet. i. 20. E. BAKER.
3. Knowledge of the Hebrew Poetry, a Help in the Interpretation of the Scriptures. J. S. LAW.
4. The 'Man of Sin,' 2 Thes. ii. 3. F. MASON.
5. Translation of Psalm cx.; with Remarks. A. MORSE.
6. The Reasonings in the fifteenth Chapter of the First Epistle to the Corinthians. F. A. WILBEARD.

SINGING.

Address before the Society for Missionary Inquiry. H. FITTZ.

SINGING.

*Essays by the Senior Class.*

1. The Babylonian Captivity. W. W. HALL.
  2. The Christian Minister's Motives to Diligence. B. C. WADE.
  3. Rise of Papal Power. H. FITTZ.
  4. The Critical Study of the Bible the vital Part of a Theological Education. W. HAGUE.
- Prayer, Singing, and Benediction.

At the close of the services, Professor Chase delivered to the Senior Class certificates of their commendable deportment, and of their regular discharge from the Institution, to enter on the active and highly responsible

duties of the Christian ministry. He addressed them in a dignified, affectionate, and paternal manner, well calculated to awaken a tender recollection of the interesting scenes through which they had passed during their theological studies, and to make indelible impressions on their minds of the elevated services and pious efforts which should occupy their future years, till they shall meet the general assembly and church of the first born in heaven.

The compositions, which were read by the students, were listened to with fixed attention; and they manifested, on the part of the young men, talents and industry, and reflected honor on their instructors. The Trustees of the Institution—its pious and liberal patrons—the friends of our churches, and the friends of evangelical truth in general, could not fail to offer thanksgivings to God and cherish elevated hopes, in witnessing the gratifying progress of this interesting Institution. To furnish to candidates for the ministry, such advantages as are here presented, many departed fathers prayed, and toiled, and furnished contributions; and it is earnestly hoped that succeeding ages may derive all the benefits from the Institution, which have fondly been anticipated.

The next term in this Institution, will commence on Friday, 23rd of October. Persons who are intending to enter, should present themselves on, or before, that day. For the information of such, the following articles are here inserted from the Rules and Regulations of the Institution.

‘1. The Institution shall be adapted to the instruction of graduates and others, whose attainments enable them, along with graduates, to proceed profitably in theological studies.

‘2. It shall be open for the admission of those persons only, who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.’

After the ensuing year some acquaintance with the Hebrew language, will be required in order to entering the Institution. For, and after, the year 1830, candidates for admission will be expected to have studied Professor

Stuart's Hebrew Grammar, and forty pages of the Hebrew Chrestomathy by the same author.

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#### MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

The Massachusetts Baptist Education Society has been for a number of years in successful operation, and a large number of young men have been assisted by its funds to obtain an education for the Christian ministry, who are profitably occupying fields of labor in different sections of our country. The increasing number of applicants, however, have exhausted the funds of the Society, and two thousand dollars debt has been incurred. The Executive Committee, conscious of the Macedonian cry from all parts of our country, and deeply impressed with the importance of giving the advantages of education to those who are coming forward in the ministry, invited by circular letters, a meeting of numerous friends through New-England, to devise means for more enlarged operations. A large collection of friends accordingly assembled at the vestry of the First Baptist church in Boston, Sept. 15, on the evening previous to the meeting of the Boston Baptist Association, to deliberate on the subject. Rev. Joseph Grafton was chosen Moderator, and Mr N. R. Cobb, Clerk.

Rev. Henry Jackson, Corresponding Secretary, gave a succinct statement of the progress of the Society, the benefits resulting from it, and its present means, consisting of donations and collections, besides a fund which yielded about nine hundred dollars per annum, and exhibiting a present balance of about two thousand dollars against the Society. Dr Wayland, Rev. E. Nelson, Prof. Chase, and a number of others from the various States in New England, gave most animating addresses on the occasion, and produced a deep and awakened interest on the subject, which will undoubtedly lead to the most happy results, and furnish for the important object more ample resources. It was

1. *Resolved*, That it is the duty of the Baptist denomination to make vigorous efforts for enlarging the means of educating young men called to the Christian ministry.

2. *Resolved*, That the Trustees of the Massachusetts Baptist Education be requested to procure an alteration in their charter, so as to embrace at least New England.

3. *Resolved*, To take immediate measures to liquidate the debt of the Society.

Dr Sharp proposed, in behalf of the Charles-Street Baptist Church in Boston, to furnish two hundred and fifty dollars, provided the two thousand were procured in ninety days. Various other donations and subscriptions were also obtained. It is earnestly hoped, that many friends who were not present, will forward liberal donations to the object.

The executive Committee were authorized to procure a modification of the charter, so as to embrace an enlarged plan of operations, and the Trustees adjourned to meet at the sitting of the Massachusetts Baptist Convention at Newton, on the 29th of October. The importance of the subject, it is most ardently hoped, will deeply awaken an interest in the community, and lead to the obtaining of funds, as ample as the exigency of the case requires.

#### PROGRESS OF TEMPERANCE.

It must be highly gratifying to the friends of total abstinence from ardent spirits, to witness the efforts that are constantly increasing through all our States, for the suppression of intemperance. Religious associations and churches are now exerting their influence on this important subject. The Boston Baptist Association, at its recent session, adopted the following resolution:

"*Resolved*, That we are gratified with the success which has attended efforts to promote Temperance; and that we recommend that the Churches as Temperance Societies, and their members as individuals, adopt such measures as shall secure universal and entire abstinence from inebriating liquors."

#### ORDINATIONS, &c.

May 20, Mr Ebenezer Mirick was ordained as an evangelist, at Sedgwick. Sermon by Rev. James Gilpatrick.

July 29, Rev. G. F. Davis, late of South Reading, was installed pastor of the Baptist Church at Hartford, Con. Sermon by Rev. Howard Malcom, of Boston.

Aug. 12, Rev. S. S. Mallory was installed pastor of the Baptist Church in Willington, Con. Sermon by Rev. G. F. Davis.

May 28, Mr George Catt was ordained pastor of the Baptist Church in Brooklyn, N. Y. Sermon by Rev. S. H. Cone.

Aug. 18, Professor Whitman, of the Hamilton Institution, was ordained as an evangelist. Sermon by Rev. Nathaniel Kendrick.

Aug. 18, Mr Edward Mitchell was ordained as an evangelist, at Hanover, N. H. Sermon by Rev. Ira Persson, Newport, N. H.

Sept. 9, Mr R. E. Pattison was ordained pastor of the 2d Baptist Church in Salem. Sermon by Rev. Jonathan Going, of Worcester.

#### MEETING HOUSES OPENED, &c.

July 4, The corner stone of a new Baptist Meeting-house was laid in Jaffrey, N. H.

Aug. 2, A new Baptist Meeting-house was opened in Mott Street, New York, by the church under the pastoral care of Rev. Samuel Eastman.

Aug. 10, Religious services were attended at South Boston, at the commencement of raising the frame of the Baptist Meeting-house for the Branch Church, located in that section of the city. Prayers were offered by Rev. Mr Grosvenor, and an address was delivered by Rev. Mr Knowles.

Aug. 11, The corner stone of the Mariner's Church, in Boston, was laid, and an address delivered by Rev. Dr Jenks.

Aug. 12, A new Baptist Meeting-house was opened at Northeast, Dutchess Co. N. Y. Sermon by the pastor, Rev. Thomas Winter.

Aug. 20, A new and commodious Baptist Meeting-house was opened, and a Church constituted at Augusta Centre, Oneida Co. N. Y. Sermon by Rev. Elon Galusha.

*Account of Moneys received by the Treasurer of the Newton Theological Institution, viz.*

Lewis Fisk, Lowell, - -	\$5.00	Sally Morrill, Lowell, - -	1.00
Elisha Hathaway, do. - -	2.50	Louisa Bailey, do. - -	1.00
M. M. Tewksbury, do. - -	5.00	Abigail Seaver, do. - -	1.00
Timothy Bailey, do. - -	2.00	Deborah Kimball, do. - -	1.00
Wm. Wentworth, do. - -	2.00	Elizabeth Vickery, do. - -	1.00
Silas Dean, do. - -	2.00	Jane Moore, do. - -	1.00
Jona. Crane, do. - -	2.00	Julian Lewis, do. - -	1.00
John Chase, do. - -	2.00	Ann Chapin, do. - -	.50
A Friend, do. - -	2.00	Lavina Rice, do. - -	.50
S. S. Richardson, do. - -	1.00	Rebecah Prescott, do. - -	1.00
Esther Oliver, do. - -	5.00	J. C. Morrill, do. - -	2.00
Ann Parks, do. - -	1.00	Sophia Rice, do. - -	.50
L. Keyes, do. - -	1.00		—\$51.00
Sally Penola, do. - -	1.00	Josiah Bacon, Esq. Newton, - -	10.00
Dolly Churchill, do. - -	1.00	A Friend, Framingham, - -	1.00
Miriam Smith, do. - -	1.00	Widow's Mite, by Rev. J. O. Choules, -	10.00
Eunice Robbins, do. - -	1.00	Sundry Individuals, by do. -	6.00
Lucy Ruwe, do. - -	1.00	Rev. H. Archibald, by Rev. J. Going, -	2.00
Ann Prentiss, do. - -	1.00		
Betsy Osgood, do. - -	1.00		

LEVI FARWELL, Treas.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from July 22nd, to Sept. 24th, 1829.*

From the Oliver street, N. Y. Bap. For. Miss. Soc. contributed by Dea. William Colgate, for the support of Moung Ing, (a native Burman preacher) from July 4, 1829, to July 4, 1830, per Rev. S. H. Cone, - -	100.00	From Norman Warriner, Esq. Treas. of the Evangelical Benev. Soc. in the westerly part of Massachusetts, per Rev. J. Going, to be appropriated as follows. Viz.	
From Sunbury Fem. Cent. Soc. (Geo.) by Rev. H. J. Ripley, per Mr E. Lincoln, - -	61.00	General purposes, - -	14.34
From Rev. Jesse Mercer, Washington, Geo. to aid in the translation of the Scriptures, and their publication in Burmah, per Mr E. Lincoln, - -	50.00	Burman Bible, - -	10.00
From Rev. Levi Willard, Treas. of the Miss. Soc. connected with the Dublin N. H. Association, per Robert Pratt, for the Bur. Miss. - -	48.00	Burman Missions, - -	54.19
From the Baptist church in Troy, N. Y. per Rev. S. H. Cone, - -	10.00	Indian Schools, - -	3.16
From the Saratoga Bap. Association, per Dea. I. A. Waterbury, Treas. for the Bur. Miss. - -	90.00	Foreign Missions, - -	13.50
From the Fem. Miss. Soc. of Saratoga Springs, being a donation for the Burman Miss. per Miss Sarah Wayland, - -	10.00		95.19
From a lady at Saratoga Springs for the Burman Bible, per Mrs Wayland, - -	4.00	From Mrs Eliza Carter, Scottsboro', Geo. for printing the Burman Bible, per Rev. N. Davis, - -	5.00
From Elder James Shannock, pastor of the Bap. church, Augusta, Geo. to aid in publishing the Bible in Burmah, - -	50.00	From Rev. Otis Converse, Treas. of the Worcester County Baptist Char. Soc. - -	100.00
From W. H. Turpin, Esq. Augusta, Geo. to aid in publishing the Bible in Burmah, - -	50.00	From Do. for the Bur. Schools, - -	1.00
From the Lake George Association, per Norman Fox, Corresponding Secretary, - -	5.00	From Do. for publishing the Bible in Burmah, - -	34.41
From the Spring Hill Fem. Miss. Soc. Richmond County, N. C. Catharine White, President, Sarah Monroe, Treasurer, - -	15.00		—135.44
From Mr Samuel Millard, for the Bur. Miss. - -	5.00	From the Bap. church in Situate, (1 dollar of which was from Francis Mason, and 1 doll. from Rev. Warren Bird, of Foxboro') for Burman Missions, by Mr H. White, per Mr E. Lincoln, - -	8.07
From Mrs Olive Paine of Ward, to be appropriated to the support of Female Schools in Burmah, per Rev. C. P. Grosvenor, - -	10.00	From the Leyden Association, for Bur. Miss. per Mr. Thompson, - -	25.00
From a friend to the Indians, to assist in publishing the Scriptures for the Cherokees, - -	10.00	From the Female Miss. Soc. Sardinia, N. Y. - -	8.00
From Elder Drake, Ohio, for printing the Burman Bible, per Rev. Irab Chase, - -	10.00	From the Female Miss. Soc. Eden, N. Y. - -	7.54
From Rev. Charles Tupper, of Nova Scotia, per Mr E. Lincoln, - -	31.30	From the Holland Purchase Baptist Association, being a Collection at the annual meeting, Aug. 27, Aurora, N. Y. by Rev. W. Metcalf, per Mr E. Lincoln, - -	12.46
Less, exchanging the money, - -	1.86	From John Gray, - -	5.00
	29.44	William Furgerson, - -	5.00
		T. Cathcart, - -	2.00
		Peter Norton, - -	3.00
		P. Norton, - -	5.00
		A Female Friend, a piece of gold, the worth of which to be equally divided, in support of the Burman Mission and Tracts in Burmah, by Presbury Norton of Tisbury, per Mr E. Lincoln, - -	0.30
			25.30

HEMAN LINCOLN, Treasurer.

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BAPTIST MAGAZINE.

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NOVEMBER, 1829.

No. 11.

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THE CRITICAL STUDY OF THE BIBLE, THE VITAL PART OF A  
THEOLOGICAL EDUCATION.

IT is a declaration of the divine Spirit, that the gospel is the power of God unto salvation. We might, indeed, reasonably suppose, that if the Bible be a revelation from God, that it would bear upon it some striking impress of his moral character; and that in this, together with its adaptation to the nature and exigencies of our race, it would shine by its own light, and evince internal evidence the most convincing, of the divinity of its origin. That this accords with fact, observation and experience both attest. Whenever divine truth has been divested of the appendages with which human wisdom would adorn it, whenever it has been sought with an humble spirit, and has been set forth in its native simplicity, it has commended itself to the consciences of men with power; it has won its own way, has had free course, and has been glorified. In proof of this, the history of its triumphs furnishes the most ample evidence. The day of Pentecost witnessed them; our own age has witnessed them; we ourselves have seen them; and in view of the wondrous changes which have been wrought in individual and in social character, we have been led to feel, that it is not by human might, or wisdom, or eloquence, but by the gospel of our God, which is his power unto salvation.

Such considerations and facts as these have for ages past, exerted a powerful influence throughout the protestant world. It is an influence which has rescued the Bible from the dark recesses in which it had long been hidden, and has exalted it as the only standard of truth and the rule of duty.

Time was, when in countries nominally Christian, the circulation of the Bible was prohibited by law, and confined to a wicked and a crafty priesthood. From them alone, the people were to receive instruction and guidance. To regard the authority of the word of God, as superior to that of a human tribunal, to appeal to its decision, in opposition to priests and reverend councils, was

Nov. 1829.



frowned upon as heresy, the most dire and damnable. But that age has past away. The mighty reformation, of which Luther and Calvin were the master spirits, convulsed the systems under which the nations long had groaned, delivered the people from the shackles of papal domination, and directed them from their degraded state, to lift up their eye to the standard of revealed truth, which was now exalted as the light of the moral world.

Since then, a spirit of free inquiry has generally distinguished *Protestant Christians*. They have been the professed advocates for the supremacy of truth. Though in many instances, even *they* have evinced too much love of spiritual dominion, yet all the religious freedom which has blessed our world, has found its home among them. Thus in our happy age and country, the Bible has been long esteemed, as the grand tribunal of appeal, by which every opinion is to be tried, and every controversy silenced.

But though in our times we have sufficient light to make the darkness of past ages visible, yet of that light, we ourselves have not felt the full and happy influence. Though the Bible has nominally the high place which it claims amongst us, yet its truths have not been sought with sufficient earnestness, nor have we given it that undivided and fixed attention which it deserves. This charge, in its general import, will no doubt be acknowledged; but to speak more definitely, we think it to be a serious fact, that in the pursuits of the Christian ministry, the study of the Bible has not the place which, in this age particularly, its relative importance demands.

The age in which we live is characterized by a spirit of noble enterprise, by the general diffusion of knowledge, but especially by the prevalence of a *refined infidelity*. The infidelity of our age is not like that which once arose, with daring front, and lifting high its arm, railed out aloud its blasphemies against Jehovah, threatening, by its own might, to exterminate from earth every vestige of Christianity. When the walls of Zion thus were stormed, there were not wanting men, who, girt with armor of etherial temper, stood ready to repel the rude attack. They acted well their part. But now infidelity has changed its position, and its aspect has assumed the name and the garb of Christianity, has entered into the sanctuary, has taken into its hand the book of God, with the contents of which it has become familiar, and with ingenuity more than human, has diverted the precepts of truth from their real intent, and has clothed error in a form that seems to be divine.

This is an infidelity, which in its external aspect is very amiable. It calls forth respect, by the apparent candor, and the liberality of its spirit. It challenges no open opposition. It is wily and ingenious, and difficult of attack. It glories in its pride of learning, in its lofty fellowship with the style, the spirit, and the genius of ancient Prophets and Apostles; and while its principles are all congenial with its own depraved feelings, like the arch tempter of our Saviour, it relies for the success of its argument upon its appeal to the authority of God himself. Now in contending with an infidelity like this, it is not enough that the ministers of the word

draw from revealed truth those simple principles which are obvious to every honest mind, and when wielded well, are sufficient in the warfare with an infidelity that is bold and undisguised. The infidelity of which we speak, is one which takes advantage of present circumstances. It travels back to former ages, acquaints itself with the history, the literature, the laws and the manners of those to whom were first committed the oracles of God, and with the idioms and the usage of their sacred writers; and from this high ground, it throws obscurity round the mental vision of plain good men, and draws arguments in opposition to the simple principles of Christianity, which, if fairly drawn, would be decisive. It is true, the honest mind that seeks enlightening influence from above, may satisfy itself with regard to the essential truths which God designed to teach. "The meek he will guide in judgment, and the meek he will teach his way." But it becomes the avowed defender of the truth, to meet the enemy in his own fortress; to take the ground to which he is challenged, lest if he shrink, his reluctance or inability, be imputed to the weakness of his cause.

The demands made upon the students for the ministry, by the exigencies of the present age, may be more clearly seen, if we consider the fact, that the state of popular theological opinion in this country, is fast approaching what it has been for some time past in Germany. There, those who hold the station of Christian Teachers, have dignified themselves by the name of *Rationalists*. They have not merely exercised their reason, in judging with regard to the *evidences of revelation*, but in deciding what *ought to be* its dictates. They have been very skilful in bringing its doctrines to harmonize with their own preconceived opinions, and their feelings. Their results they defend by arguments drawn from *oriental idiom*, and the *usage of language*. With them, the plain evangelical doctrines of human depravity, and the regeneration of Christians, have originated in a general misunderstanding of the meaning of the sacred writers. They suppose that the strong expressions respecting the pervading depravity of man, are mere Hebraisms, which have reference only to the external conduct. Regeneration, denotes only a reform of moral habits. Salvation by grace, denotes nothing special in the economy of God, in regard to man, but only the happiness conferred by the exercise of his general benevolence. The election of grace, denotes no unmerited act of sovereign love on the part of God, in behalf of those who are saved, but merely his endearing kindness, exercised towards those who choose to love him. The mighty works of our Saviour, though acknowledged to be deeds of mercy, which evince his holy character, may yet be all accounted for from natural principles. And with many, the declarations of David and Isaiah, respecting the happiness of future times, are the poetic effusions of holy men, who sang as poets are wont to sing, of the expected glory of their nation, and of golden ages yet to come. These are but a few of the grand results, at which in modern times, thousands have arrived, who are called Protestant Christians, who bear the name of Christian Doctors, who stand in the sanctuaries of the church, and

who minister at her altars. This light which they have struck out in the philosophy of religion, they dispense to others as fast as prejudice will give way for its admission.

Now we know that it is a declaration of the divine word, that the "natural man receiveth not the things of the Spirit of God." And although every true Christian, taught by the Spirit, may satisfy his own mind that in interpretations like these the principles of revelation are divested of all their energy and their value, yet this is not sufficient for the professed defender of the "faith once delivered to the saints." It becomes him not only to show that the Bible is a revelation from heaven, but to guard its several truths from the abuse of an ingenious and a wily interpretation. And for this, the mere might of eloquence is not sufficient. The clear illustrations which a fine genius may derive from history, from natural or moral science, are not sufficient. The question to be discussed is one of simple fact. The inquiry is, What did the sacred writers mean to teach? Have we understood their idiom and their usage, or have we mistaken it? We are aware that the truths made known by God to "holy men of old," must have been communicated in language accordant with the usage of those to whom the Scriptures were addressed, or else to them the Scriptures would have been no revelation. If then, in forming our opinions, we have not been at the pains to become familiar with their usage, if we have rather substituted our own, it becomes us soon to be aware of the fact, and to bow to the supremacy of truth, although it may break up our long established systems, and scatter to the winds the doctrines we have cherished with our affections. Truth is eternal and powerful, and must prevail, and the sooner we discover it, and yield to its dictates, the more safe and happy will it be for ourselves.

But if we feel a strong confidence that such interpreters as have been mentioned, have themselves perverted the words of truth, that, influenced by the pride of learning, and the genius of a false philosophy, they have entirely misconceived the meaning and the spirit of the sacred writers, then it becomes us to prove their error, not by an appeal to mere human authority, or by any long course of moral reasoning, but by an evicition of the truth of God, from the very words which the Holy Spirit has indited. While searching the Scriptures thus, we may feel that we stand on firm ground. Having sought the truth from its very fountains, we may preach it with the more boldness. But without such an humble study of the Bible, however splendid may be our education, however much of eloquence, of literature, or science it may have embraced, it is yet defective in its vital parts.

It is much to be lamented, that the *mode of studying theology*, which has long prevailed, has been such as to give great advantage to the interpreter of the Scriptures, whose feelings are opposed to evangelical truth. The state of theological science as it has existed in some of the most eminent schools, in our own country, as well as in other countries, bears a strong analogy to the state of natural science in the times which preceded the rise of Sir Francis

Bacon. In those ages the schools were splendid, and the teachers men of high renown. They labored long and hard. To the pursuit of science, they unreservedly gave their lives. But they saw not the right course. They approached the mysteries of nature, not as *scholars*, but as *theorists*. They gave to dogmatism the place of enlightened reason. System after system appeared, each having its train of earnest advocates, who for its defence were skilled in all the arts of controversy. But notwithstanding all their efforts, their results form but a sad monument of human imbecility.

Bacon, whose name has a high place in the history of philosophy, formed no new sect or theory. He merely directed the attention of the world to the *right mode* of studying nature. He taught the student, instead of assuming the place of a dogmatist, to take that of an humble inquirer; instead of learning or forming systems, and then exercising his ingenuity in bringing nature to harmonize with them, to learn *simple facts*, and thence to deduce those general truths which, when rightly classified, would well deserve the name of science. This discovery, so simple in its nature, shed new light upon the philosophic world. Upon this simple principle Newton ascended from observing the fall of an apple, to learn the great law of gravitation, and thence to form a body of science, which was so well based and so firm as to stand by its own strength, and to mock all contradiction.

The volume of revelation, like that of nature is but an exhibition of simple facts. The doctrines of the Bible are not speculations. They are all facts. In obtaining, therefore, a system of divine truths, it becomes us to approach the oracles of God with no preconceived opinion, however plausible; with no *favorite theory*, however rational it may appear. We must take the place of humble inquirers. We must have the spirit of little children; a spirit marked by humility, simplicity, and godly sincerity. We must study the Bible to learn its simple facts and precepts, and keep our minds so well balanced, as to embrace at once whatever it clearly teaches, however far it may be *above* the reach of our reason, or remote from our conceptions, and to discard at once every religious doctrine or opinion which is not sanctioned by the seal of heaven.

But, alas! how few comparatively approach the Bible with a spirit like this. How few of those who enter upon the study of theology for the sake of extending their qualifications as teachers of revealed truth, who are not unduly bound by their prejudices to some system, which they are determined to sustain by the testimony of God. The spirit of prayerful, calm, unbiassed investigation, seems almost overwhelmed by the storms of Christian controversy. Thence it is, that the interior of the Christian sanctuary has presented such vantage ground, to the advocate of a refined infidelity. He has entered, and has found the defender of evangelical truth, unused to the weapons with which he should have been familiar. Thence it is that a Gesenius has smiled contempt upon the intellectual theology of Great Britain. He has seen how fast bound in the fetters of system are many of the Doctors of the English church, and how numerous are their interpretations

of Scripture language, which cannot stand the test of an enlightened criticism. Such sad defects as these have given boldness to the opposers of evangelical truth, have given influence to all their opinions, and have thrown a splendid charm around their plausible neology.

The subject which we have thus touched, we feel to be one of vast importance. Connected as it is with the interests of truth in these eventful times, it demands the serious attention of the rising ministry. It is exceedingly desirable that the character of a Christian minister be adapted to the exigencies of the age. While then the student for the sacred office, prays for help from on high, and trusts in the efficient aid of God alone for success, let him see to it that he neglect no means of acquiring such a character as shall prepare him to meet the demands of his own times.

An obstacle which may much discourage him in the pursuit of such a course is to be found, no doubt, in the erroneous estimate which too extensively prevails respecting the nature and importance of a theological education. How generally is it supposed, even by good men, that the acquisition of theology, instead of being the faithful, persevering investigation of the truth as God revealed it, consists rather in the study of human systems adorned by learning and genius, sustained principally by human authority, and which in their tendency must corrupt the mind from the "simplicity that is in Christ." No wonder is it, with such views as these, many earnest Christians have distrusted the institutions for theological instruction; and scarcely should we wonder that such views are very prevalent, since, in theological schools, so much attention has been given to the various branches of human learning, and so little comparatively to the patient study of the Bible.

But we are glad to think that now a better day is dawning upon us. We have hailed with joy, the rise and progress of *some* institutions in our country, which have made *the study of the Bible* the grand object of attention. They have evinced that a sincere desire to "search the Scriptures," and to *learn the truth*, is the distinguishing trait of their character.

Let Institutions like these be multiplied, and increase in influence. Let their acts be such, that the churches shall confide in their integrity. Let all know that it is not their design to corrupt the taste of the young disciple of Christ, by imparting to him the intoxicating draughts of human lore, but to refresh and strengthen him for his work, by leading him to drink deep of that "living water" that flows from the oracle of God.

When such sentiments are generally felt, and such confidence inspired, then will the churches be incited to co-operate efficiently in the cause of education. Thus shall the truth have free course and be glorified. Thus shall Zion arise and shine, her light being come, and the glory of the Lord shall be seen upon her. Uniformity of opinion and feeling will characterize her ministers; and she shall be called the "joy of the whole earth."

## GIFTS FOR THE MINISTRY TO BE SOUGHT OUT AND CHERISHED.

The voice of the Ministers and Messengers of the Boston Association, in their late annual address, ought to be heard by every member of the great family of American Baptists; and may it be accompanied by the blessing of Him whose ever wakeful eye is upon the Churches.

Dear Brethren,—Permit us to ask your attention to a subject, which yields not, in point of importance, to any other connected with your duties and your welfare.


We need say nothing concerning the rank which the Christian ministry occupies among the means by which the Saviour's kingdom is to be established on the earth. Nor need we inform you, that the number of faithful ministers is now inadequate to supply our churches at home, while there are many fields in our own land which are white unto the harvest, and heathen countries appeal to us, by their crimes and hopeless miseries, to send them the messengers of salvation.

It appears to us, that this deficiency of ministers must be attributed to a neglect of duty on the part of the churches. We cannot suppose that God is inattentive to the wants of his church and of the world, and causelessly withholds a competent supply of ministers.

Wrong notions, it is believed, exist concerning the nature of a call to the ministry, and in regard to the duty of the churches to seek out and foster ministerial talent.

We firmly believe that no man ought to enter into the ministry, whom God has not called to the service. But the question is, How is the call of God to be ascertained? That a miraculous intimation of his will is to be expected, no rational man, at the present day, believes. This will must, then, be learned from the feelings which the Holy Spirit produces in the mind of the individual himself; from the gifts of heart and of intellect with which he is endowed; from the course of providence; and from other circumstances.

Two things are necessary to prove a call to the ministry to be from God. The first is, that the individual possess a sincere desire to be thus employed. He must feel a strong concern for the glory of God, and for the salvation of men. His heart must be moved with desires to proclaim the love of Christ to dying sinners, and to persuade them to be reconciled to God. He must feel such an impulse of soul towards this point, such a concentration of his thoughts and affections, that he cannot, with a quiet mind, engage in any other employment. He must be willing to part with prospects of emolument, and to forego all worldly advantages, for the sake of his Saviour and of his fellow men. These are some of the feelings which will occupy the heart of a man, whom God designs for the ministry. Of these feelings the individual himself is the only judge, because he alone can determine whether they are sincere, strong and permanent.



But another necessary thing is, that he possess suitable gifts. We mean not, that he must be qualified immediately to preach, because no man is qualified to preach with profit, until he has furnished his mind with adequate knowledge, and has learned how to communicate that knowledge. By suitable gifts, we mean a sound understanding, a capacity and a desire to learn, an aptitude to teach, a reasonable degree of ability to be useful to his fellow men as a minister, when his mind shall have been cultivated as much as circumstances may allow.

Of these points, the individual is not a competent judge. His brethren must judge for him. The church has thus a duty to perform. She ought to watch the character and conduct of her young men. An individual, whom God designs for the ministry, will usually show the bent of his disposition, by his zeal for the support of Sabbath schools, by his pertinent exhortations in the conference room, and by his prayers in social meetings. If the ministerial spirit exist within him, it will find occasions to display itself; and in most cases, a church is convinced of the call of a young man to the ministry as soon, and sometimes sooner than himself. In such cases as this, it is the duty of pastors, deacons, and other members of the church, to converse with such persons, to inquire concerning their feelings, and to give them all proper encouragement. If the individuals have themselves been thoughtful and anxious concerning their duty, such an affectionate and judicious conversation may remove their doubts, and confirm their decisions, by bringing in aid of their own convictions, the opinions of their brethren.

It is believed that a very different course is frequently pursued. Young men are left to struggle with their feelings without one word of advice or encouragement. The more modest they are, and therefore the more deserving of sympathy, the more reluctant they are to disclose their feelings, lest they should be attributed to pride and presumption. A sense of unfitness, the greatness of the work, doubts concerning duty, all throng upon the mind, and often produce inconceivable distress, which one word of kind sympathy and advice from a pastor or Christian friend would remove. Many young men, it cannot be doubted, are overcome by these anxieties, doubts, and fears, and relinquish the thought of the ministry, who ought to preach the gospel. It is a mistake to suppose, that if it be a man's duty to preach, he will force his way through every obstacle. A man may neglect his duty to preach, as he may refuse any other duty; and he is more liable to neglect this duty, because the conscientious mind will consider it as a far less sin to neglect to preach, though it be a duty, than to preach when it is not. If the scale of doubt, then, sink in the smallest degree, the mind of a conscientious man will be very liable to abandon the design, and thus the very best ministers may be lost to the church.

But if a young man does surmount his doubts and discouragements, and makes his case known to his brethren, he is sometimes treated with cold suspicion, and obstacles are thrown in his way, on purpose to try the strength of his zeal. If, at last, by dint of perseverance, he forces the church to give him a license, so much

time may have been wasted, that it is too late to obtain that education which is needful to his usefulness.

There may be cases, too, in which a young man may not have thought of the ministry, who may nevertheless furnish evidence of piety, talents and zeal, which would make him useful as a minister. It is undoubtedly the duty of pastors and Christians to converse with such a person, in a judicious manner; to inquire respecting his feelings; to ask him if it is not his duty to preach the gospel; to urge him to reflect and pray on the subject; to invite him to speak and to pray in conference and prayer meetings, and thus give his mind a direction towards the object. No reason can be given, why it is not as much our duty to use the proper means in this case, as it is to persuade a sinner to be reconciled to God. Our persuasions cannot change the sinner's heart without the blessing of God; nor can our arguments convince a man of his duty to preach the gospel; but God may, in both cases, employ us as instruments to accomplish his will.

We think, brethren, that there has been, and still is a failure in duty, on this subject, among our churches. We earnestly entreat you to think of these suggestions, and let your attention be more directed to the young men among you. Let not selfishness induce you to detain them from their duty. The cause of God needs ministers. Millions of our fellow men are dying every year, without any one to tell them of the love of Jesus. Let, then, every young man in our churches inquire, with a prayerful heart, Is it not my duty to preach the gospel? Let every church be a faithful and affectionate nursing mother to the young servants of the Redeemer. And let every Christian pray the Lord of the harvest to send forth laborers into his harvest.

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PRESIDENT CHAPIN'S INAUGURAL ADDRESS, DELIVERED IN THE  
CITY OF WASHINGTON, MARCH 11, 1829.

(Continued from p. 339.)

THE subject, to which our attention has been given, leads us to form high anticipations of *the triumphant issue of the work of education.*

We have not embraced the doctrine of human perfectability, nor any visionary projects by which we expect this fallen world is to be regenerated. But these anticipations are encouraged by substantial reasons. We have seen that education should be the first pursuit of man, since it is, in fact, the chief concern of heaven; and that for its advancement the works of creation, the arrangements of Providence, and the whole array of positive institutions, and revealed truth, are made subservient. In its completion, the brightest glories of God, and the highest amount of human happiness, are involved. A work so dear in the sight of Heaven



must be crowned with abundant success. It is true, that education has made but slow advances. In some considerable portions of time, it has been apparently stationary; and, in others, even declining. Indeed, it has advanced by degrees so silent and inconsiderable, that they have been unheeded by the mass of mankind, and denied by some authors, who have cherished gloomy and mistaken views of human nature. But those philosophers who have carefully collated different periods of history, and compared the results of successive dispensations, have seen abundant proof, that, on the whole, both the intellectual and moral states of the world have been greatly advanced. Nor need we be surprised at this slow movement. Various considerations lead us to suppose, that God saw it best to confine the soul, during its term of trial, in an earthly tabernacle, and to make it dependent upon bodily organs for all its knowledge of surrounding matter, in order to limit the sphere of information, and to prevent us from acquiring, in this earthly stage of our being, too clear a view of the government of the universe. The Almighty, by thus imposing temporary checks to the ardor of our curiosity, has practised upon the principles of economy. He has, in this way, reduced man to the necessity of studying well the nature and relations of the objects that surround him in this dawn of his being, before he is admitted to that higher grade of instruction, where every impediment shall be removed from his boundless career of knowledge. But notwithstanding this slow movement, yet much has been gained. Of this truth how much more sensible should we be, if it were possible for us to retain a vivid recollection of the bright day which we now enjoy, after we had witnessed the rapid extinction of every light in the scientific heavens, till we were enveloped in that midnight darkness, which surrounded the first inhabitants of this world. Though each successive generation has to commence its progress in a state of infancy; yet it starts from a higher point of improvement, than did its predecessor; and this will continue to be the case, till the nations of the earth arrive at that state of intellectual and moral perfection, in which they will enjoy all the bright visions, which are now seen, afar off, by the aid of prophetic light. The advantages already acquired are highly encouraging. We are now freed from the trammels of theoretic philosophy, and from the puerilities of the syllogistic art, which, as an engine of science, kept the human mind, for nearly two thousand years, moving round in the same beaten circle. The philosophy of the mind is greatly advanced. The baneful influence of early prejudices is more fully understood, and their formation more guarded against. The laws of association are better known, and more judiciously applied in the work of education. The sun of civil and religious freedom has risen, full-orbed, and will continue to climb the heavens, till it stands in mid-day to bless the world with its cheering light. Language, the vehicle of thought and the instrument of instruction, has become more settled in its meaning, and more copious and powerful in its expression. The press, that lever which can move the world, is lending her aid in the diffusion of knowledge, and in the suppres-

sion of vice. The invention of the fluxional calculus by Newton and Leibnitz, has armed the human mind with such a powerful instrument of thought, as enables it to solve the most profound problems in the exact sciences. The modern invention of astronomical and microscopic glasses, has brought under the inspection of the modern philosopher two worlds, both unknown to the ancients, the one on account of extreme minuteness, and the other, on account of extreme distance. The progress which has been lately made in chemistry and galvanism, has put into the hand of the chemist an instrument of analysis, which seems destined to develop the most hidden secrets of nature. The discovery of the power of steam has given to man a new agent, which, on account of the extent of its application, and the greatness of its power, is beginning to affect all the great interests of society. The facilities of communication, through the medium of public roads, canals, telegraphs, and steam vessels, have, in part, annihilated distances, and brought once remote communities into convenient neighborhoods; and increasing intercourse is fast wearing away local distinctions and strengthening the bonds of human sympathy.

But public opinion is probably destined to be the most efficient human instrument in correcting evil customs, and in elevating the tone of public morals. In hereditary governments the power of public opinion is great; in free states it is entirely supreme. But this opinion, omnipotent as it is, has, as yet, been formed by a few leading characters. In some instances, one individual is so much the idol of his nation, that, if he publish his sentiments and exhibit his manners, he is sure to be followed by the multitude. Swift might thus have ruled in the British kingdom, and Franklin in the American republic. With special ease may one commanding character lead the community, when he avails himself of the popular passion, which happens to agitate their minds, and opens before them a way, in which it may be gratified. When Peter the hermit, clothed in sackcloth, visited the cities of Christendom, and with a loud and pathetic cry, preached a general crusade, he appealed to a sentiment, which then pervaded the Christian world; and all Europe was electrified by his eloquence, and seemed to be loosened from its ancient bed. Princes and prelates, nobles and peasants, flocked to the cross, demanding to be led against the infidels to dislodge them from the holy land. Men can be controlled, not only by appeals to their passions, but by arguments addressed to their rational and moral powers. These principles of action are ever on the side of truth and duty. Whenever the benevolent teacher endeavors to enlighten and persuade men, he will be supported by these internal advocates, so that, if he fail, it will be because prejudice or passion has silenced their pleadings.

Another important mean of forming and controlling the human mind, is the power of sympathetic imitation. This power, though it exposes men to be led astray by designing demagogues and tyrants, yet was obviously intended to give to the man of wisdom and goodness an ascendant over a congregated multitude, and to enable him to excite and propagate among them the enthusiasm of

moral sentiment, that he may enlist them on the side of virtue and religion. In numerous assemblies, the power of sympathy is great, and, therefore, their passions are quickly excited, and their physical force is easily controlled. Whitefield could melt ten thousand hearers into tears of grief or joy, and the mighty Mirabeau could breathe all the purpose and fire of his own soul into the revolutionary mobs of France, and make them the terrible executioners of his bloody schemes of ambition. Philanthropic divines, and orators! what a field lies before you; what materials to work upon; what trophies may you here gain; what an abundant harvest may you here reap. Over assembled thousands of rational beings, thus endowed and thus pliant under the power of eloquence, what wonders might be done by a Demosthenes, animated by the spirit of a Howard.

But, for our further encouragement, we have higher reasons to expect success in advancing the interests of learning and religion, than any which can be found in the properties of the human mind. The analogy of Providence, and the import of inspired predictions, authorize us to believe, that, as time advances, the feebler means of instruction will be less employed, while the more powerful will be rendered increasingly efficacious in effecting that change in man, which will secure his future felicity. After the earliest revelation of himself, and with some occasional intimations, God left men for two thousand years, to learn his character and will, by the silent exhibition of his perfections, by those signatures of his existence and designs, which they could trace in his works and providences. He then, for the purposes of general benevolence, delivered, in an audible voice, a code of laws to a favored people, and instituted among them a showy and costly ritual. This symbolical mode of teaching was superseded by the direct and more efficient system of Christianity. The law is now written, not upon tables of stone, but upon the human heart. Now we, instead of learning our duty by mere shadows, are instructed by the soul-subduing charms of eloquence, by living example, and by the agency of the Almighty Spirit. Nor do even we enjoy the best advantages for improvement. Knowledge is yet to be greatly increased; teachers are to become much more skilful, and means are to be rendered vastly more productive. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold;" and the efforts, to change this sinful world into a moral paradise, are yet to be as prompt and efficacious, as are the rains and suns of heaven in fructifying the face of the earth. When the influence of the gospel shall reign upon the thrones of princes, in the halls of legislation, and in the courts of justice, when governors and magistrates shall exhibit in their lives the graces of Christianity, when the promised aid of the Spirit shall descend upon their labors like showers upon the mown grass, what a scene of moral beauty will this world then present!

The subject which we have discussed leads us to reflect upon

*the interesting character and influence of our public seminaries of learning.*

There are in this infant nation more than fifty colleges and universities, beside a very large number of academies and high schools. These institutions, especially those of the first class, are furnished with well-selected libraries, costly apparatus, competent boards of instructors, and are fostered by public and private patronage. The flower of our youth is within their walls, possessing minds in a soft and pliant state. Their opinions, generally speaking, are not formed, their habits are not settled, and their intellectual and moral powers are unfolding themselves, ready to take the form and direction which their teachers may give them. What must be the momentous issue of the steady action of this powerful combination of means upon this class of our youthful population! A moral engine so mighty, and so constantly playing off its strength upon this choicest portion of our citizens, must produce results to all the dearest interests of our country, which will far exceed human calculation. It is to the young men, who are now prosecuting their public studies, that we are to look for the next supply of divines, civilians, physicians, instructors, and of our principal military and naval commanders. The men who now sustain these characters, must soon be called from all the concerns of this life, and leave their places to be filled by a new generation. We cannot feel indifferent as to the character which those men are to sustain, who are soon to take charge of all our high interests of religion and government, and who are to be the arbiters of the final destinies of the children whom we may leave behind us. In what manner, and in reference to what end, shall our youth be educated? Mere accident is not to decide their character and their future conduct. But the streams which are to flow from the fountains of knowledge, will refresh and fertilize our goodly heritage, or spread over it the waters of death, just as our systems of education, in our seats of science, are good or bad. We have melancholy proofs of the powerful influence which they exert upon the welfare of nations. Look at the institutions of learning in Europe, and you will find, that many of them are the haunts of dissipation, and that they embrace members, who are the advocates of those sentiments which go to sap the foundations of revealed religion and human accountability. Whence flowed that late tide of infidelity, which spread death and mourning in its progress, and which threatened to overwhelm at once both the throne and the altar? Did it not proceed from their ancient institutions of science, and from their numerous Alumni? And should we examine the state of colleges in our own country, we should find, at least in some of them, much to stain our pride, and to alarm our fears. How many once lovely youth, who, when they entered them, possessed a delicate sense of moral distinctions, have left them with sceptical notions and licentious habits. Why, in any instance, does this melancholy result attend the course of public education? Is progress in science the necessary road to infidelity? Have we a religion, fit only to dupe and to keep in awe the ignorant herd, but which cannot endure the eye of philosophic criticism? No, surely.

Christianity dreads no scrutiny of investigation. She courts the day, and is willing even to be put to the torture, not fearing that she shall utter any thing derogatory to her heavenly origin. But the cause of these evils is chiefly to be found in the fact, that the great design of education has not been kept steadily in view. Attention has been more exclusively directed to physical and intellectual science in our colleges, than it ought to be, and even than it was in the schools of Greece and Rome.

For this difference between modern institutions and those of antiquity, some reasons may be assigned. Among the ancients, physical science was, comparatively speaking, but little known. Their philosophy was principally confined to the nature of man, and to his moral relations. Their wise men, such as Aristotle, Plato, Seneca, and many others, made the human mind their principal study. This was emphatically true of Socrates. "Man, and what relates to man, were the only subjects on which he chose to employ himself. To this purpose, all his inquiries and conversations turned. On what was pious, what impious; what honorable, what base; what just, what unjust; what wisdom, what folly; what courage, what cowardice; what a state or political community, what the character of a statesman or a politician; what the government of men, what the character of one equal to such a government. It was on these, and other matters of the same kind, that he used to discourse; in which subjects those who were knowing, he used to esteem men of honor and goodness, and those who were ignorant, to be no better than the basest of slaves." But among the moderns, the attention of students has been too much turned from these subjects, especially since the consideration of final causes has been so much exploded by the inductive philosophy. In consequence of this, ethical studies have retired to monasteries and schools of divinity; while in our literary institutions, such have been the advances in natural philosophy, in the higher branches of mathematics, in the liberal arts, and in polite learning, as to give to these subjects such an all absorbing character, that moral science has been permitted to languish in comparative neglect. It was this fact, and its unhappy consequences, which led me to select the subject, to which your attention has been invited. This fact is my apology, if any be needed, for giving to this address so serious a cast. Think not, however, that I wish to convert our seats of science into halls of mere theology. Let the present branches of literature and science be retained, and prosecuted with untiring zeal. For at best, we can do but little more, during the short space allotted us, than to initiate our scholars into the usual branches of knowledge, and lay a tolerable foundation for their future professional studies. This foundation I would not wish to narrow; for knowledge is the food of the mind, and one of the two grand pillars that support our free Constitution. Nor would I introduce into our colleges systems of divinity, trammelled by sectarian peculiarities, the work of man's device. But I would encourage that religion, which is as free as the common light of the sun, and as healthful and refreshing as the breezes of morning—a religion

resting on a broad basis—the being and perfections of God, the character and relations of man, and the peculiar doctrines and precepts of Revelation. Ought not a religion of this extended and elevated character to hold a prominent place in our public course of education?

“Since this world is a system of benevolence, and consequently its Author the object of unbounded love and adoration, benevolence and piety are our only true guides, in our inquiries into it; the only keys which will unlock the mysteries of nature, and clues which lead through her labyrinths.” How delightful to the benevolent instructor, while teaching his students the laws of matter and of mind, to refer them often to the bright aspects of the benevolent purpose and will of their Creator, and to remind them that these intimations should be improved as monitors to duty, and as sources of the most pure and exalted delight. Does he unfold to them the treasures of the ancient classics, he can suggest to them, that the authors of these lasting monuments of mind, studied profoundly the nature of the human soul, and that, therefore, they still excel the moderns in painting the passions, and in touching all the springs of moral action. And from the fact that they are now studied by every scholar with the same delight with which they were read, more than two thousand years ago, he may take occasion to prove to them that the laws of the intellectual world are as fixed and lasting, as those which regulate the material system. What is there in Christianity to narrow the mind and depress the spirits? Does it not contain our chief solace in the conflicts of life, and all our joyous hopes of the heavenly state? It calls forth within us a mighty energy for our own elevation, and makes discoveries of a vast, bold, illimitable character. Why then should it not hold a prominent place in our course of education? “Gratitude and every motive of virtue demand of us a reverence for the gospel. Protestant Christianity has in former times given learning such support as learning can never repay. The history of Christendom bears witness to this. The names of Erasmus, of Grotius, of Bacon, and a host of luminaries of science, who rise up like a wall of fire around the cause of Christianity, will bear witness to this. Do you want examples of learned Christians? I could not recount them all in an age. You need not be told that

Learning has borne such fruit in other days,  
On all her branches; piety has found  
Friends in the friends of science, and true prayer  
Has flowed from lips, wet with Castalian dews.”

(To be concluded in our next.)



## REVIEW OF A SELECTION OF HYMNS.

*Hymns of Zion ; being a Selection of Hymns for Social Worship, compiled chiefly for the use of Baptist Churches.* By BENJAMIN M. HILL, *Pastor of the Baptist Church, New Haven.* Durrie & Peck. New Haven : 1829.

HYMNS constitute no small part of lyric poetry, in which it is intended to add to the melody of verse, the impressive charms of music. This species of poesy, whether we consider its antiquity, its distinguishing and intrinsic excellencies, or the number and talents of those who have cultivated it, claims an elevated rank. If we attempt to trace its origin, we shall be lost in the depths of remote antiquity ; for on this subject, history will fail, and own herself unable to conduct us further than to hear the timbrel on the shore of the Red Sea, while the joyful Hebrew tribes unite their voices in the song of Moses.

But, in whatever age or country it may have been first cultivated, lyric poetry is peculiarly the offspring of the heart, and is owned and cherished by the laws of the human constitution. Combining the most consummate art with the ease and elegance of nature, and glowing with the ardor of an enlivened imagination, it flows with a torrent of enthusiasm. In the choice of subjects, it is permitted to range the universe, and cull the sweetest and the richest flowers. Awakening every tender feeling, it often amuses and delights, by the sportive and melting strains of affection. Recalling to memory the days that are past, it sweetens the joys and cherishes the vigor of attachments formed in youth, or pours the plaintive lay over the tomb of departed friends. It adorns true virtue with the dress which she has a right to claim, the richest and most attracting that can be bestowed. It places a wreath of glory on the brow of the patriot. But it chiefly delights to pursue its primitive object, to sing the praises of the Creator ; and, combining in Him all that is fair ; all that is great ; all that is merciful ; all that is just ; all that is mighty ; all that is awful or sublime ; and clothing Him with light, as with a garment, it seats Him on the throne of the universe.

If elegance of description, and harmony of numbers can please, if music can charm, if sublimity of thought and of diction can excite elevated emotions ; if the language of nature can touch the fibres of sensibility ; if all these properties united, can soothe and soften the heart, and prepare it for the impression of sentiments, lyric poetry, in the hands of a skilful master, must certainly have a powerful ascendancy over the human mind.

How happy for man, had this ascendancy always been directed to virtuous purposes. Painful indeed is the thought, that an art so heavenly has ever been employed to adorn vice, and an influence so powerful has ever been exerted to allure the unwary into paths that lead to final wretchedness.

We have no intention of detracting from the reputation of the lyric poets among the Greeks and the Romans. But it is in the Psalms of the Hebrews, that we are to look for the most striking displays of beauty and tenderness, of strength and sublimity. Considered merely as it respects their style, these heavenly odes command our highest admiration. They are the store-house from which later poets have derived their choicest beauties; and with them, if we except a few specimens of eastern poetry as they are presented us by Sir William Jones, nothing of the kind either ancient or modern, can be compared. But in the estimation of the Christian, their excellencies must be unspeakably heightened by the consideration that many of the subjects which woke the harp of Judah, will forever employ the harps of the blessed.

If we consider the versions used in public worship before the time of Watts, we may form some estimate of the important service which he has rendered to the Christian world by his imitation of those Psalms, and by his Hymns. Though he is sleeping in his grave, yet he now animates the devotion of thousands. Others, too, have been highly useful by similar productions. And we hesitate not to say, that Cowper has probably done more real good to the human family by some of his Hymns, than by his valuable translation of Homer.

Too seldom, indeed, do we find *poetry* and *piety* united; we mean genuine poetry and genuine piety. And yet we do not believe that the one is inconsistent with the other. The happy specimens which have existed of their union, are sufficient, we think, to settle the matter. And we trust that the time is coming, when our devotional poetry will receive, from men of piety and taste, the attention which its great importance demands.

There is, to be sure, no want of Selections of Hymns. Several that are very respectable have recently been published. Among these we are happy in being able to reckon the one edited by Mr Hill. In his preface he remarks:

‘This little volume is intended as a substitute for one of a similar kind which has been used several years, principally in Baptist churches in Connecticut and other States. It has been considered desirable for some time past, by many ministers and others, that a new selection of Hymns should be made, systematically arranged, and adapted to evening preaching, and other important meetings of the church, as well as of the ordinary conferences; the last edition of the old compilation being exhausted. In prosecuting the undertaking, he has encountered embarrassments with which none are acquainted, but such as have attempted the same kind of labor. The selection of poetic compositions intended to assist the devotional exercises of multitudes, in whose minds are conflicting religious and poetic tastes, and whose personal judgment constitutes their standard of excellence, is a work accompanied with many difficulties.

‘As to poetic merit some of the Hymns may, perhaps, be considered exceptionable by some readers, but for the reasons already assigned, and on account of the confusion which is often experienced from the frequent alteration of Hymns, the compiler has thought it



expedient to retain the compositions most prevalent, except where important errors occur. Such as it is, this little book is presented to the Christian public, and especially to the Baptist churches, with the hope that it may conduce to their spiritual enjoyment, the salvation of souls, and the glory of God.'

The Hymns are judiciously arranged under distinct heads. The following is an invocation to the Holy Spirit :

'Blest Comforter Divine!  
Whose rays of heavenly love  
Amid our gloom and darkness shine,  
And point our souls above ;

Thou who with 'still small voice,'  
Dost stop the sinner's way,  
And bid the mourning saint rejoice,  
Though earthly joys decay ;

Thou, whose inspiring breath  
Can make the clouds of care,  
And e'en the gloomy vale of death,  
A smile of glory wear ;

Thou, who dost fill the heart  
With love to all our race,  
Blest Comforter !—to us impart  
The blessings of thy grace.'

The admonition contained in the Hymn on the aggravated guilt of religious declension and apostasy, ought never to be forgotten :

'Ye who in former days,  
Were found at Zion's gate,  
Who seemed to walk in wisdom's ways,  
And told your happy state ;

But now to sin drawn back,  
And love again to stray,  
The narrow path of life forsake,  
And choose the beaten way ;

Think not your names above  
Are written with the saints ;  
The promise of unchanging love  
Is his who never faints.

Your transient joy and peace,  
Your deeper doom have sealed,  
Unless you wake to righteousness,  
Ere judgment is revealed.'

The question, *What is prayer ?* is well answered in the following lines :

'Prayer is the soul's sincere desire,  
Unuttered or expressed,  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear ;  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try ;  
Prayer the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air,  
His watch-word at the gate of death—  
He enters heaven with prayer.

Prayer is the contrite sinner's voice,  
Returning from his ways,  
While angels in their songs rejoice,  
And say, Behold he prays.'

Some of the hymns in this selection are excellent in every respect. There are a few, which, if we mistake not, it will be best to omit in the next edition. We should be gratified to see their places occupied by others equally glowing and devotional, but written in a more worthy style. In some instances, the omission of a single verse would be sufficient. And there are a very few verbal inaccuracies which will doubtless receive the correction of the compiler, as soon as he has an opportunity for making a revision. He seems to be as much aware as ourselves that the book, in itself, is capable of improvement. He says : 'It is not altogether such as was originally intended ; but it is believed to be such as is necessary to meet the variety of tastes and wishes of those for whose use it is designed.'

What is here suggested is certainly worthy of consideration. But, at the same time, we feel very desirous of seeing the experiment made of introducing *just as good a book as can be compiled* ; a book every part of which shall breathe the spirit of devotion, flowing warm from the heart, in language intelligible and attractive alike to the learned and to the rude ; to the man of taste, and to the child. Mr Hill has done well, and he is entitled to our gratitude ; but we wish him and all others whose selections we have seen, to be encouraged to do still better.

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NOTICE OF WORKS ON BAPTISM.

*The Letters of David and John, containing Animadversions upon the Lectures of Dr Woods on Infant Baptism. First published in the Columbian Star.* 12 mo. pp. 106. Philadelphia, 1828.

*Essays on Christian Baptism.* By J. S. C. F. FREY, *Pastor of the Baptist Church, Newark, N. J.* 12 mo. pp. 123. Boston : Lincoln & Edmands. 1829.

These works are written with ability, and they have been well received by the public. They breathe a spirit of benevolence that

as the various found in controversial writings, or in sermons or controversial points, and they can hardly fail of being read with profit.

We have not room for a lengthened discussion, but I need not say that it seems that Dr. Woods is clearly right in these matters, and in all other matters. It is not his duty, as an exegete, not to state his own mind. Let him, as in the presence of God, set us in regard to his account of his steps in reaching his way of truth and duty: and in doing this, let him not give us any reason for his logic and things from the Christian revelation.

We were very particularly gratified with the remarks on 1 Cor. vii. 14.

Dr. Woods compares his own interpretation of this text with that which Dr. Gill has given. I doubt not that it is necessary to correct the interpretation of Dr. Gill, as a different one, which is contained in a note p. 62 of *Pennington's Scripture Guide to Baptism*, published by the Baptist General Tract Society, appears to me to give the true sense of the passage. It may be seen in the following extract, in which I think it is also clearly demonstrated, that the text is decisive against infant baptism.

'The Jews considered all Gentiles to be unclean, and thought it unlawful for a Jew to be in the house, keep company, or eat with, or touch a Gentile. By some means, probably from the influence of Judaizing teachers, the church at Corinth seems to have been agitated with the question, whether the same rule ought not to be established to regulate the intercourse of the members of the church with other persons; that is, whether the church ought not to decide, that all who were without, were unclean to them who were within: just as Gentiles were unclean to Jews; and that, therefore, it was inconsistent with Christian purity to dwell, keep company, or eat with, or to touch them. While this question was undergoing discussion in the church, it was perceived that it involved a very important case. Some of their members were married to unbelievers, and if such a rule should be established, these members would be compelled to separate from their unbelieving husbands or wives. Although the lawfulness of the marriage was not questioned, yet it would be unlawful for a believing husband to dwell with his wife, until God had converted her. The church resolved, probably after much discussion of the question, to write to the Apostle respecting it. This letter he had received, as appears from the first verse of this chapter. On the general question of intercourse with unbelievers, he treats in the fifth chapter, and decides, that, to keep company or eat with persons who make no pretensions to religion, is not unlawful, and that, were all such persons to be esteemed unclean, and their touch polluting, Christians must needs go out of the world. On the particular case of those members of the church who were married to unbelievers, the Apostle treats in the chapter before us. He decides in v. 12 and 13, that they may lawfully dwell together, and in v. 14, for the conviction and silencing of any members of the church, who might object to his decision, he in substance says: the unbelieving husband is not unclean, so that his wife may not lawfully dwell with him: the unbelieving wife is not unclean, so that her husband may not lawfully dwell with her. If they are unclean, then your children are unclean, and not one parent in the whole church must dwell with or touch his children, until God shall convert them; and thus Christianity will be made to sever the ties that bind parents to their

*Children, and to throw out the offspring of Christian parents into the ungodly world, from their very birth, without any provision for their protection, support, or religious education.*

'It will be perceived in the preceding interpretation, that the phrase *your children* is taken in a different sense from that which it obtains in any of the interpretations usually offered. It is here supposed to refer to the *whole church*. Had the Apostle designed to speak of those children only, who have one parent a believer, and the other an unbeliever, he would have said, *their children*, instead of *your children*. In addressing the church, and in giving general precepts, he uses the pronouns *ye* and *you*. See preceding chapter throughout, and verses 1 and 5 of this chapter. But in v. 8, where he gives directions applicable to particular cases, although he introduces the phrase, "I say to the married and widows," he makes reference to these persons, not by the pronoun *you*, but *them*: "It is good for *them* to abide, even as I." The same mode of speaking he continues to use as far down as to the verse in question: "let *them* marry,—let *him* not put her away,—let *her* not leave him." After the same manner he would have said, "else were *their* children unclean," had he intended only the children of such mixed cases of marriage as are referred to in the preceding part of the verse. What further confirms this opinion is, that in the original text, the substantive verb is in the present tense; "*your children are unclean*,"—a mode of speaking more suited for the stating of a parallel than a dependant case.'

'The general principles of the preceding interpretation fall in precisely with the course of the Apostle's argument, commenced in the 5th chapter. When these principles have been established, it is not of vital importance to the sense of the passage to determine the translation of the preposition *in*. Many have translated it *to*, as it is in the very next verse. This sense accords well with our interpretation. The unbelieving husband is sanctified to the wife, just as it is said in Titus i. 15, "*unto* the pure all things are pure." But perhaps the more literal rendering, *in*, [or *by*,] will give the Apostle's sense more accurately. That the Jews considered Gentiles unclean, may be proved from various passages of scripture. See Acts x. 28, xi. 3. John xviii. 28, Gal ii. 12. Dr Adam Clarke states in his note on John xviii. 28, "The Jews considered even the *touch* of a Gentile as a legal defilement."

'It is clearly implied in the Apostle's argument, that all the children of the Corinthian Christians, had no nearer relation to the church, than the unbelieving husband of a believing wife. He declares that their cases are parallel; and that rules of intercourse, which would require the believing husband to separate from his unbelieving wife, would require believing parents to separate from their children. But there is no conclusiveness in this argument, if the children had been consecrated to God in baptism, and brought within the pale of the church; for then the children would stand in a very different relation to the church, and to their parents from that of the unbelieving husband or wife. Therefore, unless we charge the Apostle with arguing most inconclusively, *infant baptism*, and *infant church membership* were wholly unknown to the Corinthian church, and if to the Corinthian church, unquestionably to all the churches of those times.

'A note appended to Wilson's Scripture Manual exhibiting the same general view of this text, concludes thus, "The Apostle in effect says, 'If it is unlawful for a member of the church to dwell, keep company,

or eat with, or touch an unbeliever, then it is unlawful for you to dwell, keep company, or eat with, or touch, your children; and consequently the care, support, and especially the religious education of them must be wholly neglected.' The laws of the commonwealth of Israel, are not applicable to gospel churches, because of their different organization. That children are not members of the latter, is the very fact upon which the Apostle seizes, for the foundation of his argument in this text, which is therefore decisive against infant baptism."

Mr Frey has a judicious preliminary Essay, entitled, 'General Observations on Positive Laws, shewing the difference between a Positive Law, and a Moral Law;' and it exhibits principles that are of vital importance in regard to other subjects, as well as in regard to baptism.

The author of these Essays has been extensively known in this country, and in Europe.

'The reader,' he remarks in his preface, 'is probably already informed that I was brought up in the Jewish faith, until I was twenty-five years of age. Some time after I had made a public profession of the Christian religion, I was received a student in the Missionary Seminary at Berlin, in Prussia. In 1801, I went to England, at the request of the London Missionary Society. A few months after my arrival in London, the directors resolved that I should preach to the Jews. To prepare myself for that work, I was sent to their Seminary at Gosport, under the care of the late venerable Dr Bogue. Here I spent the four happiest years in my life.

'During this period my time was taken up with the investigation of the general doctrines of Christianity, and particularly the subjects of controversy between Jews and Christians. Baptism was considered, a subject of comparatively little importance. In the Doctor's MS. theological lectures, the arguments in favor of sprinkling, and infant baptism, are represented in a strong light, whilst those of the opposite party are but slightly mentioned. The view given of the subject as analagous to circumcision, and to the sprinkling of water and of blood, was peculiarly pleasing to my natural attachment to Judaism, and prevented any farther inquiry into the truth of the statement.

'The fact of my being a convert of the Jewish nation, together with my situation as a missionary or agent to promote the conversion of the Jews, has called me so often to travel and to preach, as to leave me but little or no time for the study of any subjects besides those connected with my immediate labors.

'The subject of baptism might still have remained unexamined by me, had it not been for the following occurrence:—At the christening of one of my children, together with others, the minister exhorted us to bring up our 'children in the nurture and admonition of the Lord.' This scriptural, solemn, and affectionate exhortation, was enforced by observing, "*These children are now members of the church, adopted into the family of God,*" &c. &c. These declarations were forcibly impressed upon my mind, as if I had never heard them before. They appeared to me at that moment, inconsistent with the doctrine of perseverance; I resolved, therefore, not to present another child of my own, nor to baptize the children of any others, before I had thoroughly investigated the subject. . . . Accordingly, I gave myself to reading, meditation, and prayer. After carefully comparing the best books, on both sides of the question, with the word of God, I came to the

full conviction, that *believers are the only subjects of baptism, and that immersion is the only scriptural mode.* Therefore, I proposed myself as a candidate to the Baptist church in New York, under the pastoral care of the Rev. A. Maclay, by whom I was baptized on Lord's day, August 28, 1827. . . . .

'To avoid every expression in the least calculated to give offence, has been my desire and care; but as perfection cannot be expected in this life, I hope the reader will ascribe every failure in this particular to inattention rather than intention. The persuasion of my friends, a conviction of duty 'to give a reason' for my conduct, and a desire to be useful to others, have prevailed with me to publish these Essays. Should this humble attempt prove a blessing to the reader, the glory shall be given to Jehovah, Father, Son, and Holy Ghost, world without end. Amen.'

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MR HAWES' LECTURES TO YOUNG MEN.

*Lectures to Young Men, on the Formation of Character, &c. originally addressed to the Young Men of Hartford and New Haven, and published at their united Request. Third Edition; with an additional Lecture on Reading.* By JOEL HAWES, Pastor of the First Church in Hartford, Ct. 18mo. pp. 172. Hartford: Cooke & Co. 1829.

WE rejoice in an opportunity of commending this little volume to the attention of our readers. Neatly printed on good paper, bound in boards, with cloth backs, trimmed and lettered, it is sold, if we mistake not, at thirty seven and a half cents a copy; a price which must bring it within the reach of every young man who desires to read it; and it may be procured at various bookstores, from the Atlantic border to our great western rivers. It is neither a *fine* book, nor a *coarse* book; but it is happily adapted to the wants and wishes of those for whose use it was designed, whatever may be their situation. It contains six Lectures on the following subjects: Claims of Society on Young Men; Dangers of Young Men; Importance of Established Principles; Formation and Importance of Character; Religion the chief Concern; Choice of Books, and Manner of Reading.

These subjects are treated with a benevolence, and wisdom, and earnestness, becoming their nature. Intelligent and affectionate pastors, and parents, and guardians, we are confident, will most heartily encourage the reading of this book. We hope it will soon belong to the library of every Sunday School, and Bible Class, and neighborhood in the United States; and that many an individual who is able, will present copies of it to young men of his acquaintance, as tokens of his affectionate interest in their temporal and their eternal welfare. In its character, as to style and sentiments, it is neither tinsel nor lead;—it is a solid mass of precious metal, seven times purified; or, to adopt the beautiful language of the Holy Scriptures, it is *apples of gold in pictures of silver.*

Our readers will recognize, with pleasure, the hand from which the following stanzas have been most obligingly communicated.

FAITH.

"God hath not called us to *fear*."

FEAR ye beneath the torturing power  
Of stern disease to moan ?  
Faith can illumine its darkest hour,  
And hush its deepest groan.

Ye shrink from sorrow !—Can ye tell  
With what benign intent,  
Into the bosom's secret cell,  
By Heaven's decree 'twas sent ?

Man's judgment hath a fearful face !  
Approach ; its might declare ;  
Pursue ; behold, its dwelling-place,  
Its element, is air.

With many a thorn our pilgrim path  
Adversity may sow—  
Is there no Hand to check its wrath,  
To mitigate its wo ?

There's peril even in prosperous days !  
God shall their sway control,  
Ere to destructive folly's ways  
They lure the cheated soul.

There's fear in death !—No, not to those  
Who feel it burst their chain,  
And bear them high o'er all their foes,  
From weeping, change, and pain.

L. H. S.

*Hartford, Conn.*

# MISSIONARY REGISTER.

\* FOR NOVEMBER, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BURMAN MISSION.

In the last Magazine we gave Mr Boardman's letter, containing an account of the school established at Tavoy, in which he referred to a more extended plan of operations in relation to education, which would soon be communicated to the Board. This article has been received, but is deferred to the next Number, for the purpose of inserting his journal for August. The reader will peruse, in this journal, with deep interest, the desire expressed by one of the native converts, that more Missionaries may be sent to the stations. Let the expression of this desire from one recently enveloped in heathen darkness, awaken a deepened interest in the minds of Christians in this land, and lead each one to imitate the woman in the gospel, of whom it was said, *She hath done what she could*. In churches where Primary Societies are not organized, let some one be excited to originate and put them in successful operation. Where they are already organized, let zealous efforts for accessions be made, that adequate means may be furnished for an extension of the Mission. Especially, let united prayers be offered to Heaven, that missionary ardor may be given to those among us, who are qualified to unfurl the banner of the cross in heathen lands.

Nov. 1829.

## MR BOARDMAN'S JOURNAL.

### *Chinese Youth.*

*Tavoy, Aug. 1, 1828.* Another interview with the Chinese youth, so often mentioned in the journal for July. Every interview with him strengthens my conviction that he is truly converted.

At the zayat I had thirty or forty hearers, some of whom listened attentively, and took away portions of our Scriptures. Some, however, manifested a disposition to compare our doctrine with that of Gaudama, and to condemn or approve, according as it disagrees or agrees with the dogmas of that aspiring atheist. Thus the Burmans, on first hearing of an eternal God and Saviour, immediately arraign him before the tribunal of Gaudama.

2. A spirit of serious inquiry pervaded the congregation to-day, and one man seemed deeply impressed with the exhibition of divine truth.

### *Baptism administered.*

3, *Lord's day.* Having repeatedly examined Moung Bo, and Ke-cheang, the two persons who applied for baptism last month, we have felt that we could defer their case no longer; and to-day has been fixed upon for administering the ordinance. Accordingly, after worship, a little band of us, passing through that part of the town most sacred to Gaudama, bent our way among pagodas, temples, and kyoungs,—alike unheeded and unheeding—and entering the high pagoda road, we passed on till we arrived at the baptismal tank. Near the tank was a tall pagoda, pointing its gilded head to the skies. It being Burman as well as Christian worship-day, the multitudes



were gathered around to pay their devotions at the gilded shrines. In that tank, under the shadow of that pagoda, and in sight of their former companions, who now gazed with mingled astonishment and malice, the two young disciples solemnly renounced their vain idols, and put on the Lord Jesus Christ. O, it was a joyful, memorable occasion. Some of the heavenly host, I doubt not, gazed on the sight with approbation; and He who promised to be in the midst of two or three assembled in his name, was, I trust, in the midst of us.

Aug. 4 and 5. No hearers at the zayat. Mounng Shway-bwen says the opposition to us has greatly increased since the baptism. As he passes the streets the people point at him and say, "That is a heretic—he is crazy, he is a wicked wretch that has renounced the religion of his fathers," &c. But he adds, "I can bear it. My mind is decided. I fear not death for Christ's sake, for it would be infinite gain." The whole town seems to be in an uproar on account of Mounng Bo's baptism. May we be kept from "rendering evil for evil."

7. Had the unspeakable pleasure of hearing from America by letters and magazines. Bless the Lord, O my soul, for the glorious news of the prosperity of the Redeemer's kingdom.

Mounng Bo came and told how happy he was, although persecuted in every quarter. Many listening hearers at the zayat. There seems to be some shaking among the dry bones.

8. This morning received the joyful intelligence of the effusion of the Holy Spirit at Maulamyng; in the afternoon, had a very attentive congregation at the zayat. Yesterday and to-day are among the most pleasant days of my life, and the most encouraging as respects usefulness among the heathen. O that the shower of grace which has begun to fall at Maulamyng, may soon reach Tavoy. I seem to see the day dawning. Rise, thou Sun of righteousness, with healing in thy wings.

9. It being Burman worship-day, I had but few hearers. Those few, however, paid good attention to the word spoken, and two of them took away books to read. May the Lord accompany his own word with a divine blessing.

10. *Lord's-day.* Had worship in English with my partner and the Chinese Christian, the Burman Christians

holding a prayer-meeting with the school at the same time. Afterwards we had public worship in Burman, and then I catechised the schoolboys. After dinner, at 2 o'clock, went to the zayat, when we had an attentive congregation. Two persons, in particular, professed to be convinced that the gospel is true, and begged for Christian books. After tea, had Burman worship, as usual. Two Karens from the jungle were present. It is proposed to commence, at sunrise, to-morrow, a daily devotional exercise, at which the Burman Christians and the schoolboys are to meet me at the house. May the Lord vouchsafe to us his gracious presence!

12. The two persons mentioned on the 9th inst. came again and afforded encouraging signs of an *inquiring*, if I may not say, of a *believing* mind.

#### *Public Support of Schools.*

To the Civil Commissioner for these Provinces, I mentioned the subject of native schools, and he assured me that a day school for native boys should be supported by government. This appears to be a favorable opening, as the boys of the boarding school can be taught gratuitously in the day school, and can still enjoy the same advantages of Christian instruction as at present.

#### *Incident of a Native Christian.*

To-day, one of the native Christians finding a book which he had been writing with much care, torn to pieces, "his mind, (to use his own expression) rose" to an unwarrantable pitch. Being engaged at the time, I knew nothing of the affair till he had left the house. As soon as I was disengaged, the poor penitent came and related the whole story to me. He was so ashamed of his anger, that he could not look me in the face. It only made me love him the more. He is generally of a most humble and quiet spirit. I can cordially forgive him, and I doubt not God has forgiven him. But he could not forgive himself. Several hours after he said to me, "My mind is still hot, on account of my sin." On my telling him that God would show mercy to those who confess and forsake their sins, he seemed relieved.

#### *Description of Lord's-day Services.*

17. *Lord's-day eve.* The past may perhaps be considered a fair specimen

of the manner of our spending the Lord's-day. At 6 o'clock we have Burman worship with the Christians and the school. After this, till breakfast at eight, we spend the time in retirement and English reading. The scholars, meanwhile, are taught the catechism by a Burman Christian. After family worship and breakfast, my dear partner and myself, with the Chinese Christian, have worship, and a printed sermon is read. At the same time the Burman Christians hold a prayer-meeting with the school in an adjoining room. After this, public worship in Burman, and catechising the boys. After dinner, at 2 o'clock, I go to the zayat, and remain till dark. After tea, Burman family worship, when one of the native Christians prays. From eight till ten o'clock, read Scripture, perform evening devotions, &c. &c. Mrs Boardman is engaged in the afternoon and evening in family cares, and in giving religious instruction to the scholars and domestics. To-day, while I was catechising the boys in the hall, the Burmans were holding a religious meeting in the west verandah, and the Chinese Christian explaining the gospel to a company of his countrymen in the east verandah of our house. One of the Chinese has become so far enlightened as to refuse to worship images, by which he has lost his situation. But he says, "God will take care of me."

*Inquirers multiplied.*

Aug. 20. Many Chinese came to converse with Ke-Cheang on religion.

21. Moungh Shway-Ken, the young man mentioned on the 11th of July, called at the house. He has experienced opposition for listening to me, and has sought relief by laboring out of town, for a month. During all this time, he has been thinking of the gospel, and is *almost* persuaded to be a Christian. O, that he were altogether so.

22. Moungh Shway-Bwen relates that a very respectable Burman called at the zayat, and professed a conviction of the truth of the gospel. He first heard the truth from Moungh Bo, ten days ago, and has since been constantly employed in considering it. He professes to be a decided believer.

24. One of my hearers at worship to-day, was Moungh Shway-Kyah, a reputable and intelligent young man, mentioned in my journal for July 7th,

as "accompanying Moungh Bo, and thinking like him." He now professes a firm attachment to the gospel; and we have reason to hope he is sincere.

Six Chinese came to-day, to converse with Ke-Cheang. It appears that ten or twelve persons, are almost daily in the habit of visiting him at his lodgings, to converse respecting the gospel. These circumstances, together with a letter I have recently perused, from a friend in Singapore, encourage me to hope, the Holy Spirit is about to be poured out on "the dispersed" of this interesting people.

*Hopeful case of a Karen.*

Aug. 26. About a month since, a very interesting young Karen was found by Ko-thah-byoo, in the niche of a pagoda, where he had been fasting two days. Knowing only the religion of Gaudama, which he had heard from the Burmans, he had embraced it so far as to practise this austerity, in the hope of obtaining a great reward in a future state. Our Karen Christian explained to him the folly of fasting, as practised by the Burmans, and invited the young man to our house, where he paid a very serious attention to Christian instruction. After learning the way of the Lord more perfectly, he took a Christian book and returned to his native forest. Our prayers accompanied him. We all remarked something peculiarly interesting and amiable in his appearance. I have often wished to have him live with me, in hope that he might become a Christian, and a herald of the gospel. Yesterday, this young man returned to us, with three of his relations, to receive further instructions. After conversing with me for some time, and attending Burman worship with us, he went to Ko-thah-byoo's apartment, where I heard them talking of the gospel till near midnight; and at break of day, this morning, the conversation was renewed. This afternoon, he expressed a wish to live with me, in order to learn more fully about the true God and Saviour. On my inquiring how long he would be willing to stay for this purpose, he replied, "ten or twelve years, till I can learn fully about God and Christ. Many of the Karens will also come." He is a youth of good understanding, quick apprehension, and amiable manners. He says, he wishes no longer to worship heaps of brick,\* but to know and serve the everliving and true God.

\* The pagoda.

*Expense of heathen worship.*

To-day, I attended the funeral of a Chinese, who had become a Boodhist, and had expended 15000 rupees in erecting and gilding pagodas in this place. When will Christians do as liberally for the true God, as these heathens do for their gods of brick and mortar?

*Macedonian cry from a Karen Convert.*

*Aug. 27.* After evening worship in Burman, the Karen Christian having related the adventures of the day, said to me, "there is one subject on which I wish to await your decision: I wish you would write to America, for more teachers to be sent out." It is not a little singular, that the same subject had rested with much weight on my own mind nearly all the day. Indeed, we are in very great need of at least two additional missionaries in the province of Tavoy.

*Brief retrospect.*

*Aug. 30 and 31.* We are not left wholly without encouragement. Our school is in a more flourishing state than at any former period; and one of the boys appears somewhat impressed with a sense of divine things;—many Karens have heard the gospel and professed to embrace it; and we hope that in the course of the last two months, since the zayat was opened, one or two persons have been savingly converted. Several others appear to be inquiring; and the gospel has been heard, and the Scriptures read, by several hundred persons. "God's word will not return to him void." In the divine promises alone, our hopes are fixed and firm. Whatever of good may have been, or may hereafter be done, should be wholly ascribed to the operation of the Holy Spirit. To that blessed Agent's care I commit the interests of truth in this place, and adopt the language of the praying prophet, "O Lord, revive thy work; in the midst of the years make known; in wrath remember mercy."

GEO. D. BOARDMAN.

LETTER FROM MRS WADE TO MRS  
B. OF SALEM.

*Maulamyng, Sept. 22, 1828.*

Respected and very dear Mrs B.

Your kind and very acceptable letter of January last, was received July

8th, and permit me to assure you, that its contents not only afforded "instruction," but also gave me real pleasure. Fancy what it must be, to live here in this dark pagan land six months, without seeing the face of a single female, excepting these poor uncivilized Burmans, and you will form some idea of the joy with which again and again I perused your very welcome letter. But do not let me convey the idea that I feel discontented, for I am really happy in the station in which kind Providence has placed me, and can say with the greatest sincerity, that I was never more cheerful, and would not exchange my situation for any that my dear native country could present.

There are three women now learning to read in the girl's school. One of the number, is Mah Lah, who was baptized some time since, and has made such proficiency in knowledge of divine things, as gives us a great deal of pleasure. The other two, are hopeful inquirers. Could you spend one day with the young converts, or even attend one of their little meetings, and hear them all pray, I am sure you would feel delighted, and more than repaid for all your benevolent exertions to support the school. You will hear from the journals, of Mai Nyo, who is upwards of eighty years old, and was baptized with Mary Hasseltine, and Me A. She walks near a mile, three or four times every week, to see us and get religious instruction. The girls who have been baptized, are very much attached to her, and she is equally fond of them, and seems to require the same kind of instruction, so that she is always counted in the class of young converts. The delightful task of leading forward these little ones in the "divine life," with the time usually devoted to the Christian women and inquirers, together with the school, must, you will readily suppose, occupy all my time, so that I find it necessary to exclude myself from all English Society. I hardly need observe, that I every day feel my need of the advice and assistance of our dear and much lamented sister Judson. How dark the dispensation, and how mysterious the Providence which called her away at this interesting period of the mission! But we all desire to bow in humble and silent submission, resting assured that the salvation of souls is a cause infinitely dearer to Christ than ourselves, and though his

throne is often surrounded with "clouds" and "thick darkness," yet we know it is still accessible to sinners, and that all these dark scenes will finally show forth his wisdom and glory, and enhance our eternal felicity. But we have many things here to remind us, that the days of our pilgrimage will be very few, and that it is extremely desirable that others should be ready to take our place. Are not other Missionaries already on their way to join us? May they come to us with such feelings as the great Apostle to the Gentiles expresses when he says, "And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Should any Society or individual like to make up a box for the school, I would observe, that needles, thimbles, scissors, sewing cotton of all kinds, ink-powder, slates and pencils, together with work bags, all kinds of boxes, &c. &c. not forgetting emory bags which are indispensable in these hot countries, would be very valuable and acceptable. The number of scholars is now sixteen, besides the three women, and Moug Shwa-ba, their teacher, which makes the number of my Burman family twenty. I am happy, and I trust, thankful, that I can say that my health was never more perfect than at present. I think I feel some desires to give up the world, and take up my cross daily and follow after Christ. Pray much for me, my dear sister, that my feeble exertions may be owned by Christ, and that the remainder of my life may be entirely devoted to him. That the choicest of Heaven's blessings may rest upon you and yours, until we shall meet in a happier state, is the sincere prayer of your affectionate friend,

DEBORAH B. L. WADE.

#### INDIAN STATION.

REV. MR JONES TO THE CORRESPONDING SECRETARY.

*Valley Towns, Aug. 17, 1829.*

Rev. and dear Sir,

I have great pleasure to inform you that the work of the Lord is going on among the Cherokees. The divine influence is producing powerful and radical effects on many minds. Numbers who, a short time ago, were in total

blindness, with regard to spiritual things, are now earnestly seeking the path of life.

Yesterday, another full Cherokee female, gave a satisfactory account of her faith in the Lord Jesus. She seemed to be deeply sensible of the malignant nature of sin, and her own total depravity, and expressed an humble and grateful trust in the sufferings and death of the Son of God. She was baptized in the river Hiwassee, in the presence of a great number of her people. A considerable number from her own town (35 or 40 miles distant, in the mountains,) came with her, to witness the ordinance. Several of these persons are under serious impressions, which I trust will issue in a sound conversion. The inquirers are very anxious to become acquainted with the word of God, and read, with eagerness, any portion they can get hold of. I am glad to find, that this desire is likely to be gratified in some degree, by the publication of the Gospel of Matthew, in the Cherokee language. It is translated by Mr Elias Boudinot, under the direction of the Rev. S. A. Worcester, and printed at the expense of the American Board. I have received from Mr Worcester, a copy as far as the 27th chapter, and I presume the remainder is struck off by this time. I trust the Lord will put it into the hearts of his people, to furnish us with the means of circulating this portion of his word, among those who are perishing for lack of knowledge.

We have this morning commenced a little Society, for the purchase and distribution of Cherokee books. But the people being generally poor, in this region, we cannot expect much more than a manifestation of their disposition to receive and distribute the word of God.

Through the liberality of some Christian friends in Kentucky, transmitted by our late excellent brother, the Rev. Sugg Fort, and brother John Pendleton, we have been furnished with two hundred Cherokee Hymn books, which are so highly prized, that many of the Hymns are already become as familiar as some of the more popular English Hymns of Watts and others.

Our school is full; and the pupils appear to be more interested in their learning than usual, especially the females. We are frequently obliged, with painful sensations, to reject applications for admission.

If some kind friends should be disposed to send us some of the improved aids for Sunday School and Bible Class instructions, they would be very acceptable. And also, any plain practical works, calculated to enlighten and establish young Christians and others of limited information, in the doctrines and duties of the gospel. Books are extremely scarce in this country.

Yours, &c. EVAN JONES.

published. Mr Tomlin remarks, that the barrier to a truly sound and scriptural education seems to be crumbling away. Indeed, in some places, Penang for instance, parents have come forward to request that schools which had been shut for a season, might be re-opened for the instruction of their children. May the day soon dawn and the day star arise in this dark region.

#### MISSION TO CHINA.

The immense empire of China, containing millions of souls, enveloped in thick darkness, has long occupied the anxieties of the church of Christ, and called forth their fervent supplications. Various efforts have been made to diffuse the light of truth among them; but they have generally concealed themselves from its brightness. We are pleased to learn, that the American Board of Foreign Missions, which held its annual meeting at Albany, October 7, have made arrangements for commencing a mission to China, and that Mr Bridgeman is about to sail from New York as the first American Missionary to China.

The American Seamen's Friend Society, of New York, have also appointed Mr Abeel, to be located at Canton, as a preacher to the many seamen visiting that port, and to the residents there. It is stated that an American missionary may preach to American seamen at Canton, without any molestation from the government, as all foreigners are allowed the enjoyment of their religion.

An American Mission to China is highly interesting, and will engage the prayers of the disciples of Christ of every name. The labors of the estimable Dr Morrison have long been indefatigably directed to this portion of the heathen world. Some encouraging statements occasionally reach us in relation to the efforts which have been made in this empire. A letter from Mr Jacob Tomlin, which has appeared in several of the periodicals, dated Singapore, Sept. 4, 1827, remarks, that the translation of the Scriptures into Chinese, and their dispersion through various channels, afford a sure pledge that the labor of the servants of the Lord shall not be in vain; that the prejudices of the people are diminishing; and that they have a readiness to receive and candidly read the books which have been

#### BURNING OF WIDOWS IN BENGAL.

As the English Government is permanently established in Bengal, the long protracted and murderous practice of burning widows with the bodies of their deceased husbands, might well excite surprise through the civilized world, were we not enured to existing evils in every land. It is believed by competent judges, that very little opposition would now be made by the natives of India, if the English government were to prohibit the practice, which humanity and duty imperiously urge. Petitions are presented to Parliament for legislative interference. Dr William Johns, who resided several years in India, in a letter to the Editor of the London Baptist Magazine, remarks: "To extinguish the dreadful fires which burn throughout the whole year in Bengal, and its adjacent provinces—fires which are kindled to destroy the bodies of the dead, and to immolate the surviving widows, requires but a word, the breath of an enlightened government. Let us hear no more of our philanthropy and Christian zeal, until, by presenting our respectful petition to Parliament, we shall have wiped off the stain of blood which attaches to us as a nation. In vain do we disguise the fact; we palliate a crime, and are partakers of it, if when in our power we do not use the only means at command to do away with the responsibility, the odium, and the guilt."

At a Quarterly General Court of Proprietors of East India Stock, in London, Dec. 17, 1828, the subject was introduced. It appeared from the reports presented, that on an average, about fifty widows had been burned a month in the Presidency of Bengal, during the years 1824, 1825, and 1826. Mr Poynder remarked, that he thought the attention of that court, and of the public at large, ought to be called to the continuance of this iniquitous and unnecessary system. Mr Hume observ-

ed, that it behoved the East India Company to put an end to it; and his decided feeling was, that no danger whatever would arise in India, if the Company interfered to abolish the practice.

Notwithstanding the intelligence which Missionaries have imparted on this subject, multitudes in Christian lands appear not to be sensible of the extent of the evil at present existing. Persons unfriendly to Missionary efforts have represented the evil of a few widows being burnt as not of sufficient magnitude to call forth the strenuous efforts which have been urged on the religious community for evangelizing the world. But the extent of this barbarous practice is very appalling, as will appear from the number of Suttees in the Presidency of Bengal alone for ten years, viz. from 1815 to 1824, published in the New Baptist Miscellany for Jan. 1829.

1815—378	1821—655
1816—442	1822—583
1817—707	1823—575
1818—839	1824—572
1819—650	
1820—598	Total, 5997

#### REVIVAL IN PAWTUCKET.

##### Letter to the Editors.

"Oct. 1829.

"It is a time of revival in this place. We received about 20 into our church yesterday. About as many have lately been received into the other Baptist Church in this place; perhaps as many have, or are about uniting with the Episcopal Church, and a number with the Congregational Church."

#### THE SALEM ASSOCIATION

Held its annual meeting with the Second Baptist Church in Haverhill, Mass. Sept. 23 and 24. Rev. Lucius Bolles was chosen Moderator, and Rev. C. O. Kimball, Clerk. The introductory sermon was preached by Rev. Rufus Babcock, jr. from 1 Cor. xv. 58. The contributions were 351 dollars for Foreign Missions, 92 for Domestic, and 293 for Education. The Association consists of 19 churches, has 16 ordained ministers, received by baptism the last year 168, and contains 2460 members. The churches at Lowell, Amesbury, and Marblehead are enjoying seasons of refreshing, and the general prospects of the churches are gratifying.

#### ORDINATIONS.

Sept. 8. Mr Washington Christian was ordained to the work of the ministry, in New York. Sermon by Rev. D. Dunbar.

Sept. 10. Rev. Thomas B. Ripley was installed Pastor of the Baptist church at Bangor, Maine. Sermon by Rev. A. King.

Sept. 10. Mr Joshua Fletcher, a graduate from the Hamilton Seminary, was ordained at Saratoga Springs. Sermon by Elder E. D. Hubbel.

Sept. 14. Mr John Middletown was ordained as Pastor of the East Baptist Church in New York. Sermon by Rev. John Stanford.

Sept. 24. Mr Levi Walker was ordained to the work of the ministry, at Hubbardton, Vt. Sermon by Rev. R. Sawyer.

Oct. 1. Sixteen young men were ordained missionaries and evangelists, at Park Street Meeting House, Boston.

Messrs C. M. Putnam, P. W. Wariner, C. W. Babbitt, H. Shedd, J. M. Wead, J. M. Rowland, H. O. Higley, A. H. Reed, and M. M. Post, who are expected to become missionaries in the Western States, under the patronage of the American Home Missionary Society: Messrs. Harrison Allen, William Harvey, Cutting March, and Hollis Reed, as Missionaries to the heathen, under the direction of the American Board of Foreign Missions; and Messrs. A. R. Clark, H. Little, and J. K. Young expected to become agents of the American Education Society. Messrs. Allen and Marsh are expected to join some of the Indian Missionaries among the Indians of this continent. Messrs. Harvey and Hollis Reed will probably join the mission at Bombay.

The introductory prayer was by the Rev. Dr Spring of the city of New York; the sermon by the Rev. Dr. M'Dowell, of Elizabethtown, N. J. from Luke xiv. 21, 23; the consecrating prayer by the Rev. Mr. Perry, of Bradford; the charge by the Rev. Dr. Dana, of Newburyport; the right hand of fellowship by the Rev. Mr. Proudfit of Newburyport; and the concluding prayer by the Rev. Mr. White, of John's Island, S. C.

Oct. 7, Mr Harvey Fittz was ordained at Waterville, Me. Sermon by Professor Ripley.

Oct. 21. Mr Elijah Foster was ordained Pastor of the Baptist Church at Dover, N. H. Sermon by Rev. N. W. Williams.

*Account of Moneys.*

## MEETING-HOUSES OPENED.

Sept. 22, a new Baptist meeting-house was opened at Brockport, N. Y. Sermon by Dr Comstock.

Oct. 14, a new Baptist Meeting-House, erected in Brunswick, Me. was dedicated to the service of God. Sermon by Rev. Mr Titcomb.

Oct. 21, the new Baptist meeting-house at Dover, N. H. was dedicated. Sermon by Rev. Mr Stow.

Oct. 22, the Baptist church at New Bedford opened a new and commodious place of worship. Sermon by Rev. Dr Sharp, of Boston.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from Sept. 22, to Oct. 20, 1829.*

By cash from 'a professed Christian,' for the Burman mission,	-	10,00
From Levi Farwell, Esq. Treasurer of the Boston Baptist Association, it having been received by him at the late annual meeting in Boston, and was contributed as follows, viz.		
From the Female Prayer Meeting, Cambridge,	- -	3,28
Monthly Concert, Dedham,	- -	35,50
A friend in Dedham, for Burman Bible,	- -	3,00
Baptist Church and Soc. Woburn,	- -	3,00
Female Primary Society, Charlestown,	- -	42,41
Lord's day School Mission Soc. do.	- -	4,00
J. S. (Wendall,) for Burman Mission,	- -	1,11
Concert of Prayer at Littleton,	- -	11,55
Dedham Female Mite Society,	- -	25,50
Missionary and Education box, kept by Mrs Aldrich, Dedham,	-	2,50
Brother Joshua Tucker, for Burman mission,	-	10,00
Miss. and Education Soc. connected with the Sturbridge Association, by Rev. Mr Parker,	- -	20,00
Mary Buckman, Lexington,	- -	,50
Mouthly Concert, Chelmsford, by C. Blanchard, Treas.	-	53,37
Seekonk Female Baptist Foreign Mission Soc.	- -	30,70
Sharon Female Bap. Burman Miss. Soc.	- -	7,25
Mrs. Norcross, Cambridge,	- -	1,00
Master Daniel Sharp Bird, for education of heathen children,	-	,50
Bible Class in the Baptist Soc. Canton,	- -	46,84
Sabbath School, do. do.	- -	3,16
Per Rev. Moses Curtis, for Burman Bible,	-	50,00
Female Missionary Society, Medfield,	- -	11,80
Cambridge Female Benevolent Society,	- -	25,00
		<hr/> 341,97
Philadelphia Bible Society, to aid in printing the Scriptures in		
Burmah, per Rev. Dr Staughton,	- -	100,00
Miss Hannah E. Fowler,	- -	,25
Miss Hannah Morrill,	- -	2,00
Miss Mary Mulliken,	- -	,50
Eastern Maine Association, a collection,	- -	23,00
Penobscot do. do.	- -	17,65
Lincoln do. do.	- -	12,37
Baptist Aux. Soc. Maine, by Hezekiah Prince, Esq. Treas.	-	100,00
Lincoln Bap. Cent Soc. Maine, in aid of Foreign Missions, by Mrs Isabella Prince, Treas.	- -	23,00
Per Rev. Dr Bolles,	- -	<hr/> 178,77
Rev. Hadley Proctor, it having been received by him from the Executor of the Estate of Eleanor Blakely, of Paulet, Vt. being one year's interest on 50 dollars, bequeathed by her to the Convention,	-	3,00
From Mission box kept by a friend, per Rev. Mr Knowles,	-	2,11
Young Men's Bap. Tract Soc. Cambridge, per Mr Stephen Brown, Treas. for publishing Tracts in Burmah,	- -	10,00
Calvin Blanchard, Treas. of the Middlesex Bap. Miss. Soc. for Foreign Missions, per Mr E. Lincoln,	- -	54,75

H. LINCOLN, Treas.

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ON THE AFFECTATION OF SUPERIOR CRITICAL LEARNING.

FEW men are exempt from a passion to appear the first in their own departments in life. Many are not satisfied with the good opinion of men in their own departments only. They wish that all men, of every grade, may entertain a high sense of their excellence.

If we survey any branch of the sciences, any departments of literature, or any of the active professions of life, we shall find many a one who imagines that he knows a vast deal more than he really does know, and who would be very reluctant not to appear to others to be more accomplished than his highest self conceit will allow him to believe that he is.

How often have persons been heard to expatiate on the beauty and elegance of botanical studies, the wonderful properties of chemical substances, the incomprehensible principles of gravity, the sublimities of astronomy, and indeed on almost every subject, a knowledge of which commands esteem, when all their knowledge of those things has been derived from listening to the incidental conversations of others. How often are the merits of an author discussed by those who have never read, and perhaps never seen the work, which they take the liberty to commend or to censure.

This pedantic spirit, although reprobated by the whole world, and despised even by those who cherish it, is yet permitted to enter the place which, more than any other, should be carefully guarded against the intrusion of puerile and unholy feelings; I mean the pulpit. As no man on earth can plead an entire exemption from what is something less than perfect wisdom, and perfect dignity, so the preacher, in common with other men, is liable to be ambitious of gaining a reputation for deep and varied knowledge.

The present state of sacred learning and the just tribute of respect which is almost universally paid to those who have contributed towards producing this state, increase the motives to an ostentatious show of critical learning. In an age when a vigorous spirit



of enterprise and of improvement is producing uncommon activity in the general mass of society, who is not ashamed of listlessness? Who is willing to be classed among those that are pronounced to be but half awake? Who does not find a gratification in being regarded as a leader in the march of improvement?

We live at a period in which sound biblical criticism is deemed of very great importance. Such criticism is serviceable in respect to a thousand uncontroverted topics which are presented in the Scriptures; and in respect to the great questions of religious controversy, which call forth the highest efforts of genius, its value is unspeakable. It is easy, therefore, for teachers of religion, to assume the appearance of great attainments in professional learning, in order to be thought imbued with the spirit of the times, as well as from an honest zeal to contribute something towards establishing the creeds of their different orders.

The possession of great substantial learning, combined with sound common sense, will effectually secure a man against the charge of a vain display. Needlessly assuming the appearance of an estimable quality, justly exposes to the suspicion of being deficient in that quality. It is the coward that boasts aloud of his courage, the bigot of his candor, and the tyro in learning of his extensive treasures.

A man in whom this spirit reigns would seem to regard as the brightest parts of his productions, those niceties which are of inferior practical utility. Hence, no occasion is suffered to pass, when he can give an impression of his deep researches and his accurate discrimination. If he hears a sermon, he finds fault with the exposition. The preacher has failed to give the exact meaning of the original. He has advanced something which is foreign from it, or has not introduced something which belongs to it. He is destitute of unity. He has misapplied his proof texts. He has made use of inelegant and inappropriate language. His pronunciation does not accord with the most approved manner.

If a man of this carping disposition is himself occupying the pulpit, he gives the opinions of several distinguished commentators on his text, raises objections to them, informs us what the original says, cites the corresponding text from the ancient versions, offers conjectures of his own, and at length, with much gravity and with decent reverence for the mysterious things of the Bible, tells us his subject is far beyond the comprehension of man's present limited powers.

All this is done without regard to time or place, before a popular assembly no less than before an association of ministers; in an ordinary sermon, as well as in a dissertation intended for the members of a Theological Society; as much when plain common sense can be in no danger of mistake, as when the topic is involved in obscurities.

What now are the ends which a man proposes in this way to attain? Can he hope to gain the good opinion of men of profound and dignified erudition? They look with mingled emotions of pity and contempt upon all affectation, and especially in him who min-

isters at the altar. Does he expect to pass with the multitude for a superior genius? The people generally are not destitute of a sense of propriety. They know that true merit is retiring, that common sense is seldom united with excessive vanity, and they have been told that solid learning renders its possessor modest. It is not difficult therefore for them to detect, in most cases, the unworthy spirit which we are combating. When, too, they consider the object had in view, and the disregard manifested towards them and towards the momentous interests which ought to engross the pulpit, how can they help in their souls loathing this unhallowed affectation? What! shall a preacher of the gospel endeavor to impress on his hearers a conviction that he is marvellously learned? Dares he incur their just displeasure by attempting to amuse them with learned trifles, when they have a right to expect the exhibition of sober and all-important truth? How can he forget that they will pity him for his partial view of the supreme dignity of the gospel, and of the everlasting consequences which are connected with the promulgation of it?

But should a minister establish among his people a reputation for superior attainments in critical learning, what would he gain? Be it granted that he deserves such a reputation, still he must know that practical truth, not criticism, is what is particularly expected from the pulpit. And what gratification can it afford him to reflect that through vanity he has failed in discharging the solemn and appropriate duties of his calling?

The indulgence of this spirit is productive of no inconsiderable mischiefs. It has an unhappy influence upon the interests of the hearers. Those whom disgust does not drive from the house of God, may sit perhaps with admiration, perhaps with scorn; certainly, if they be pious and benevolent, with heartfelt regret, that an ambassador of Christ should thus pervert the sacred hours of the Sabbath.

In some perhaps will be fostered a propensity to what is curious and speculative, rather than to what is true and serious. In others, and probably the more numerous part, will be manifested a fearful indifference towards vital religion. Thus, the most important station which a mortal can occupy is rendered powerless, the Bible comes to be regarded as quite imperfect or of little consequence, and the slumber of impenitent sinners is deepened into the sleep of everlasting death. What public servant of Christ will not tremble at the thought of being held responsible for such results? Surely, they who preach themselves rather than the Lord Jesus forget that they, with their hearers, whose applause, not whose salvation, they have sought, must stand before the judgment seat of Christ.

The indulgence of this spirit is prejudicial to the cause of sacred literature. Every pulpit pedant brings up against this species of learning an evil report. The impression is too general and too strong, that the functions of the sacred office, to be executed with propriety and effect, do not require so much preparatory discipline as candidates for the ministry feel to be of high importance. From the principles of human nature and from facts it is known, that

this impression is strengthened by those who assume an appearance of critical learning which they want the merit to sustain. And why should hurtful prejudices against a good cause be rendered more inveterate by the idle conceits of affectation?

The conduct on which we have been animadverting, is by no means chargeable to genuine learning. Much learning never converted a sound intellect into a vain imagination, nor made a fool of a man of common sense. The evil results from shallow minds being tinctured with knowledge, from the possession of a tolerable memory and a weak understanding by one who has laid his hands on the edges of a long shelf of books.

If then we would secure ourselves and the coming generations against superficial and self conceited occupants of the pulpit, let none be encouraged to seek the holy employment, but persons in whom ardent piety is united to genuine modesty and good sense. Let such be taught of God and taught of men, no matter how critically or how extensively; and pure religion and pure taste will be nourished by their ministrations; and even truths divine will come mended from their lips.

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PREJUDICE AND INFIDELITY OVERCOME.

A RESPECTABLE gentleman, Mr R. now a member of a church in Georgia, son of an officer in a Presbyterian church, was much distressed, some twenty years ago, on the subject of baptism. Several treatises on this subject had been put into his hands by Pedobaptists. These contained the words in regard to this ordinance, in Greek and Latin. He transcribed several of them, and begged a classical scholar, an attorney, who was a graduate of Yale College, to give him the real meaning in English. He complied with his request, and in a few days handed them to him translated,—observing that the true translation of βαπτίζω, (baptizo) was “to plunge, to dip, to overwhelm.” Mr R. then requested him to translate some other words which he had taken from the treatises referred to, at which his friend smiled and observed, “You seem much distressed on this subject.” He answered that he was; and that, having been educated a Pedobaptist, his mind had lately been called up to the subject by hearing one of his own ministers preach on it, *who had not produced one single text of Scripture for infant sprinkling; and he had always supposed there were hundreds to this point.* “Come to my house such a night,” said his friend, “and I will explain the whole of these words to you, so far as I am able.” Mr R. went accordingly; and having taken the Greek Testament and Lexicon, the attorney showed him the words on this much controverted subject, with their meaning and derivation, so far as his inquirer was qualified to understand. After this, he told him that if the word βαπτίζω had been *translated*, instead of being only *transferred*, there never could have arisen any difficulty on this

subject; but the translators retained the original word, changing merely the Greek letters for English. If the word had been *translated*, where we read in our Bibles, they were all "*baptized* in the river Jordan," it would have been "*immersed or plunged* in Jordan."

Having satisfied the inquiries of Mr R. he laid aside his books; and, taking up Voltaire, (for the attorney was then a disciple of the infidel school,) observed that he could show him a better system than the Bible, and read several pages. But this was no consolation to a sincere inquirer after truth, and he soon joined a Baptist church.

Five or six years now passed away. The Christian, with peace of conscience, went on "in the even tenor of his way;" while the deist entertained his sentiments of hostility against the Saviour. It pleased God, however, to bring him upon a bed of sickness, and near to the grave. Here he relinquished his hold on infidelity, and would have disgorged the poison he had imbibed from books which have destroyed thousands. His convictions were of the most pungent character; and it seemed long before he was willing to bow to that blessed Redeemer, concerning whom he had been led to entertain erroneous and horrible notions. A particular friend, who has since gone up to glory, was sitting by his bed when the claims of religion came with such convincing power, that he submitted to the Saviour, and found in believing, that he has power on earth to forgive sin. The patient was leaning on his hand, engaged most intently in inquiries on the subject of pardon, when his Christian friend discovered all at once a change in his countenance, a lustre beaming from it, as if glory was in his soul, and he, springing up from his bed, expressed his faith in a crucified Saviour, and his joy in believing.

"The worst of all diseases  
Is light compared with sin:"

And many have gone down to the brink of the grave, diseased as was supposed in body, but only in soul, before they would acknowledge their disorder. God finds it necessary not only to make them *graze* like oxen, but to cut almost the threads of life in some sinners, before they will acknowledge that he rules over the earth.

After his recovery, he felt, as every true Christian will feel, the obligation he was under to let his light shine, and attach himself to some church. During his collegiate career, under the tuition and preaching of the late celebrated Dr Dwight, he had contracted a partiality for the forms of worship in the Presbyterian church, though he had supposed all Christians were deluded; and it was natural for his mind when the scales had left his eyes, to cherish the predilections of his youth. He therefore determined to associate with that denomination. On Saturday he crosses the river Oconee, for this purpose, on his way towards the court house, when, for the first time, the instructions of a philological character, which he had imparted to Mr R. six years before, now rushed upon his mind. He paused, and asked himself whether it were right to attach himself to a church, which, though it contains many pious

and excellent people, adheres to a *practice*, which he was confident was not the *baptism* of the primitive church, and for which no warrant could be drawn from the English Scriptures, and no support from a critical knowledge of the Greek. He turned about, and went home to read his Bible more, and seek direction from the source of infinite wisdom in regard to the path of duty. In a few weeks, he presented himself, and was received by the same church of which his *distressed inquirer* was then a useful and happy member.

The Lord was pleased to spare his life, after his union with the church, only about two years; but these he spent in active duties. Yes; when visiting from place to place, exhorting sinners to flee from the wrath to come, and encouraging his brethren "to continue steadfast, unmovable, always abounding in the work of the Lord," the text, "redeeming the time," would be constantly presented to his mind. Indeed he *lived long* in those two years, if life is to be measured, not by *years*, but by *actions*.

PRESIDENT CHAPIN'S INAUGURAL ADDRESS, DELIVERED IN THE  
CITY OF WASHINGTON, MARCH 11, 1829.

(Concluded from p. 375.)

' THE sentiment which we have sustained reminds us of *some defects in various departments of education*.

In civil society there are important professions, which ought to be filled by men, previously prepared to discharge, with uprightness and ability, their respective duties. Hence we have schools and teachers, designated by appropriate names. While each class of instructors have a specific branch of education, which they are particularly to conduct, yet they are all bound to aim at the same grand object,—the maturation of the imperishable mind for a happier condition in the invisible world. For that Being who formed us, ever keeps that same high end in view in sustaining physical laws, in the choice and adjustment of means, and in all his direct agency upon the human soul. Whether we stand in his vast tabernacle, to receive instruction from the earth and skies, from the bright day and the starry night, and to watch the movements of that providence, which fully proves, that God is the governor of the world; whether our attention is turned within to study the more instructive wonders of the spiritual world, and to be taught from the throne of conscience; or whether we are conducted into his consecrated house to enjoy still higher advantages for improvement, the design and tendency of the instructions of each station, is precisely the same,—to lead us to cherish the highest admiration of the character of God, and to make it our daily concern to gain higher degrees of conformity to his divine likeness. This perfect example is doubtless intended for universal imitation. When did jurists, or physicians, or classical professors, obtain a dispensation from their

Creator to discard all moral instruction from their schools? Is the noble science of law to be acquired, to render a man more ingenious to increase its boasted obscurity, or to make him a more powerful competitor in the mercenary struggle for fame and wealth? Why is not the instructor in jurisprudence bound to teach his pupils, that civil society is as much an ordinance of Heaven, as is the Messiah's kingdom; and that it is as truly designed to aid man in securing the end of his being, as is the Christian church? It is not a combination simply for the protection of life and property; but it is an association for moral improvement. "Rulers are not a terror to good works, but to the evil." All wise law-givers study the human mind with deep attention, that they may frame their laws according to the moral nature and relations of man. It is true, that the civil arm employs harsher methods of discipline than are used in those communities, where men are to be governed by the strength of moral sentiment. But this does not prove, that civil courts are ordained for purposes, altogether different from ecclesiastical tribunals. They are dissimilar in character, but alike in the effects, which they are intended to produce. Magistracy, in supporting human laws, by physical pains and penalties, performs a service very similar to that of conscience, in supporting divine laws by the terrors of remorse and the love of self respect and approbation.

The physiologist, while lecturing upon the functions and properties of living animals, can hardly refrain from expatiating before his pupils upon the wisdom and benevolence of that Being, who is the author of the human constitution; and who, while he adjusted the mechanism of the heavenly bodies, and set them in motion to form a sublime method of instruction, had the same object in view in the wonderfully curious organization of the human body. In a word, all, to whom is intrusted the culture of mind, from the humble maid, who serves in the nursery, up through all the rising grades of teachers, to the consecrated bishop who waits at the altar, should conspire in effecting one grand result,—the advancement of the human mind to the highest degree of intellectual and moral excellence. In this way they initiate their pupils into the science of useful and happy living, and become the honored imitators of their Creator in his benevolent designs.

Perhaps no instructors hold a more important place in this work, than those who are employed in public seminaries of learning.

You see, my companions in labor, that your work is arduous, and your responsibilities great. The illustrious Fenelon, the boast of the French nation, and the brightest ornament in the Catholic church, was deeply affected in view of his duty, and of his high accountability, when he consented to become the private instructor of the Duke of Burgundy. He did not deem it degrading to his high rank and talents, to take charge of that young Prince, who was then heir to the throne of France. For he well knew, that his due education would affect, not only the destinies of his own nation, but those of all the kingdoms of Europe. He trem-

bled, to reflect, that to him it belonged to form a character, to occupy so high a station, and one whose future conduct would, so extensively, affect the state of the world. He, therefore, employed all his rare endowments in laboring to give that character to his royal pupil, which would fit him to become the ruler over a great and powerful people, and to support a commanding influence among cotemporary monarchs. Thus, Sirs, to you is intrusted the care of youth, who have commenced an existence of boundless duration. And as you have so much the control over all their associations, in this moulding period of their life, you must be, in a greater or less degree, the arbiters of their future happiness, or misery. Under the combined influence of learning and grace, they may be trained for that immortal crown of blessedness, before which the proudest ensigns of earthly sovereigns fade away into nothing. It is from you, Gentlemen, that the community are expecting well prepared agents to manage their public concerns; and the peace, the wealth, and the glory of this nation may be affected, and that too, for centuries to come, by the character of those scholars whom you may form for their service.

The Trustees of this Seminary will permit me, on the present occasion, to congratulate them on the character of the work, in which they are engaged. In founding this college, and furnishing it with the means of knowledge, you have had respect to the present and future welfare of the rising generation. You have at once shown your veneration for divine example, and love for your country, in making the culture of the youthful mind the object of your high concern. What object in this lower world, so worthy of your best efforts, as the thinking, imperishable, and mighty spirit of man! This mind appears, in the sight of God, in all its infinite worth. Hence he has placed it under the best circumstances to secure the purpose of its being. Though he is making countless agents act upon the human mind, and though he is instructing it by many and various voices and symbols; yet, in all these numberless ways, his unchanging design is to promote the growth of its power of action, and its susceptibility of enjoyment. This grand truth, I wish to exhibit before you in the boldest relief. But this truth like many others of vital moment, is slowly rising into notice and power. As yet, it is hardly above the horizon. How feeble is its influence over those, who have some faint conceptions of its existence. What object of equal worth, has been so lightly esteemed, and misused, as the ethereal spirit of man,—that spirit, which is capable of embracing the present, the past, and the future; of measuring the earth, of scanning the heavens, and of holding delightful intercourse with the pure spirits above? Some make it their chief concern to train its noble powers, to the pursuits of avarice. By some it is disciplined like the limbs and muscles of the ancient athlete, to enter the combat for the ephemeral wreath of honor. Others, again, seduce it from its divine rank, and teach it to look for its supreme delight in the unrestrained indulgence of animal passions. But if all men could be made to see, that to purify, to instruct, to correct, to exercise, and to enrich the human soul in the highest

attainable degrees, is the object which Jehovah has ever had in view in the operations of his hand, who would not feel himself bound to co-operate in this benevolent work of Heaven? Could this cardinal truth be placed in the light of noon, so that parents and teachers, and the whole community could behold its glory, who then would dare to set up a counter interest, who would think himself at liberty to prostitute the heaven born spirit of man, and to confine it exclusively to the momentary pursuits of earth? Let it be our care not to be involved in the guilt of aiding in this moral degradation. What should we say of the prince who should take his gold for his chariot wheels, or his precious stones and jewels to pave the walks of his court? You need not fear that the moral culture of the mind will cramp youthful genius, or quench its fire in the pursuits of classical learning. It is not the sentiments of religion, but it is dissipation and indolence; which are the grand enemies to scientific eminence. The profoundest scholars, and the poets who have soared the highest, and touched the most thrilling notes, have obtained their inspirations, fast by the throne of God. Let it then be your aim to treat the human mind according to its original endowments, and with steady reference to its future welfare. To animate you, gentlemen, in your important undertaking, you are surrounded by peculiar encouragements. You are blessed with the happiest form of government, and with rulers, who well know that our dear-bought freedom cannot be preserved and transmitted to posterity, without the general diffusion of knowledge, and the prevalence of sound morality. In the selection of a site for your seminary, you have been specially happy. While it is blessed with the best means of health, it commands a prospect of unrivalled charms. Placed as it is, in view of the Capitol and Metropolis of our nation, it presents to the student local advantages of superior value. Let us, then, while we devoutly implore the aid of that Almighty Being, without whose blessing the best concerted measures for the benefit of man, must prove abortive, be unwearied in our efforts to promote the growth of this institution, and the Columbian College may yet be a distinguished blessing to our flourishing republic.

Before I close, permit me to turn my attention to the students of this college.

Young Gentlemen, you have learnt the design of your existence, and the end for which you must employ all your powers, to render your life an everlasting blessing. Indeed, if I should intimate, that you are sceptical respecting this cardinal truth, I should, implicitly, impeach the soundness of your judgment; for the overwhelming arguments by which it is supported, are fully in your view. The only question is, whether you are immovably fixed to make this truth the supreme law of your lives. What purpose can be more worthy your rank, or more auspicious to your future prospects. Upon you rests a greater weight of obligation to make an unreserved consecration of your talents for improving the character and condition of man, than has rested upon any preceding genera-



tion. You have come upon the theatre of life, at a period, in which the facilities, and the demands for benevolent action, are the most multiplied. You have the richest blessings to impart ; you speak a language, already extensively spoken, and which promises fairer, than any other, to become universal ; and you belong to a nation, possessing unrivalled advantages in commerce. Think not that you are too feeble to make an impression upon the human family. Luther, Bacon, and Locke, did not think so. They acted upon the principle, that they individually could exert an influence, which might be felt round the globe. The cause of learning, and of reform, have, in all ages of the world, advanced under the influence of those few men, who have stepped forward, and labored with all their might, without stopping to inquire, whether they should fail, if not supported by the concurring multitude. Enter, then, upon this work with all the enthusiasm, which its nature and consequences ought to inspire. In making the growth of mind your first object, you need not, to secure success, become monks, or ascetics ; but you should make this your object, that you may best answer the claims of your country. The number, who are engaged to advance her physical interest is vastly greater, than that of those, who are laboring to increase her moral strength. It is the agency of minds of pregnant powers, and of that stern integrity which no bribes can debauch, that our country needs, more than an increase of capital, or of manual laborers. Into your hands the desk and the bar, the bench, and the seats of legislation, are soon to be resigned. Can you fill them with dignity and success, if you are strangers to the protracted toils of study and of thinking ? Whatever be the profession, which you may choose, set your standard of excellency high, and say, with a tone, which nothing can change, that point shall be gained ; and never rest till your object is won. High aims in early life, and undying perseverance, have formed those illustrious characters, who have conferred the brightest honors upon the human race. To discipline the mind, according to your wishes, you are supplied with the most appropriate and powerful means. Does the soul suffer its divine glories to be sullied in the mire of lusts, you can paint before it the folly and wretchedness of this sensual slavery. Is it led astray by some dangerous spell, you have the means of breaking the enchantment. Is it involved in moral darkness, you may carry to it the light of life. Is the subject of your instructions bold and obdurate, is his neck stiff, like an iron sinew, you are armed with the terrors of the Lord,—with weapons, sharp and massive, and which, like the shining of God's glittering spear, may, at once, terrify and subdue the stoutest heart. Is he captivated by earthborn glories, lift the veil, which hides from his sight the future tribunal, let the light of eternity shine upon him, and all the charms of this deceitful world may vanish from his view. This intellectual culture, when aided by the power of grace in relation to yourselves, will put you in possession of sources of enjoyment, which the vicissitudes of time can never destroy. Taught by the light of Revelation, and by the disasters which often sweep away the richest earthly inheritance,

you will see the folly of resting your hopes upon such uncertain objects. You will build your house on a high foundation, where you will enjoy perpetual sunshine, while you hear the thunder of the distant tempest. But, young gentlemen, if you are not yet resolved to make the advancement of mind in moral and intellectual excellency your greatest care, let me remind you, that you cannot, with impunity, wave such a resolution. The obligation, which rests upon you to do so, results from your endowments and relations; and it is as much beyond your power to cast it off, as it is to effect your own annihilation, or to dethrone the Majesty of heaven. It does not belong to you to say what shall be the number of your talents, or the nature of your connections. These are unalterably fixed by that Being, with whom there is no shadow of turning. It is only for you to say, whether these talents shall be improved, or abused, whether your relations shall be sustained with honor, or with ignominy, and, whether your undying spirit shall be fitted to swell the chorus of heaven, or the wailings of despair. In view of alternatives, marked with such a momentous difference, you cannot be ignorant of the path of wisdom.

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MR GOODRICH'S ECCLESIASTICAL HISTORY.

*Outlines of Ecclesiastical History, on a New Plan, designed for Academies and Schools.* By Rev. CHARLES A. GOODRICH. *Illustrated by Engravings.* 12mo. pp. 424. Hartford, New-York, and Boston, 1829.

WE like the design and the general plan of this compendium. Its execution, too, for the most part, is worthy of commendation. And we are very sorry that we cannot recommend it to the public, as being altogether what it should be, and what the professions and the presumable means of the author would lead us to expect. His work is intended for the use of 'Academies and Schools,' in which the children of persons belonging to the various religious denominations meet promiscuously. He assures us in his preface, that he has endeavored to keep this fact in view, and that 'he has not considered it his province to enter into the discussion of controverted points, nor to give his individual opinion on which side the truth lies.' He tells us that 'he has endeavored to confine himself to *facts*, and to facts of importance.'

After these bland professions, we were not a little grieved to find, almost in the very beginning of the History, such statements as the following: p. 25: 'The great *object* of Christ in coming into the world, was to place the church upon a new establishment, upon which it should finally embrace all nations.—There never was but *one* church in the world.' P. 26: 'Christ made his first appearance to John on the banks of the river Jordan, where he was baptized.' [Is it a *fact* that Christ was baptized 'on the *banks* of the river'!] 'The object of his being baptized was to be legally

and solemnly consecrated as High Priest.—Under the law, the priests were consecrated to their office by baptism, and anointing with oil. Instead of oil, he was baptized with the Holy Ghost. For, the heavens were opened, and the Spirit of God descended like a dove, and lighted upon him.' P. 27: 'He introduced the Lord's supper in the room of the Jewish feasts; baptism in the room of circumcision.'

Whatever may be the 'individual opinion' of the author, a little sober reflection must, surely, convince him of the great impropriety of obtruding upon our children, doctrinal notions like these, under the disguise of uncontroverted historical facts.

On the 398th page, it seems to be taught that the fathers of New England had a right to hate the Quakers, and to punish them severely, though not quite so severely as to put them to death. And on p. 386, it is insinuated that the general principle of the Baptists in respect to admission to the Lord's supper, is the offspring of an illiberal spirit. On the next page, it is stated, 'They have several churches in New England, but are chiefly to be found in the southern and western states.—They have a college at Providence, R. I. which is a respectable institution; a theological seminary at Waterville, Maine, and another at Washington city.' We are glad that justice is done to the college at Providence; but, unhappily, the reader is left to infer that we have no other college, and no other 'respectable institution.' The author ought to have been acquainted with the existence of *Waterville College*, and of the *College* at the city of Washington. As to the Seminary at Hamilton, in the State of New York, and the Newton Theological Institution, in Massachusetts, and others, it may, some ages hence, be very plausibly maintained that they did not exist in July, 1829, the time of this History's publication.

And yet, this History is probably not more defective and partial than most other Histories that contain accounts of our denomination, drawn up by good men who have viewed us either at a distance, or through some distorting medium. It may easily, by a judicious and candid revision, be freed from the faults and errors which we have mentioned, and from some others which we have passed over in silence, and thus be rendered worthy of general approbation and patronage.

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MR JAMES'S FAMILY MONITOR.

*The Family Monitor, or Help to Domestic Happiness.* By JOHN ANGELL JAMES. 12mo. pp. 234. Boston: Crocker & Brewster, 1829.

DOMESTIC Happiness!—who can think of it without emotion, and the awakening of a thousand tender recollections, and an unutterable interest in respect to his own prospects? Who will not welcome a *Help* to the attainment of so desirable an object? We

need not expatiate on its importance. All who have reflected on the subject, and all who now reflect on it seriously, must admit that this is indeed one of those matters which 'come home to men's business and bosoms.'

Mr James's book well corresponds with its title. It consists of seven chapters, on the following subjects; namely: the domestic constitution, and the mutual duties of husbands and wives; the special duties of husbands and of wives; the formation of the marriage union; the duties of parents: the duties of children to their parents; the duties of masters; and the duties of servants or hired persons.

Whoever has read the *Christian Father's Present to his Children*,—a work by the same author, and one which it would be well for every father to put into the hands of his children,—will be desirous of obtaining the *Family Monitor*, to which we are now inviting the attention of our readers. This is a present to the whole family. It addresses the language of wisdom and affection to all, in a manner admirably adapted to make a salutary and lasting impression. Only a faint idea of its value can be formed from any specimens that can here be introduced: yet it may not be useless to transcribe the following paragraphs, which occur in the first chapter.

'Precious, indeed, are the joys of a happy family; but oh, how fleet! How soon *must* the circle be broken up, how suddenly *may* it may be! What scenes of delight, resembling gay visions of fairy bliss, have all been unexpectedly wrapt in shadow and gloom, by misfortune, by sickness, by death. The last enemy has entered the paradise, and by expelling one of its tenants, has imbittered the scene to the rest; the ravages of death have been in some cases followed by the desolations of poverty; and they who once dwelt together in the happy enclosure, have been separated and scattered to meet no more. But religion, true religion, if it be possessed, will gather them together again, after this destruction of their earthly ties, and conduct them to another paradise, into which no calamity shall enter, and from which no joy shall ever depart.

'Happy then would it be for all who stand related by these household ties, if the bonds of nature were hallowed and rendered permanent by those of divine grace. To found our union on any basis which does not contain religion in its formation, is to erect it on a quicksand, and to expose it to the fury of a thousand billows, each of which may overturn the fabric of our comfort in a moment; but to rest it upon religion is to found it upon a rock, where we shall individually still find a refuge, when the nearest and the dearest relations are swept away by the tide of dissolution.

'It is a pleasing reflection, that the domestic constitution depends not for its existence, its laws, its right administration or its rich advantages, either upon family possessions, or the forms of national policy. It may live and flourish in all its tender charities, and all its sweet felicities, and all its moral power, in the cottage as well as in the mansion. . . . It accommodates itself to every changing form of surrounding society, to every nation, and to every age.' p. 19.

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'As the wife should be willing to help the husband, in matters of business, so he should be willing to share with her the burden of domestic anxieties and fatigue. . . . My heart has ached to see the slavery

of some devoted, hard-working, and ill-used wives. After laboring all day amidst the ceaseless toils of a young and numerous family, they have had to pass the hours of evening in solitude; while their husbands, instead of coming home to cheer them by their society, or to relieve them for only an half hour of their fatigue, have been either at a party or a sermon: and then have these hapless women had to wake and watch the livelong night, over a sick or restless babe, while the men whom they accepted as the partners of their sorrows, were sleeping by their side, unwilling to give a single hour of their slumber, though it was to allow a little repose to their toil-worn wives. Why, even the irrational creatures shame such men; for it is a well known fact, that the male bird takes his turn upon the nest during the season of incubation, to allow the female time to renew her strength, by food and rest; and with her, also, goes in diligent quest of food, and feeds the young ones when they cry.' p. 33.

There may be wives who need the rebuke, here so eloquently and so justly administered to unnatural husbands: *It may be so,*

‘And mothers monsters prove;’

but we rejoice in believing that the number is very small.

MODERN GREECE: REVIEW OF DR HOWE'S SKETCH OF THE  
GREEK REVOLUTION.

*An Historical Sketch of the Greek Revolution.* By SAMUEL G. HOWE, M. D. *Late Surgeon in Chief to the Greek Fleet.* New-York: 1828: White, Gallaher, & White. 8vo. pp. 452.

GREECE, once the “land of science and of song;” since “trampled by the ruthless Ottoman”—Greece, once the “home of freedom, the nursery of the arts, the asylum of the oppressed;” since “mangled and bleeding at every pore”—Greece, has long been a standing topic for the blazonry of declamation, and the enthusiasm of poetry. For ages her very name has been invested with a hoary sacredness that has commanded almost universal admiration and respect. But during her recent insurrection, and most sanguinary struggle for liberty, she has been the subject of a still more intense and absorbing interest. The touching associations of thirty centuries have gathered thickly around the spirits of the philosopher, the artist, the statesman, and especially the Christian, appealing strongly to their sympathies, and awakening a generous solicitude for the redemption—the civil, intellectual, and moral redemption, of a noble, but down-trodden people.

The open warlike operations of the Greek insurgents commenced early in the year 1821. From that time until the destruction of the Turco-Egyptian fleet, in the harbor of Navarino, Oct. 20, 1827, the contest was fierce and destructive. For a detailed statement of its odious scenes of perfidy, bloodshed, and atrocious cruelty, we refer our readers to the sickening disclosures of the “Sketch” before us. It was a contest between the Greek, who felt that he

had endured sufficiently long the indignities of a merciless servitude,—and the Turk, whose nature, education, and religion, unite to render him an incarnation of barbarism. And it was distinguished by events which justify Dr Howe, and other friends of Greece, in denominating it “*The Greek Revolution.*” Notwithstanding the numerous imperfections and vices with which the Greeks have been chargeable, such as are incident to their ignorance, their habits of life, and their oppressed condition, added to the common depravedness of the heart, yet they have, in the main, exhibited a love of liberty, a devotion to their country, a patriotic bravery, and a spirit of self-sacrifice, which have seldom been surpassed.

We abhor war in all its shapes. It is utterly hostile to the spirit of Christianity, and we conceive the occasions to be few, very few, where man is justifiable in shedding the blood of his fellow man. If there ever were *such* an occasion, surely the one before us possessed that character. If believers in the Christian religion may fight for any thing, certainly they may for liberty—for their country’s rights—for the products of the soil which they cultivate—for their own dear homes, their wives and daughters. For all these have the heroic Greeks been most resolutely fighting, and in the unequal struggle, they have most bitterly suffered. Thousands and thousands of their best citizens—thousands and thousands of their women and children, have been savagely butchered, or still more savagely dragged off to a slavery thirty fold worse than death. Their cities and fortresses have been levelled to the dust—their villages blackened with entire desolation—their fields and vineyards swept bare of every thing which fire would burn—their houseless population scattered over the ravaged plains, or driven to the fastnesses of the mountains, and reduced to the severest extremities of nakedness and hunger. But amid all these scenes of carnage, devastation, and suffering, Greece maintained the contest, and would doubtless have continued it until the last Greek should have expired in her defence, were it not for the peculiar intervention of Heaven, who was evidently resolved to prevent the extinction of the race, and spare a portion for higher and nobler purposes. Factions, excited and led on by selfish, remorseless, unpatriotic chiefs, were continually sucking the heart’s blood, and debilitating the energies of their country’s government. The citizens of *Christian* nations were embezzling her loans, and coldly speculating upon her miseries. Mahometans were ravaging her territory, dismembering, impaling, enslaving her population. Yet Greece held on her way, enduring her frequent reverses with unblenching fortitude, maintaining a vigorous hope of ultimate success, and looking up to God for his merciful guidance and protection. And that protection He granted at a moment when her whole condition and prospects wore an aspect the most dark and unlovely. A benignant Providence interfered at a critical juncture, raising up friends to pity her woes, and lay a strong hand upon the aggressions of her pitiless invader.



The probability now is, that Greece will suffer no more from the despotic authority of the Turk. She is to assume rank among the nations, and to be acknowledged as possessing rights, which for centuries have been denied. Her cruel oppressor has recently been humbled by the power of Russia. The crescent—his national ensign, has long been waning; and it may soon be utterly eclipsed. That will be a glad day, not only to the Greek, but to the whole civilized world, when the politico-religious abominations of Mahometanism, shall be washed out from the soil of Europe. And a still more joyful period will it be, when they shall be thoroughly removed from the soil of the whole earth, and be succeeded by the religion of Him who is the true Prophet and the Son of God.

To the Christian, Greece now presents a field of inviting interest. Almost every spot is hallowed by recollections of a loftier and purer character than any which arrest the attention of the merely classic admirer. As we perused the soul-stirring "Sketch" before us, the names of places were often recurring, which brought up afresh a series of associations from the narratives and letters of the New Testament. When we read of the bloody scenes transacted on the beautiful island, Scio, we thought of *Chios*, over against which Luke and his companions came, the next day after taking in Paul at Assos. And when the historian alluded to Athens, we were reminded of the altar with this inscription, "To the unknown God," and of the eloquent discourse of the Apostle, upon the hill of Mars. Corinth was the city where Christ had "*much people*," where a flourishing church existed, and afterwards becoming corrupt, was rebuked by the faithful Paul. Macedonia was the same country, whose angel implored, and still implores, "*Come over and help us.*" Saloniki reminded us of Thessalonica, whence "*sounded out the word of the Lord*," to bless the adjacent regions. It was in Achaia, that Paul, "*mightily convinced the Jews, publicly showing by the Scriptures that Jesus is the Christ.*" Dear as were these and various other places from the recollections of classic story, still they were incomparably dearer in consequence of their connexion with Christian history and Christian truth.

The soil of Greece was early trodden by the heralds of Christianity, and among its population immense numbers became the followers of Jesus of Nazareth. In no part of the world were the labors of Paul, and Timothy, and Titus, and their fellow servants, more extensively blessed. There the Christian religion obtained effectual root, and it has never since been wholly exterminated. Disfigured, indeed, and degraded by superstition and folly, it has lost much of its purity and beauty, but its form remains, and has had an incalculable amount of influence upon the people in the prosecution of their revolutionary enterprise. The cross has been their banner, and although little affected by the truths which it represents, yet in the warmth of their veneration for the cross, as a national emblem, they have stood by it in times of peril, choosing rather to be hewn in pieces around it by scimitars and yataghans,

than prove recreant to their vows, and suffer it to be supplanted by the polluted crescent.

It is painful to reflect that such multitudes of Greeks have been so inhumanly slaughtered, and their deathless spirits sent beyond the reach of evangelical effort. But *two millions* still survive, and the events of Providence concur in distinctly suggesting that they survive for purposes connected with the advancement of Christian truth and holiness. The affairs of Greece, external and internal, civil, intellectual and religious, have assumed an attitude which strongly indicates the duty of the Christian Church. If it be true that "the opportunity and the ability to do good, create obligation to do good," then is the obligation of American Christians, in respect to Greece, most clearly established. If it be true that "*to him who knoweth to do good, and doeth it not, it is sin;*" then is it certain that American Baptists must speedily do something for the spiritual revolution of Greece, or a vast amount of guilt will be accumulated at our door.

The *opportunity* is now as good as can be desired. The horrors of war have entirely ceased—the forces of the enemy are all withdrawn—the Sultan has relinquished all claim to Greece, and has recognised her independence—internal feuds have mostly subsided, and the people will doubtless enjoy a mild and liberal government. The present chief magistrate, Count Capo d' Istria, is represented as an intelligent and prudent ruler, the friend of liberty, the encourager of the arts and sciences, and as possessing, in a remarkable degree, the confidence of the people. Whatever modifications the Allied Powers may see fit to make of the present form of Government, and whomsoever they may designate as the future ruler of Greece, it cannot be that she will ever again be subjected to the crushing influence of despotism. She must be placed in a condition where the improvement which has so happily commenced may be permitted to advance. Perhaps the greatest evil to be apprehended in the system of government which she is to receive, is the establishment of a national religion. In order to prevent such a disastrous result, it is desirable that speedy efforts be made to enlighten the people of Greece upon the subject, and to create in their minds such a knowledge of the blessings of religious as well as civil liberty, as will prepare them judiciously and firmly to resist every proposition for such an encroachment upon their rights. To save them from such a soul-withering calamity, no prudent means should be spared.

The population of Greece, though much degraded, and exceedingly ignorant, and too meanly subservient to their priests,—a vile race,—yet are not so bigoted as the Catholics—not so inaccessible to the light of truth, nor so bitterly prejudiced against Protestants. They are anxious for the establishment of schools and seminaries of learning, and wish to promote a general system of education. The President has given liberty to foreigners to open schools for the instruction of the youth, and also to distribute the Scriptures and religious books to any practicable extent. The Bible is re-

ceived and read with avidity—tracts are earnestly solicited, and religious instruction is heard with attentiveness and favor. In a word, Greece Proper, and the neighboring islands, now present an open field for the efforts of philanthropy. And the appeal comes forcibly addressed to Christians on this side of the Atlantic, to furnish them with religious teachers, and with the word of God. This appeal is heard, and at least two denominations of Christians have now their agents on the ground, reconnoitering its condition, its necessities, and its prospects. It is high time that other portions of the “sacramental host” were engaged in the same enterprise. Greece is a common field, and its effectual cultivation requires a common effort—an energetic effort that shall include the sympathies, and prayers, and resources of all who love our Lord Jesus Christ.

A glance at the map of the eastern hemisphere will convince any individual, that although the territory of Greece is small, yet its location gives it an importance surpassed by no spot of the same magnitude on the surface of the globe. It holds a kind of central position between Europe, Asia, and Africa, and if only purified, it could easily distribute the waters of salvation extensively over those three great portions of the earth. When Churches are once established in Greece, such as flourished there in the days of Paul, how easily might the word of the Lord sound out from them to the limits of the continent. Greece holds a position most favorable for the establishment of a mighty depository, from which might be issued Bibles and Tracts, accompanied by faithful Missionaries, to enlighten and bless the Catholic, the Greek Church, the Mahometan and the Pagan. With them all the intercourse might thus be rendered easy and frequent.

And no one can question that the period for the vigorous commencement of the enterprise which shall look to such a result, has arrived. The Providence of God is distinctly saying, “*Behold now is the accepted time.*” If Christians would do something for the intellectual and spiritual elevation of Greece, and thus disenthral and save two millions of a noble race, let them now put forth their energies, and lift their united cry to God. If, in addition to this, they would acquire the possession of a field which promises such incomparable advantages for the success of future effort, let them *now* commence the work of acquisition. No time is to be lost; and if the present opportunity is not embraced, generations of sinners may pass off to the retributions of eternity, before another such will be offered.

Touching the question of *ability* to effectuate the objects here contemplated, we need only refer to the immense and increasing numbers of the Baptist Denomination in the United States, and it is decided. In the great work of causing the gospel to be preached “*to every creature,*” we have done comparatively nothing. We are amply able, and it is our duty before God, to do annually, *one hundred times* the amount of what we are now doing. If, with the little which has been contributed, so much has been accomplished in the Burman Empire, what stupendous results might we antici-

pate if we were to supply the funds which our circumstances might justify, and which the necessities of Burmah and of other countries actually demand. Multitudes of our brethren, and of whole Churches, do nothing. What is furnished, is contributed by a very few.

It is time that we awake to our duty—awake to the appeals of dying millions—awake to the claims of Him who was nailed to the cross. Let the Board of the General Convention despatch some competent person to Greece to survey the ground, and ascertain the most favorable points at which to commence operations. Let his expenses be defrayed by special contributions for the purpose. Let some of our pious and intelligent young men prepare to enter without delay, upon the work of teaching and preaching among the Greeks; and let an effort be made so to multiply the funds of the Board, that they may be able to proceed to the execution of measures which shall look not only to the intellectual and religious improvement of Greece, but to the salvation of the benighted millions who inhabit the regions beyond. We fondly hope to witness the period when our ministers in Greece shall inform us of their “first fruits” in Achaia—of the baptism of households at Corinth and Philippi—of the general spread of the gospel in that land of ancient and modern wonder. And dying, we hope to rejoice in the assurance that our own brethren have done their proportion in contributing to this desirable result.

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THE MOTHER.

To the eye of a Mother the fountain of mind,  
In the babe whose fond arms round her bosom are wreathed,  
Is unsealed, while its depths are yet clearly defined,  
Ere a channel is chosen or murmur is breathed.  
In the field which it waters, affection's soft vale,  
A privileged laborer she may be found,  
Ere the dews of the morning begin to exhale,  
Or the rank weeds of vice have infested the ground.  
She breaks up a soil, where the poisonous root  
Of error has never inwoven its snare—  
Where no sharp thorns of prejudice rigidly shoot—  
And plants the rich germs of eternity there.  
Not prayerless, not tearless, she goes to her toil,  
By turns, hope and fear in her bosom will move,  
For each seed that she drops in that delicate soil,  
She feels should be such as all Heaven can approve.

*Exeter, N. H.*

NEWTON.

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NOTICES OF RECENT PUBLICATIONS.

AMONG the recent publications to which we have been particularly desirous of calling the attention of our readers, are the following.

1. Obligations of Christians to the Heathen; a Sermon preached before the General Convention of the Baptist

Denomination in the United States, at Philadelphia, April 29, 1829. By Daniel Sharp, Pastor of the Charles-Street Baptist Church, Boston.

2. The Moral Responsibility of Civil Rulers; a Sermon, addressed to the Legislature of the State of Connecticut,

at the Annual Election in Hartford, May 6, 1829. By Benjamin M. Hill, Pastor of the Baptist Church in New Haven.

3. A Sermon delivered at the Dedication of the new Meeting-House of the First Baptist Church and Society, Union-Street, Boston, June 18, 1829. By Cyrus Pitt Grosvenor, Pastor of the Church and Society.

The subject of Dr Sharp's Sermon, and that of Mr Hill's, are indicated on the title pages; and that of Mr Grosvenor's is equally elevated and appropriate. His text is Rom. xi. 36. *For of Him, and through Him, and to Him, are all things; to whom be glory for ever.*

We have wished not merely to say that these discourses are worthy of the important occasions on which they were delivered, but to exhibit some of their prominent features, and to contribute what might be in our power towards extending and deepening the salutary impressions which they are adapted to make. This service our limits now forbid our attempting.

4. Wisdom's Voice to the Rising Generation; being a selection of the best Addresses and Sermons on Intemperance, from Dwight, Rush, Kitteredge, Porter, Beecher, Sprague and others. By Abner W. Clopton, and Eli Ball, ministers of the gospel, Virginia. Philadelphia. pp. 172.

5. Spirituous Liquors Pernicious and Useless; an Address, delivered in the Second Baptist Meeting-house, Boston, April 9, 1829, the day of the Annual Fast. By James D. Knowles, Pastor of the Second Baptist Church, Boston. Lincoln & Edmands. pp. 24.

Let productions like these be widely circulated, and immense benefits will follow.

6. Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. Professor of Ecclesiastical History and

Church Government in the said Seminary. 12mo. pp. 423.

7. Mental Discipline; or Hints on the cultivation of Intellectual and Moral Habits; addressed particularly to Students in Theology and young Preachers. By Henry Forster Burder, M. A. 12mo. pp. 126.

Both of these works ought to be in the hands of every minister of the gospel, and of every candidate for the ministry.

8. Elements of Mental and Moral Science; designed to exhibit the Original Susceptibilities of the Mind, and the Rule by which the Rectitude of any of its States or Feelings should be judged. By George Payne, A. M. 8vo. pp. 451. From the English Edition. New-York: J. Leavitt. Boston: Crocker & Brewster, 1829.

This is a production of no ordinary merit. In presenting a lucid, and, with very few exceptions, a satisfactory statement of the most interesting particulars in the great subjects of which he treats; the author, with much candor and acumen, frequently gives a review of the opinions of Locke, Reid, Stewart, Brown, and others. He adopts, for the most part, the principles and representations of Dr Brown; but when he dissents from him, he assigns his reasons in a manner that must command the respect, and awaken the thinking powers of the reader.

9. The Works of the Rev. Henry Scougal, A. M. S. T. P. containing the Life of God in the Soul of Man; with Nine other Discourses on important subjects. To which is added a Sermon preached at the Author's Funeral, by George Gairden, D. D. 18mo. pp. 272. Boston: Pierce & Williams. 1829.

No Christian can read this book, especially the Life of God in the Soul of Man, without desiring to have more of the divine life in his own soul, nor without loving the amiable author, and longing, with some special ardor, to meet him in heaven.

#### EDITORS' ADIEU.

HAVING resigned the trust committed to us as editors of this Magazine, we now take leave of our readers, with fervent prayers for their present and their eternal welfare.

IRAH CHASE.  
H. J. RIPLEY.

# MISSIONARY REGISTER.

FOR DECEMBER, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BURMAN MISSION.

A considerable time having elapsed since we had received any fresh communications from Mr Judson and his associates, we began to feel anxious to hear whether the flattering prospects of success which their last journals and letters presented, continued to encourage their hands and cheer their hearts. It is, therefore, with much pleasure that we are able to give our readers the following intelligence from them, lately received by the Corresponding Secretary; the encouraging nature of which must dispel the doubts of the timid, and give new ardor to the persevering supporters of this interesting Mission. It must, too, we think, induce many of our brethren to come forward and join those who have so long been engaged in this great and important enterprise.

### MR JUDSON'S JOURNAL.

Oct. 6, 1828. We baptized Oo Pay, Mah Kai, Mah Ioon, and Mah Lan. The first is a respectable man, about sixty years of age. He was obliged to leave his house day before yesterday, and take refuge with us, his wife and family made such an uproar about his heretical intentions. But last night a pressing message came for him to return, upon which he made them a visit, and they promised to behave better. They only begged, that after he

was baptized he would not go about the neighborhood, proclaiming that Gaudama is not the true God, as others who enter the new religion are apt to do.

The second is the mother of Mee Aa, of whom the daughter was so much afraid, as mentioned under Aug. 4th. Soon after that date, Mee Aa came trembling one morning to Mrs Wade, with the alarming news, that her mother had just arrived at the landing place, with the intention, doubtless, of taking her away by force; and what should she do? She was told to go and meet her mother, and to pray as she went. But the poor girl need not have been alarmed. She had been incessantly praying for her mother ever since she had learnt to pray for herself; and God had heard her prayers, and softened her mother's heart. So when she heard that her daughter was actually baptized, she only made up a queer face, like a person choking, and said, It was so, was it not? I hear that some quite die under the operation. This speech we all considered encouraging. And accordingly, she soon settled down among us, drank in the truth from her daughter's lips, and then followed her example.

The third is the eldest daughter of Mah Lah; and the fourth, wife of our assistant, Moun Ing.

### *Native Church in Rangoon.*

Nov. 2. Ko Thah-a arrived from Rangoon. His story is rather interesting, but too long to be given in detail. At the close of the war, in the year 1826, he spent a few months at a large village in the neighborhood of

Shway-doung; and there, devoting himself to the preaching of the word, he produced a very considerable excitement. Several professed to believe in the Christian religion; and three of the most promising received baptism at his hands. Some others requested the same favor; but he became alarmed at his own temerity, and declined their repeated applications. The villagers, in time, returned to the vicinity of Rangoon, whence they had fled, at the commencement of the war. He also returned to Rangoon, his former residence, and continued to disseminate the truth, but in a more cautious and covert manner. He has now come hither to inquire what he shall do with those who wish to be baptized, and to get some instructions concerning his own duty. He says that he cannot stay long; for when he came away the converts and inquirers begged him to return soon; and his heart is evidently with his little flock, which he has left in yonder wilderness. Let us pray for Ko Thah-a, and the remnant in Rangoon. For though the tree seemed for a time cut down, the stump of the roots was left in the earth, with a band of iron and brass, in the tender grass of the field.

#### *Baptisms in Maulmying.*

*Nov. 30.* We baptized Moungh Dway, Moungh Shoon, and Matthew. Moungh Dway is a native of Arracan, formerly a gross reviler and blasphemer, but now zealous for the truth. Moungh Shoon is a merchant of some property, and very respectable connections. Matthew (alias Ram Sammy; that is, god Ram) is a Hindoo, of the same class with Pandarram, mentioned September 21. We have not been in the habit of changing Burman names, as they are generally destitute of any bad signification; but the names of the Hindoos are sometimes (as in the present case) utterly abominable, and require to be cast off, with all their other abominations.

*Dec. 7.* We baptized Mah Tee, wife of Ko Man-poke, who has been a very hopeful inquirer for nearly a year, but cannot yet fully make up his mind. Mah Tee would have joined the party last Lord's day, had not her husband, poor man, been unwilling to have her go before him. She has been very anxious about it several days; and though she is of a most amiable disposition, and they have been a

very happy couple for twenty-five years, she told him that this was a business which concerned her eternal interests, that she believed in Christ with all her heart, and could not wait for him; and upon this he gave a reluctant consent. She appears to have attained an uncommon share of divine grace.

14. We baptized Thomas, (making the thirtieth received this year) a Hindoo of the same class and character with Matthew, mentioned above.

The four Hindoo converts having all taken Burman wives, without any ceremony of marriage at all, we thought proper to require them to be married in a Christian manner; but none of their wives give any evidence of being piously inclined.

#### *Ordination of Ko Thah-a.*

*Jan. 4, 1829. Lord's-day.* We commence this year with an auspicious event—the ordination of Ko Thah-a, as pastor of the church in Rangoon, to which place he expects to depart by an early conveyance. He has been so evidently called of God to the ministry, that we have not felt at liberty to hesitate or deliberate about the matter. But if it had been left to us, to select one of all the converts, to be the first Christian pastor among his countrymen, Ko Thah-a is the man we should have chosen. His age, (fifty-seven,) his steadiness and weight of character, his attainments in Burman literature, which, though not perhaps necessary, seem desirable in one who is taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude, in the divine appointment. A. JUDSON.

#### POSTSCRIPT TO THE MEMOIR OF MEE SHWAY-EE.

##### *Maulmying, Jan. 28, 1829.*

The mystery that enveloped Mee Shway-ee's birth is, at length, unfolded; and it turns out that her tormentor, Moungh Shway-ike, was no other than her brother! The father of Moungh Shway-ike is now living in this place, and has confessed to us, that Mee Shway-ee was his own daughter, by a second wife, now in Rangoon. It seems that the father and son were ashamed of the child, and disowned the relationship; and the son, being of

a diabolical disposition, and having some authority, determined to put her to death by inches. The father is of Musselman descent, a man of considerable mind, but shattered by intemperance. His confession is confirmed by the testimony of another person, now living in this place, who declares, from her own personal knowledge in Rangoon, that such was the birth and parentage of the poor tortured slave-girl,

Whom now we hope in heaven to see,  
A sainted seraph, Mee Shway-ce.

A. J.

MR WADE'S JOURNAL,

*Sent to the Corresponding Secretary.*

Since the date of my last letter to you, my time and attention have been occupied, as usual, in the labors of the zayat. Among the Burmans, a zayat is the proper place for preaching the gospel; there is no restraint, every one feels himself at home. God has been very gracious to us, in that he has permitted us to be the instruments of gathering a few souls to Christ from among the heathen.

June 20, 1828. Commenced translating the Memoirs of Mee Shway-ce, the little Burman slave girl.

21. Moung Bong, (mentioned in the last number of my journal) spent some time at the zayat, and listened as if he really had some love for the truth. One other person listened with marked attention, and on going away took a tract.

29. Moung Bong has been at the zayat but once during the last week. Moung Shan has been nearly every day. Some others have listened attentively and taken tracts.

July 13, *Lord's-day*. A greater number than usual at worship to-day, and nearly all of them hopeful inquirers; the truth is most evidently gaining ground.

20. The present is a most interesting time with us. Moung Shway-bay's daughter, Mah-ree, who is about twelve years of age, after being most deeply convicted of sin, and distressed with the fear of hell, was, two days since, brought into the glorious light and comfort of the gospel; all the larger girls of the school, (six in number) are under deep conviction.

*Baptisms commence, and a revival of Religion enjoyed.*

27, *Lord's-day*. Five persons baptized—a native Hindoo, Moung Shway Pan,

a woman above eighty; and the other two were girls about twelve years old, both belonging to the native female school. Several other girls of the school are hopefully pious; others are still under deep distress on account of their sins. The work in the school is evidently the work of God. Our hearts are made glad, by witnessing the outpouring of the Holy Spirit upon the heathen. The revival is of the same stamp as those we have seen in America. We pray that it may spread from the school to the neighbors around. If the work should become as powerful among the neighbors as it is in the school, it would be a marvellous work indeed.

*Opposition of heathen mothers to their daughters.*

Aug. 4. Yesterday four persons were received by the church as candidates for the ordinance of baptism. One of them whose name is Moung San-loon, lives near brother Judson's zayat, and is the fruit of his labors. The three others are girls, belonging to the native female school. The mothers of the girls are very angry with them for wishing to embrace the Christian religion. The three girls were baptized immediately after relating their Christian experiences. To-day, the mothers, having heard what had transpired, came and treated their daughters in the most abusive and cruel manner; but the young disciples bore all without uttering a complaint, or even answering a word: truly God makes their strength equal to their day.

*Baptisms continue.*

10. Three persons baptized, viz. Moung San-loon, Moung Shan, and Me Pike; the last of them is a girl belonging to the school.

17, *Lord-day*. To-day was our communion season, and on account of there being ten new communicants it was indeed a precious season, such an one as we have never before experienced in this heathen land.

24, *Lord's-day*. Me Youk, another of the girls of the school, was received by the church and baptized.

Sept. 20, *Lord's-day*. Last Friday, in a meeting of the church, three persons were examined and received, by the unanimous vote of all the members, as candidates for baptism. To-day, they were baptized; surely we are thankful, and ought to be more so, for the late additions to our little number.



To-day, also, was our communion season; we had twenty communicants present, who formerly worshipped idols.

Oct. 6. Yesterday, four persons related their Christian experience before the church, were accepted, and to-day followed their Lord in the sacred ordinance of baptism. Their names are as follows, viz. Oo Bay, an old man, between fifty and sixty years of age; Mah Kai, mother to one of the girls in the female school; Mah Toon, daughter to one of the disciples, and sister to one of the girls in the school; Mah Lan, wife of Moun Ing, the native assistant preacher.

*Itinerant preaching among the Villages.*

Nov. 9. I have spent the last two weeks in visiting and preaching in the neighboring villages.

12. Visited the village of Kyoutan;—found a zayat, in which I spent the day, reasoning with, and persuading all who came, to turn to God and be saved. This village is about six miles from Maulamyng, on the south, and contains between forty and fifty houses.

[Mr Wade here mentions twelve villages, which he visited for the purpose of diffusing the light of the gospel.]

29. Visited Kenyaw, an inland village, about eight miles from Maulamyng, on the south-west, containing between twenty and thirty houses. Mrs Wade accompanied. All the villagers gathered around us, and seemed very cordial. We told them of the true God and the way of life. They promised to consider whether the things we told them are true or not.

Dec. 1, *Lord's-day*. Two more persons, viz. Moun Shoon, and Matthew, were examined, and unanimously received as candidates for baptism. In the afternoon, they, with Moun Dway, received baptism. The Lord grant they may be faithful unto death, and be an honor to the holy religion they have this day professed.

31. Have spent the last ten days as usual, in visiting and preaching in the different villages, and in assisting brother Judson in revising the translation of the New Testament. Mrs Wade accompanies me to converse with the women, whenever the duties of the native female school will permit her to be absent from home. The priests are extremely busy in persuad-

ing the people not to embrace this religion; but no power, no persuasion can resist God. As many as are ordained to eternal life will hear and believe.

God seems to have commenced a work in Letha-Mahzoo, (the upper part of Maulamyng) and at the suggestion of some of the people of that neighborhood, we have erected a small zayat which is just completed.

MR WADE'S LETTER TO THE CORRESPONDING SECRETARY.

*Maulamyng, Jan. 31, 1829.*

Rev. and dear Sir,

I have now the pleasure of acknowledging the receipt of your kind letter, dated, May 27th, 1828, together with other communications, Magazines, Heralds, &c. for which I feel greatly obliged to you.

In our public labors, we divide our time and attention in preaching in the neighboring villages, in the district of Letha-Mahzoo, and in revising the translation of the New Testament in Burman. In Letha-Mahzoo, we hope God has begun to pour out his Holy Spirit.

On the 12th inst. one person was baptized, and on the 25th, three others. Of those last baptized, one is the wife of Moun Sanloon, the 2d.; the other two were from Letha-Mahzoo. The evidence of a real work of grace on their hearts, is rendered unquestionable by the manner in which they sustain persecution; one of them has borne the reproach of being a disciple of Jesus for several weeks past, though not actually baptized; the other was turned out of door by her husband, as soon as he was informed she had really received baptism; he took from her every thing, even her *sucking child*, but she bears all quietly, and is full of joy. A few days since, one of us went down to Amherst, preached there on Lord's-day, and returned on Monday. Mah Kai, one of the disciples living in that place, was absent; the other two, Mah Loon-bya, and Me Aa, he saw, and exhorted them to persevere in their profession and strive to grow in grace. Every Lord's-day, Me Aa, (one of Mrs Wade's scholars) reads the Scriptures to the others, and to all who will listen, at the same time explaining what she reads, as far as she

is able. Mah Loon-bya, has a share in the blessings of persecution and reproach for Christ's sake; her enemies are chiefly of the Catholic order, to whom she formerly belonged. Some of her family seem to have become hopefully pious and desire baptism.

Mrs Wade finds so much to do among the women, that I expect she will be obliged to abandon the school, unless other females come soon to her assistance.

Let the Board, and every one who desires the Gospel to spread in Burmah, continue to pray for us, day and night, for the Lord will answer their prayers. More help is greatly needed; we cannot, if we labor with all our might, do half which we see to be done. The printer and press ought to be this moment at work here.

With great respect to the Board, I remain your servant in Christ,  
J. WADE.

ENGLISH BAPTIST MISSION.

Mr Thomas, a Missionary at Calcutta, thus writes to the Secretary:

Feb. 18, 1829.

"From the observations I have been enabled to make, the prospects of usefulness are brighter than ever; and could there be more undivided attention paid to the Hindoo and Mussulman population, I am persuaded there would be a return that would gladden every heart. But there are so many things that press on the few hands here, that the time and attention given to labors among these classes of people, are far from adequate. Still there is good done. I hope among the Mussulman hearers, inquiry is progressing and convictions take place. Among others, there is a man who has called on me twice, and attended the means a good while, who has read the New Testament and other portions of the Word of God with considerable attention. He called on me on Saturday last, and occupied a good deal of time in reading and conversing about Jesus Christ. He had marked down some passages from the New Testament in which references are made to some part of the old, which he had not seen, and asked me respecting them. He seems to have little or nothing to say about Mahommed, and owns that he can find no traces of him, or prophecies relating to him in our Scriptures. I endeavored to impress his mind with a sense of the evil of sin, and the need we have

of a great and Almighty Saviour. Oh, that he may prove a chosen vessel.

"We have lately had many applications from villages eastward of Calcutta. One or two of us have been there with brother Carapeit, and I am happy to inform you that every visit has been more and more pleasant. We are having two Bungalows built; one to serve for a school-room and place to preach in, and the other to afford accommodation to any who may go there. The people are poor fishermen, but very desirous of instruction. We hope it is one of those doors of usefulness the Lord sometimes opens to his servants. O pray for these villagers, and the attempt made to turn them from darkness to light. I spent one day there with brother Carapeit, and intend shortly to go again.

"I was much affected when there, at seeing the *earthenware gods* put in the fields near their dwellings; and also at looking into two idol houses in another village. In one of these an image was placed that is nothing more or less than a personification, or rather deification, of the *cholera*, that disease by which thousands are yearly taken off. Two other figures were painted over this, representing two persons ill with the cholera, and the act of vomiting; an old cocoa-nut was placed near the idol, as an offering to it.

"You will be pleased to learn that, after a long and rough passage, our dear brother Yates has safely arrived in India, to the no small joy of us all. We feel, I trust, sincerely grateful to the Giver of all good for having preserved him in going out and returning home, and that he has not only brought him among us again, but in such an improved state of health. He is nothing like the same person; so far as appearances go, he is likely to live and labor with pleasure to himself and profit to others, for many years. May the Lord of Missions grant that our hopes in this respect may not be blasted; but this is such a health-destroying climate that we rejoice with trembling. It is, however, delightful to reflect that the Lord reigneth, and that climate is subject to his government, and diseases and death are entirely subject to his control.

'Not a single shaft can hit,  
Till the God of love sees fit.'

"By brother Yates' coming, I trust I shall be in great measure freed from English preaching, and be enabled to

apply myself more directly to missionary objects.

"I have been for some time engaged in revising two or three Hindoostance tracts, and correcting the proofs. I find this very useful. I have also been preparing a tract on the death, resurrection, and ascension of Christ. It is a kind of harmony of what is said by the four Evangelists on these important subjects. I hope the tract will prove useful to many. I before informed you of operations likely to be commenced in villages eastward of Calcutta; they are now begun, a school is just opened. It commenced on Sabbath morning with 11, and on Monday afternoon there were 32. Brother Carapet went on Saturday, and has continued there till now. He writes me that he has many inquirers, and is constantly occupied. May the Lord make bare his arm!"

[*Eng. Bap. Mag.*]

#### NOVA SCOTIA BAPTIST ASSOCIATION.

By the Minutes of the Nova Scotia Baptist Association, which held its session on the 22nd and 23d of June last, we learn that this body of Christians consists of about 40 churches, and upwards of two thousand members. Several instances of a revival have been experienced among them, particularly at Nictaur, Chesterhove, Cornwallis, and Halifax. They have recently formed an Education Society, for diffusing the principles of a correct and scriptural education among the youth of that increasing population; and to which will be attached a department especially adapted to those devoted to ministerial engagements. They have already purchased about sixty acres of land at Horton, with some buildings upon it, for this purpose—have procured the Rev. Asahel Chapin, from Amherst College in Massachusetts, to conduct the Seminary; and about fifty young persons, of various ages, have already entered.

#### REVIVAL—LETTER TO THE EDITORS.

*New Hampton, Nov. 20, 1829.*

"The Lord is manifesting the riches of his grace in the conversion of sinners in this and the adjacent towns; seventeen have obtained a hope in New Hampton, within four weeks, thirteen of whom belong to the Academy. One

hundred have been brought to hope in the pardoning mercy of God, within a few miles from this place."

#### MASSACHUSETTS BAPTIST CONVENTION.

On the 28th and 29th of Oct. last, this Convention held its anniversary at Newton. Special Committees were appointed, on the State of Religion—on Religious Publications—on Sabbath Schools—on Ministerial Education—on Foreign, Domestic, and Home Missions. Rev. T. Barrett preached the annual sermon. After the Reports of the Secretary and Treasurer were read, the delegates gave accounts of the state of religion in their Associations. The reports of the special Committees were accepted and ordered to be printed.

The next session will be holden at Southbridge, on the last Wednesday of Oct. 1830. Rev. A. Beach was appointed to preach the annual sermon, and Dr Sharp his substitute. The President closed the session with an appropriate address. Its officers are

Rev. Daniel Sharp, D. D. *Pres.*

" Abisha Samson, *V. Pres.*

" Jona. Going, *Cor. and Rec. Sec.*

Dea. Nathaniel Stowell, *Treas.*

The Executive Committee is composed of eleven gentlemen, consisting of one from each of the Associations in the State. Rev. Thomas Barrett was appointed by the Committee, an Agent and missionary among our churches the ensuing year.

#### BOSTON BAPTIST EVANGELICAL SOCIETY.

The annual meeting of this Society was holden on the evening of the 29th of October, in the vestry of the First Baptist Church. Rev. J. D. Knowles in the chair. By the Report of the Board we learn that during the eight years in which it has been in operation this Society has accomplished, in a good degree, the objects for which it was designed; and has constantly supported Sabbath Schools. For the last two years, its efforts have been principally confined to South Boston, where a branch church has been formed, consisting of 41 members, who have erected a commodious house of worship under the most encouraging prospects. It is the object of the Society soon to recommence itinerating preaching in the centre of the city.

The following gentlemen were chosen officers for the year ensuing :

Ensign Lincoln, *Chairman*.

Benjamin Spaulding, *Sec'y*.

Ichabod Macomber, *Treas.*

*Committee*.—G. Vinal, S. Lothrop, S. G. Shipley, J. Converse, S. Hill, B. Converse, Jacob Flinn, J. Urann, Benjamin Smith.

YOUNG MEN'S EDUCATION SOCIETY.

This interesting Society held its tenth annual meeting in Boston, on Monday evening, Nov. 9, last. Rev. Mr. Leverett, of Roxbury, made the Introductory prayer. The Secretary's Report was then read and accepted. In moving its acceptance, Rev. Mr. Leverett made some striking remarks on the important objects of the Society. Rev. Mr. Malcom seconded the motion, and made some judicious observations on the salutary influence of education. The Treasurer's report was then read. Mr. Grosvenor's motion for its acceptance was seconded by Dr Sharp. The remarks of each of these gentlemen were calculated to inspirit the members of the Society to prosecute with vigor the important objects before them. It will be recollected that some time ago, a generous friend subscribed \$100 towards raising \$1000, to found a scholarship in the Newton Institution, on condition the remaining 900 should be subscribed by others, before the first of January next. This generous offer has produced the desired effect. By the Treasurer's Report we learn that 512 dollars were raised last year; and such was the benevolent impulse of the Society at this meeting that 340 dollars were promptly subscribed: Thus rendering it sufficiently certain that the scholarship will be founded. This fact will encourage the young men of our denomination to institute similar Societies in this and the adjoining States. A vote of thanks to the Rev. Mr. Babcock, of Salem, for his excellent discourse delivered on the preceding evening in the meeting-house of the First Baptist church was passed, and a copy for the press was requested.

The following officers were chosen for the year ensuing :

Rev. James D. Knowles, *Pres.*

Mr J. A. W. Lamb, *V. Pres.*

Mr John Putnam, *Sec'y*.

Mr Henry P. Freeman, *Treas.*

*Directors*.—H. H. Jones, Gustavus Horton, S. H. Mason, S. J. Adams,

James Cooper, William Kieth, Hiram Jacobs, Horace S. Edmands, and John Mead.

BOSTON SOCIETY AUXILIARY TO THE BAPTIST BOARD OF FOREIGN MISSIONS.

This Society held its annual meeting at the Lecture Room of the Federal-Street Baptist Meeting-house, on Thursday evening, Nov. 12. The important object of missions was earnestly set forth by those who addressed the meeting, and they dwelt with much pathos on the flattering prospects of the Burman Mission.

The following officers were chosen for the ensuing year :

Rev. Daniel Sharp, *Pres.*

„ C. P. Grosvenor, *V. Pres.*

„ J. D. Knowles, *Cor. Sec'y*.

Mr Wm. Manning, jr. *Rec. Sec'y*.

Dea. James Loring, *Treas.*

*Trustees*.—Rev. H. Malcom, Dea. J. Carleton, Dea. Thomas Kendall, E. Lincoln, N. R. Cobb.

On the following Lord's-day evening Rev. Mr Malcom delivered the annual sermon, in his meeting-house, from Dan. ii. 44. *The God of heaven shall set up a kingdom which shall never be destroyed.* After the speaker, in his happy style and forcible manner, had mentioned the rise and fall of the ancient monarchies, he spoke with animation of the triumphs of grace, which were spreading over the earth by the benevolent efforts of Christians, and which shall result in the establishment of a kingdom never to be destroyed.

ABDUHL RAHAHMAN.

This Black Prince sailed from Norfolk last spring, and arrived at Liberia, where, with 30 others, he soon died. His interesting story will long be remembered; and his late tour through our chief cities for contributions to obtain the freedom of his family, will not soon be forgotten.

ORDINATIONS, &c.

Oct. 27, Mr Amos C. Tuttle, was ordained at Ticonderoga, N. Y. as an evangelist. Sermon by Rev. M. Knappen, of Sudbury.

Nov. 3, Mr William Hague was ordained pastor of the Second Baptist Church in Utica. Sermon by Rev. B. T. Welch, of Albany, from Acts v. 20.

## CHURCHES CONSTITUTED.

Oct. 6, a Baptist Church was constituted in Litchfield, Con. and called the Second Baptist Church in Litchfield.

Oct. 14, a Baptist church, consisting of 30 members, was organized in Mariaville, Me. Sermon by Rev. Mr. Gillpatrick, of Bluehill.

Nov. 1, a new Baptist Church was organized in the city of Williamsburg, Va. Sermon by Elder Goodall.

## MEETING-HOUSES OPENED.

A new Meeting-house was dedicated to the service of God, for the use of the Baptist Society on the western branch of Elizabeth River, Va. on the 19th of October.

Oct. 22, the new Baptist Meeting-house was opened in Willington, Con. Sermon by Rev. S. S. Mallory.

Oct. 24, the First Baptist Meeting-house in Charlestown, Penobscot Co. Me. was dedicated. Sermon by Rev. Thomas B. Ripley.

Oct. 29, the Meeting-house erected by the Baptist Church in Londonderry, N. H. was opened. Sermon by C. O. Kimball, of Methuen, Mass. from Ps. lxxxvii. 2. The house is well finished, and contains 40 pews.

Nov. 11, the new Baptist Meeting-house at Cato, four Corners, was opened. Sermon by Rev. Mr. Gilbert.

Nov. 12, a new Baptist Meeting-house was opened in Warwick, R. I.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions.*

Received from Dr Chandler Smith and lady of Princeton, Mass. for printing the Bible in Burmah, per Des. J. Loring, - - -	3,00
From the Albany Baptist Mission Society, for Bur. Mis. per W. S. & E. C. McIntosh, - - -	100,00
The Baptist Missionary Society, Salisbury, Province of New Brunswick, for Burman Mis. by Robert Smith, Sec. per H. Blake-well, - - -	23,16
Mr Calvin Blanchard, Treas. of the Middlesex Bap. Mis. Soc. it having been collected during the past year in the monthly concert of the First Bap. Ch. in Lowell, by Rev. E. W. Freeman, Pastor, - - -	100,00
Baptist friends at Barnstable, by Rev. Mr. Ballard, per Dr Sharp, - - -	12,50
Wendell Society for Missionary purposes, for Burman Mission, per Rev. E. Andrews, - - -	47,83
Mr Nathan Sprague, Templeton, per Rev. E. Andrews, - - -	3,00
Females friendly to the cause of Christ in Burmah, being the proceeds of two rings and a breast pin, per Rev. Mr. Grosvenor, - - -	1,00
Male Fri. Soc. Buckland, Mass. per Rev. Mr. Grosvenor, - - -	15,55
Fem. Fri. Soc. Buckland, Mass. Lawson Long, Sec. per Rev. Mr. Grosvenor, - - -	13,45
Widow Lavinia L. Putnam, for Bur. Mission, being the proceeds of a gold necklace which she consecrated to God a few months previous to her husband's death, - - -	5,00
From her children, - - -	53
From a Female friend in Buckland, per Rev. Mr. Grosvenor, - - -	25
J. Billings, Jr. Esq. Treas. of Vermont Baptist State Convention, - - -	200,00
From J. Conant, Esq. it having been collected by him as a part of the bequest from Benj. Stevens' Estate, late of Cornwall, - - -	43,00
Salem Bible Translation and For. Mis. Soc. by J. Mortarty, Esq. Treas. to be appropriated as follows, viz.	
For printing the New Testament in Burmah, - - -	130,00
Printing Tracts in Bur. language, - - -	30,00
Burman Schools, - - -	50,00
Foreign Missions, - - -	300,00
	500,00
Mrs Susanna Hobart, Ashburnham, Bur. Mis. - - -	2,00
A young Lady, for Bur. Mis. per Mrs. Lincoln, - - -	5,00
Burman Bible Box, for printing Bur. Bible, per Rev. Mr. Hodges, of Shaftsbury, Vt. - - -	82
Bap. Mis. Soc. in Essex Co. N. Y. by Rev. Conant Sawyer, Keeseville, per J. Conant, Esq. - - -	10,00
A friend from Milton, - - -	25
Nathan Alden, Esq. of East Bridgewater, for Bur. Mis. per Mr. E. Lincoln, - - -	5,00
Rev. Emory Osgood, Henderson, N.Y. it having been collected by him on account of arrears due for Columbian Star, per Mr. E. Lincoln, - - -	18,00
Rev. Isaac Sawyer, being a contribution taken at the Meeting of the Essex Baptist Association at Crown Point, N. Y. per Rev. I. M. Allen, - - -	11,35
Female Mis. Soc. of Foxboro' and Mansfield, Auxiliary, &c. by Mrs Martha Allen, Treas. - - -	8,20
Des. J. Loring, Treas. of the Boston Auxiliary, &c. - - -	293,53
Do. for the support of Heathen Fem. Schools, - - -	148,06
	441,59
A friend in Westboro', for Indian Missions, per Mr Thomas Simons, - - -	50
Rev. C. D. Mallory, in part of annual subscription for 5 years, for Bur. Bible, per Rev. N. Davis, - - -	5,00
Phineas Phillips, Great Valley, Pa. to aid in printing the Bible in Burmah, per Rev. N. Davis, - - -	10,00
H. LINCOLN, Treas.	
BOSTON, Nov. 23, 1829.	

THE late intelligence from Burmah, which occupies the Register this month, renders it necessary to defer Mr Boardman's plan of extended operations till the next Number.

☐ The Agents and other friends of the Magazine in the different States, are earnestly requested to use their efforts to increase the number of subscribers, and procure more efficient aid to the work.

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**This book is under no circumstances to be  
taken from the Building**

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